AKADEMIE DER WISSENSCHAFTEN DER DDR
ZENTRALINSTITUT
FÜR ALTE GESCHICHTE UND ARCHÄOLOGIE

BIBLIOTHECA
SCRIPTORVM GRAECORVM ET ROMANORVM
TEVBNERIANA

BSB B. G. TEUBNER VERLAGSGESELLSCHAFT
1976

DOROTHEI SIDONII
CARMEN ASTROLOGICVM

INTERPRETATIONEM ARABICAM
IN LINGVAM ANGLICAM VERSAM
VNA CVM DOROTHEI FRAGMENTIS
ET GRAECIS ET LATINIS

EDIDIT
DAVID PINGREE

LEIPZIG
BSB B. G. TEUBNER VERLAGSGESELLSCHAFT
1976

BIBLIOTHECAE TEVBNERIANAE
HVIVS TEMPORIS
REDACTOR: GÜNTHER CHRISTIAN HANSEN

© BSB B. G. Teubner Verlagsgesellschaft, Leipzig, 1976

1. Auflage
VLN 294/375/6/76 · LSV 0886
Lektor: Manfred Strümpfel
Printed in the German Democratic Republic
Gesamtherstellung: INTERDRUCK Graphischer Großbetrieb, Leipzig
III/18/97
Bestell-Nr. 665 760 6
DDR 97,— M

VICTORI STEGEMANN

OPTIMO DOROTHEI INDAGATORI

PRAEFATIO

Dorothei carmen, quo quasi fundamento scientiae astrologiae usi sunt, saepius tractaverunt viri docti[1]), qui tamen fragmentis Graecis, Latinis, Arabicis tantum nitebantur. hoc in volumine, lector benevole, viam novam numquam adhuc patefactam invenies, textum dico Arabicum e fonte Pahlavico derivatum. quo opere Pahlavico saeculo tertio composito una cum aliis libris similibus astrologia Graeca Persis eruditis in Sassanidarum regno tradita est.[2])

Dorotheus in praefatione libri sui se ipsum regem Aegypti et Hermam filium suum vocat[3]); testimonio autem et Firmici Materni et Michaelis Italici[4]) illum Dorotheum Sidonium fuisse pro certo habemus, quippe cum in libro secundo Hermes Trismegistus etiam rex Aegypti appelletur.[5]) Dorotheum ergo in hexametris Graecis Hermam filium suum, id est discipulum suum, allocutum esse patet, quo nomine non solum in scriptis collectis, quae Corpus Hermeticum dicuntur, sed etiam in libris mysticis et astrologicis assectatores denotantur. re vera in opere Pahlavico Dorotheum regem Aegypti nominatum esse ex interpretatione libri Zoroastris Pahlavici anno fere 750 facta[6]) cognoscimus.

De tempore autem quo Dorotheus vixerit nativitates octo in libro primo servatae nos certiores faciunt.

---

1) In primis V. Stegemann, Die Fragmente des Dorotheus von Sidon (Quellen und Studien zur Geschichte und Kultur des Altertums und des Mittelalters, Reihe B, Heft 1), 2 partes, Heidelberg 1939 – 1943. exemplum finis huius operis inediti, i. e. fragmentorum 58 – 134, phototypice exprimendum curavi; volumen manuscriptum Victoris Stegemann ipsum inter libros manuscriptos Bibliothecae rei publicae Berolinensis servatur.

2) D. Pingree, Māshā'allāh: Some Sasanian and Syriac Sources, Essays on Islamic Philosophy and Science, ed. G. F. Hourani, Albany 1975, pp. 5 – 14

3) I pr., 2; vide etiam V 1, 1.

4) Firmicus Maternus II 29, 2 (App. I); Michael Italicus (App. III E 1); fr. ad V 20, 1 – 8 cit.; App. III A.

5) II 20, 1; vide Ibn Nawbakht p. XV infra.

6) Editionem huius libri pretiosissimi nunc praeparant G. Toomer et D. Pingree.

Prima: I 24, 15–16. hora fere undecima ante meridiem 29 diei Martii mensis anni 7 a. C. n.

	thema	longitudines computatae[1])
Saturnus	Piscibus	Piscium 15
Iupiter	Piscibus	Piscium 9
Mars	Virgine	Virginis 11
Sol	Ariete	Arietis 7
Venus	Tauro	Arietis 23
Mercurius	Ariete	Piscium 13
Luna	Piscibus	Piscium 23
Ascendens	Geminis	ca. 11 a. m.

Secunda: I 24, 12–14. hora fere decima post meridiem 31 die Octobris anni 12.

	thema	longitudines computatae
Saturnus	Scorpio	Scorpii 8
Iupiter	Libra	Librae 4
Mars	Leone	Virginis 18
Sol	Scorpio	Scorpii 7
Venus	Virgine	Librae 2
Mercurius	Scorpio	Scorpii 25
Luna	Libra	Librae 9
Ascendens	Cancro	ca. 10 p. m.

Tertia: I 24, 5–6. fere meridie 26 diei Ianuarii anni 13.

	thema	longitudines computatae
Saturnus	Scorpio	Scorpii 17
Iupiter	Libra	Librae 15
Mars	Scorpio	Scorpii 9
Sol	Aquario	Aquarii 5
Venus	Piscibus	Capricorni 15

1) B. Tuckerman, Planetary, Lunar, and Solar Positions: A. D. 2 to A. D. 1649 at Five-day and Ten-day Intervals, Memoirs of the American Philosophical Society 59, Philadelphia 1964.

Mercurius	Aquario	Aquarii 13
Luna	Sagittario	Sagittarii 17
Ascendens	Ariete	ca. mer.

Venus in altero Solis latere posita est.

Quarta: I 24, 17–19. hora fere secunda post mediam noctem 25 diei Novembris anni 14.

	thema	longitudines computatae
Saturnus	Scorpio	Sagittarii 1
Iupiter	Sagittario	Scorpii 28
Mars	Capricorno	Librae 17
Sol	Scorpio	Sagittarii 2
Venus	Sagittario	Sagittarii 9
Mercurius	Scorpio	Scorpii 25
Luna	Geminis	Geminorum 5
Ascendens	Virgine	ca. 2 a. m.

Mars in quadrato suo positus est.

Quinta: I 24, 7–8. fere meridie 30 diei Martii anni 22.

	thema	longitudines computatae
Saturnus	Piscibus	Aquarii 29
Iupiter	Cancro	Cancri 10
Mars	–	Cancri 15
Sol	Ariete	Arietis 7
Venus	Virgine	Aquarii 21
Mercurius	Ariete	Arietis 11
Luna	Cancro	Cancri 22
Ascendens	Cancro	ca. mer.

Venus in opposito posita est.

Sexta: I 21, 14–20. fere meridie 2 diei Maii anni 29.

	thema	longitudines computatae
Saturnus	Tauro	Tauri 27
Iupiter	Aquario	Aquarii 29
Mars	Geminis	Tauri 29

Sol	Tauro	Tauri 10
Venus	–	Tauri 19
Mercurius	Tauro	Tauri 22
Luna	Tauro	Tauri 10
Ascendens	Leone	ca. mer.

Septima: I 24, 9–11. octava fere hora post meridiem 2 diei Aprilis anni 36.

	thema	longitudines computatae
Saturnus	Virgine	Leonis 28
Iupiter	Virgine	Virginis 16
Mars	Aquario	Piscium 5
Sol	Ariete	Arietis 11
Venus	Tauro	Tauri 27
Mercurius	Piscibus	Tauri 1
Luna	Scorpio	Scorpii 17
Ascendens	Scorpio	ca. 8 p. m.

Mercurius in altero Solis latere positus est.

Octava: I 24, 2–4. hora fere secunda post mediam noctem 2 diei Augusti anni 43.

	thema	longitudines computatae
Saturnus	Scorpio	Scorpii 19
Iupiter	Tauro	Tauri 18
Mars	Aquario	Scorpii 9
Sol	Leone	Leonis 7
Venus	Leone	Leonis 6
Mercurius	⟨Virgine⟩	Virginis 4
Luna	Scorpio	Scorpii 11
Ascendens	Geminis	ca. 2 a. m.

Mars in quadrato suo iterum positus est.

E quibus omnibus apparet Dorotheum ab anno fere 25 usque ad annum 75 floruisse. Symoni de Phares, astrologo Lugdunensi quinti decimi saeculi, qui Dorotheum nostrum unum eundemque atque filium

Nathanaelis fuisse narrat, quem Iosephus (Ant. Iud. 20, 14) inter legatos ab Iudaeis anno 51 ad Claudium Imperatorem missos inseruerit[1]), non est credendum. alias fabulas de Dorotheo cum a Symone tum ab aliis medii recentiorisque aevi scriptoribus relatas praetermittimus; hic solum genuinum Dorotheum tractamus.[2])

Dorotheus doctrinas suas e fontibus Babyloniis et Aegyptiis se haurire affirmat.[3]) attamen doctrinas suas omnes scientiae aetatis Hellenisticae quae dicitur, non antiquiori, eum debere manifestum est. Hermam Trismegistum eum adhibuisse cognovimus, cuius sub nomine libri de astrologia primo et secundo a. C. n. saeculis pervulgabantur; sed de Qiṭrino (Cedreno?) al-Sadwālī[4]) neque de viro ipso neque de civitate eius neque de opere iatromathematico alioquin ignoto certiores facti sumus. duobus locis etiam opiniones Vettii Valentis, astrologi Antiocheni secundi saeculi exeuntis, insertae sunt[5]), quae non in eius Ἀνθολογίαις imperfecte nobis traditis inveniuntur, sed a viro quodam docto, qui textum Graecum in linguam Pahlavicam transtulit aut iam translatum legit, interpositae esse videntur; illum enim Vettii Valentis opere usum esse facile est intellectu.[6]) de fontibus ergo Dorothei pauca pro certo habemus, multa autem ex opere eius derivata hic tractabimus.

Manetho anno 80 p. C. natus[7]) in carmine suo de astrologia composito[8]) Dorothei doctrinas multis versibus explicare conatus est; hic autem non notabuntur, cum carmen eius a Koechly editum in primis corrigendum sit. paulo post Dorothei opus imitatus est Anubio poeta elegiacus, cuius versuum de planetarum aspectibus et locis compo-

1) E. Wickersheimer, ed., Recueil des plus célèbres astrologues et quelques hommes doctes, Paris 1929, p. 44; vide etiam pp. 134–135; 147; 148.
2) Lector ne falsam opinionem, quam S. Weinstock in CCAG 9, 1; 138–140 de mansionibus Lunae attulit, accipiat, monendus est; vide D. Pingree, Isis 54, 1963, 230, adn. 10.
3) I pr., 4; IV 1, 8 et 85; V 1, 3.
4) V 41, tit.; fortasse idem est atque Cedrus (Cedrenus?) Atheniensis ab Ibn Nawbakht (p. XV infra) nuncupatus.
5) IV 1, 15 atque V 5, 15.
6) C. A. Nallino, Tracce di opere greche giunte agli Arabi per trafila pehlevica, A Volume of Oriental Studies Presented to Professor E. G. Browne, Cambridge 1922, pp. 345–363; etiam in eius Raccolta di scritti editi e inediti, vol. VI, Roma 1948, pp. 283–303.
7) O. Neugebauer et H. B. van Hoesen, Greek Horoscopes, Memoirs of the American Philosophical Society 48, Philadelphia 1959, p. 92.
8) Ed. A. Koechly, Lipsiae 1858.

sitorum paraphrasis antiqua infra publicatur; Anubionis carminis maximam ut videtur partem Firmicus Maternus anno fere 350 in libris quinto sextoque Matheseos in linguam Latinam vertit.[1]) tertius deinceps Maximus, poeta incerti temporis, in libro *Περὶ καταρχῶν* dicto Dorotheum in primis sequitur.[2]) omnia fragmenta ab illis tribus poetis ex Dorothei opere servata in nova editione eorum carminum iam incepta invenientur.

Hephaestio Thebanus anno fere 415 tres *Ἀποτελεσματικῶν* libros composuit[3]), quibus plurima fragmenta Dorothei hoc in volumen recepta nobis tradit. similiter vir astrologiae peritissimus Rhetorius Aegyptius falso, ut opinor, appellatus vestigia Dorothei persecutus est. opus eius in plurimis codicibus manu scriptis *Ἐκ τῶν Ἀντιόχου Θησαυρῶν ἐπίλυσις καὶ διήγησις πάσης ἀστρονομικῆς τέχνης*, in uno solo recentiore et eius apographis *Ῥητορίου ἔκθεσις καὶ ἐπίλυσις περί τε τῶν προειρημένων δώδεκα ζῳδίων καὶ περὶ ἑτέρων διαφόρων ἐκ τῶν Ἀντιόχου Θησαυρῶν* inscribitur; purissimo textu in codicibus **L** et **R** nobis servato ad editionem proxime perficiendam utimur.

In capitulo 110 nativitas 24 diei Februarii anni 601 invenitur.

	thema	longitudines computatae
Saturnus	Scorpii 26	Scorpii 14
Iupiter	Tauri 3	Tauri 6
Mars	Tauri 19	Tauri 21
Sol	Piscium 20	Piscium 9
Venus	Geminorum 27	Aquarii 2
Mercurius	Piscium 17	Aquarii 17
Luna	Virginis 24	Librae 0

Venus trigonus a suo loco est.

1) S. Weinstock, A New Anubio Fragment, Chronique d'Égypte 26, 1951, 210–217; vide etiam V. Stegemann, Dorotheos von Sidon und Firmicus Maternus. Ein Beitrag zur Bewertung der Quellenexcerpte in der Mathesis, Hermes 78, 1943, 113–131. codicis autem Lugdunensis Batavorum Orientalis 891 folia 1–27 textum aliam recensionem libri secundi Dorothei cap. 14 sqq. amplexum habent, qui octavo saeculo exeunte scriptus est; vide D. Pingree, JAOS 82, 1962, 501.

2) Ed. A. Ludwich, Lipsiae 1877.

3) Ed. D. Pingree, 2 vol., Lipsiae 1973–1974.

Rhetorius ergo qui dicitur saeculo septimo ineunte floruisse videtur; errant qui eum saeculo sexto vixisse affirmant.[1]) multa quoque 'Rhetorii' capitula in linguam Latinam conversa in librum Hermetis[2]) inserta sunt, quem librum saeculo tertio decimo e Graeca lingua translatum esse iudicamus.

Inter astrologos Byzantinos saeculorum X, XI, XII, qui Dorothei opus lectitabant, duo in primis commemorandi sunt, alter cum Constantini Porphyrogeniti die 3 Septembris anni 905 nati genituram tractaverit[3]), alter cum natalicia et anniversaria eiusdem computaverit, haec hora fere decima ante meridiem 13 diei Octobris anni 1011, illa hora fere nona post meridiem 11 diei Octobris anni 984.[4])

Genitura: Saturni die 11 Octobris anni mundi 6493 ind. 13.

	thema	longitudines computatae
Saturnus	Scorpii 15; 9	Scorpii 19
Iupiter	Virginis 22; 54	Virginis 26
Mars	Leonis 1; 51	Cancri 29
Sol	Librae 20; 17	Librae 24
Venus	Virginis 9; 33	Virginis 15
Mercurius	Librae 22; 26	Librae 29
Luna	Arietis 19; 9	Arietis 11
Caput	Aquarii 5; 1	Aquarii 20
Ascendens	Geminorum 7; 28	ca. 9 p. m.

Anniversaria: 13 die Octobris hora 6/7 anni mundi 6520.

	thema	longitudines computatae
Saturnus	Librae 20; 17	Librae 25
Iupiter	Sagittarii 5; 11	Sagittarii 16
Mars	Scorpii 11; 12	Librae 17
Sol	Librae 20; 17	Librae 25

1) F. Cumont, Astrologues romains et byzantins, Mélanges de l'École Française de Rome, 1918, 33–54, praesertim 38–54; et CCAG 8, 4; 174, adn. 1.

2) Ed. W. Gundel, Neue astrologische Texte des Hermes Trismegistos, Abh. Bayer. Akad. Wiss., Philos.-hist. Abt., NF 12, München 1936.

3) D. Pingree, The Horoscope of Constantine VII Porphyrogenitus, Dumbarton Oaks Papers 27, 1973, 219–231.

4) Ad IV 1, 1–30 cit.

Venus	Virgine	Virginis 9
Mercurius	Librae 11; 43	Scorpii 9
Luna	Arietis 3; 40	Arietis 8
Ascendens	Sagittarii 21; 59	ca. 10/11 a. m.

Mars in loco Mercurii Mercuriusque in loco Martis positi sunt.

Duos viros doctos saeculi duodecimi, Ioannem Tzetzam[1]) et Michaelem Italicum[2]), qui de Dorotheo mentionem fecerunt, Eleutherius Elius solus, sub nomine Palchi absconditus[3]), anno fere 1388 sequitur; attamen praeter unum fragmentum genuinum[4]) multa Pseudo-Dorotheana e fontibus Arabicis hausta iteravit.

DE TEXTV DOROTHEI ARABICO

De interpretatione Arabica ab 'Umar ibn al-Farrukhān al-Ṭabarī[5]) anno fere 800 facta certiores nos facit Ibn al-Nadīm, qui scripsit:[6]) „Dorothei ex libris magnus est liber numerum librorum amplectens, qui Liber de quinque vocatur. et illi connectitur quod dico: liber primus de nativitatibus, liber secundus de coniugio liberisque, liber tertius de prorogatore domiciliique domino, liber quartus de revolutione annorum nativitatum, liber quintus de actionum inceptis, [liber sextus – – –, liber septimus de interrogationibus et nativitatibus; atque eo est liber sextus decimus de revolutione annorum nativitatum.] quos libros interpretatus est 'Umar ibn al-Farrukhān al-Ṭabarī."

'Umar ergo textum Dorothei e lingua Pahlavica in linguam Arabicam transtulisse manifestum est; in libro Zoroastris Dorothei opus adhibitum esse satis nobis constat. Ibn al-Nadīm historiam ab Ibn Nawbakht compositam refert[7]): „Mesopotamia usque ad regnum Ardashīr ibn Bābak scientia carebat. ille primus legatos in Indiam, Sinas, Romam misit, ut opera in regno proprio deperdita describerent,

1) Fr. ad V 24, 6 cit. et App. III F.
2) App. III E.
3) D. Pingree, Dumbarton Oaks Papers 25, 1971, 203–204.
4) Ad V 5, 16–17 cit.
5) D. Pingree in Dictionary of Scientific Biography; apparebit.
6) Kitāb al-fihrist, ed. G. Flügel, 2 vol., Leipzig 1871–1872, p. 268.
7) Ibidem, p. 239; D. Pingree, The Thousands of Abū Ma'shar, Studies of the Warburg Institute 30, London 1968, pp. 9–10.

deinde in linguam Persicam converterent; cui operi et Sābūr ibn Ardashīr favit. inter libros antiquitus scriptos tunc translatos opera erant Hermae Babylonii regis pristini Aegypti, Dorothei Syri, Cedri (Cedreni?) Graeci e civitate Athenarum scientia illustri orti, Ptolemaei Alexandrini, Farmasb Indi; quae opera Kisra Anūshirwān postea elaboravit."

Dorothei opus Pahlavicum confirmatur et verbis Persicis in libro quarto et quinto usurpatis et genituris duabus libro tertio insertis.

Genitura hora fere septima ante meridiem 20 diei Octobris anni 281 (III 2, 19–44).

	thema	longitudines computatae
Saturnus	Sagittarii 12	Sagittarii 21
Iupiter	Geminorum 28	Geminorum 19
Mars	Virginis 7	Virginis 17
Sol	Librae 22	Librae 26
Venus	Leonis 28	Librae 27
Mercurius	Librae 29	Scorpii 15
Luna	Cancri 6	Cancri 6
Ascendens	Scorpii 6	ca. 7 a. m.

Genitura hora fere una aequinoctiali dimidiaque 2 diei Mihr (id est Phamenoth) mensis anni 96 (lege 97) Darīni (id est Diocletiani), vel hora fere octava ante meridiem 26 diei Februarii anni 381[1]) (III 1, 27–65).

	thema	longitudines computatae
Saturnus	Tauri 4; 34	Tauri 7
Iupiter	Librae 20; 10	Librae 27
Mars	Tauri 24; 55	Tauri 27
Sol	Piscium 6; 50	Piscium 9
Venus	Piscium 26; 50	Piscium 29
Mercurius	Piscium 19; 55	Piscium 21
Luna	Virginis 19; 7	Virginis 20
Ascendens	Piscium 18	ca. 8 a. m.

1) Haec genitura Canones Manuales astrologis Sassanidis notos fuisse demonstrat; vide D. Pingree, JAOS 93, 1973, 35.

Verba Persica:

Arabica	Pahlavica
abākhtar (V 6, 1)	abāχtar, septentriones
bahrām (V 19, 16; V 25, 22; V 33, 38; V 35, 30. 31. 34. 50. 51. 52. 55. 88. 113. 131. 136; V 36, 16. 27. 28. 29. 39. 41. 42. 43. 52; V 39, 4. 5; V 40, 1; V 41, 3. 4. 6. 8. 23. 29. 30. 44. 45; V 42, 4. 5. 6)	wahrām, Mars
daftar (V 35, 56. 60)	daftar, liber
dūshīsah (V 41, 62)	duš, malus
dwāzdah bahrī (V 5, 5; V 35, 6; V 41, 1. 2)	dwāzdah bahr, *δωδεκατημόριον*
fashā rashīna (V 33, 25); fashā rash (V 39, 6)	pas rasēn, *ἐπαναφορά*
hāwandrūziyya (V 1, 9)	hāwandrōz, aequinoctialis
haylāj (IV passim)	hilāg, *ἀφέτης*
jārbakhtāriyya (V 31, 2. 3. 5; V 32, 2. 3)	jār bakhtār, *χρονοκράτωρ*
kadhkhudāh (IV passim)	kadag χwadāy, *οἰκοδεσπότης*
kaywān (V 35, 87)	kēwān, Saturnus
khard (V 35, 36)	khrad, sapientia
nawbahrah (V 5, 26)	nō bahr, navāṃśa.

'Umar igitur interpretationem Pahlavicam in linguam Arabicam transtulisse manifestum est. Persae autem, qui textum reformaverunt, eius libro tertio nativitates, libro quarto (IV 1, 15) et quinto (V 5, 15) Vettii Valentis particulas, doctrinam denique partium novenariarum Indicarum libro quinto (V 5, 26) addidisse videntur. quid postremo ad textum certe imperfectum attulerint nescimus.

Dorothei opere astrologos Arabos saeculi octavi exeuntis usos esse notum est; hic Māshā'allāh[1]), 'Umar ibn al-Farrukhān[2]), Sahl ibn

1) De nativitatibus cf. E. S. Kennedy et D. Pingree, The Astrological History of Māshā'allāh, Cambridge, Mass., 1971, pp. 145–174.
2) De nativitatibus cf. N. Pruckner, Iulii Firmici Materni ... libri VIII, Basileae 1551, vol. 2, pp. 118–141.

Bishr[1]) tantum commemoramus. alio quidem loco de Dorothei doctrinis a scriptoribus mediae recentiorisque aetatis adhibitis fusius disputabimus.

DE CODICIBVS

Duobus codicibus Dorothei textus Arabicus nobis traditur, quorum alterius C = Constantinopolitani Yeni Cami 784 folia 1–69, alterius B = Berolinensis or. oct. 2663 ex C descripti paginae 2–133, paginis 88–89 deperditis, libro quinto omisso, Dorothei opus servant. ad editionem nostram praeparandam codice C usi sumus, cuius correctiones a C^2 additae etiam in B inveniuntur. folia archetypi codicis C iam turbata esse ex V 33, 23, V 36, 6–7, atque V 36, 77–(80b) apparet. verba quaedam Arabica quamvis depravata tamen retinenda esse videntur, cum interpretationis Pahlavicae vestigia praebeant.

Fragmenta Graeca aut nondum aut minus accurate publicata his ex codicibus eduntur:

- B = Parisinus graecus 2506, ff. 216, saec. XIV ineuntis[2])
- C = Marcianus graecus 334, ff. 213, saec. XIV[3])
- E = Angelicus graecus 29, ff. 346, anno 1388 ab Eleutherio Elio scriptus[4])
- H = Marcianus graecus 335, ff. 434, saec. XV[5])
- I = Laurentianus 28, 13, ff. 247, saec. XIV scriptus ab assectatore, ut mihi videtur, Ioannis Abramii[6])
- L = Laurentianus 28, 34, ff. 170, saec. XI[7])
- R = Parisinus graecus 2425, ff. 285, saec. XV[8])
- S = Oxoniensis Savilianus 51, ff. 105, saec. XV[9])

1) V. Stegemann, Dorotheos von Sidon und das sogenannte Introductorium des Sahl ibn Bišr, Monographien des Archiv Orientální 11, Prag 1942.
2) CCAG 8, 1; 74–115; D. Pingree, Albumasaris De revolutionibus nativitatum, Lipsiae 1968, pp. VIII–IX; idem, Hephaestionis Thebani Apotelesmatica, vol. 2, Lipsiae 1974, pp. V–VIII.
3) CCAG 2; 16–37; Heph., vol. 2, pp. VIII–XI.
4) CCAG 5, 1; 4–57; D. Pingree, Dumbarton Oaks Papers 25, 1971, 202–204.
5) CCAG 2; 37–70.
6) CCAG 1; 6–20; Dumbarton Oaks Papers 25, 1971, 193–194.
7) CCAG 1; 60–72.
8) CCAG 8, 4; 22–42.
9) F. Madan, H. H. E. Craster, N. Denholm-Young, A Summary Catalogue of Western Manuscripts, vol. 2, pt. 2, Oxford 1937, pp. 1113–1114.

U = Vindobonensis phil. gr. 108, ff. 371, saec. XVI[1])
V = Vaticanus graecus 1056, ff. 244, saec. XIV[2])
v = Vaticanus graecus 1066, ff. 175, saec. XV[3])
W = Vindobonensis phil. gr. 115, ff. 226, inter annos 1169 et 1241 scriptus[4])
Z = Marcianus graecus 313, ff. 370, saec. X.[5])

COLLATIO FRAGMENTORVM A STEGEMANN COLLECTORVM

IIa	App. III E 2	30a	I 18, 1–20, 4
IIIc	App. III F 1	32	IV 1, 66–71
IIId	App. III F 2	33a	IV 1, 66–111
2a	App. III A 1	33b	IV 1, 75–116
2b	App. III A	34a	I 25, 1–27, 43
4	I 6, 2–5	34b	I 27, 5–24
5	I 1, 2–3	34c	I 26, 2–3
6	I 1, 9	35a; 35b	I 25, 1–27, 43
7	I 2, 1–2	36	I 26, 24–25
8	App. II B	37a	I 25, 1–27, 43
9a; 9b	App. II A	37b	I 27, 43
10a	App. III C	38	App. II C–D
13	I 8, 7	39a; 40a	II 1, 4–6, 9
17a	II 8, 1–13, 3	40b	II 1–4
19	I 3, 1–7	42a	II 8, 1–13, 3
21a	IV 1, 75	43a	App. II E
22	I 9, 2	43b	App. II E 1
24b	V 35, 1–36, 77	44a	I 12, 1–8
25b	V 35, 1–36, 77	47a	IV 1, 144–158
28a; 28e	I 12, 15–27	47b	IV 1, 158
29a	I 15, 1–6	51a	III 2, 2–48
29b	I 15, 1	52a	III 2, 5–7

1) CCAG 6; 1–16.
2) CCAG 5, 3; 7–64; D. Pingree, Dumbarton Oaks Papers 18, 1964, 138–139; Heph., vol. 2, pp. XXI–XXIII.
3) CCAG 5, 1; 74–79.
4) CCAG 6; 16–28; Heph., vol. 1, p. XVI.
5) CCAG 2; 1.

56a	IV 1, 1–22	83 (II)b;	
56b	IV 1, 1–7	83 (III)a	V 41, 1–34
57	IV 1, 46	83 (V)	V 41, 36–68
58a; 58b	II 14–33	86a; 86b	V 16, 1–40
58c	II 18, 2–3	87a; 88	V 17, 1–8
58d	II 15, 28	89a	V 23, 1–24, 2
59	IV 1, 5–9	90a; 90b	V 21, 1–10
60a	IV 1, 186–235	91a; 91b;	V 22, 1–25, 37
60b	IV 1, 213	92a	
61	App. I	95; 96	App. II F
64a	V 1, 5–4, 1	100a; 104a;	
64b; 65a	V 1, 5–5, 8	105a; 106;	
66a	V 5, 16–17	107;	
66b	V 5, 16–22	108; 109	V 35, 1–36, 77
70	App. II E 3	112a; 112b	V 33, 1–41
78	App. II G	113a	V 27, 1–32
79a; 79b	V 20, 1–8	114	V 37, 2–8
80a	V 9, 1–43, 8	115	IV 1, 57
81a; 81b	V 6, 1–7, 2	117a; 117b	IV 1, 109
82a	V 13, 3–7	121	V 24, 6
83	V 41, 1–41	122	App. III E 1
83 (I)a	V 41, 36–68	123	App. III D.
83 (II)a	V 41, 1–41		

Nunc gratias quam maximas libenter ago amicis doctissimis F. Haddad et E. S. Kennedy Berytensibus, B. R. Goldstein Pittsburghensi, qui mihi textum Arabicum recensenti multis modis subveniebant, atque G. Chr. Hansen Berolinensi et Æ. Boer Dresdensi, qui versionem et fragmenta diligentissime perlegerunt.

Oxonii 16. II. 1976 D. Pingree

SIGLA

In textu Arabico:

B Berolinensis or. oct. 2663
C Constantinopolitanus Yeni Cami 784
⟨ ⟩ add.
[ ] secl.

In translatione Anglica:

[ ] add.
{ } secl.

In fragmentis Graecis:

B Paris. gr. 2506 saec. XIV in.
C Marc. gr. 334 saec. XIV
E Ang. gr. 29 anno 1388
H Marc. gr. 335 saec. XV
I Laur. 28, 13 saec. XIV
L Laur. 28, 34 saec. XI
R Paris. gr. 2425 saec. XV
S Oxon. Savil. 51 saec. XV
U Vindob. phil. gr. 108 saec. XVI
V Vat. gr. 1056 saec. XIV
v Vat. gr. 1066 saec. XV
W Vindob. phil. gr. 115 saec. XII/XIII
Z Marc. gr. 313 saec. X
⟨ ⟩ add.
[ ] secl.

INTERPRETATIO ARABICA

كتاب درثيوس الاول من النجوم فى القضاء على المواليد p.2 B f.1v C
فى التربية والحال.

بسم الله الرحمن الرحيم. رب اغن برحمتك.

1 هذا كتاب درثيوس المصرى الاول على قضاء
2 المواليد. خيره واختاره وينقاه من كتب من كان قبله
ووضعه لابنه هرمس.
3 فقال لابنه حين اوصاه: اخبرك يا بنى وابين
لك حتى تثق وتطمين قلبك مما ابصرك من
عملى وقولى على النجوم التى تدل الناس على ما
يصيبهم من حين مولد المولود الى فراقه الدنيا ان
4 شاء الله. وقد مررت يا بنى ببلاد اكثيرة ورائت
اشياء عجائب كانت بمصر وبابل وهو مصيب
5 الفرات. وانى جمعت من اولئك الذين كانوا
قبلى افضل كلامهم مثل النحل الذى يجتنى من
الشجر والوان العشب فيكون منه العسل الطيب.

〈١〉 باب. معرفة السبعة بالطول والعرض ومثلثات
البروج وازبابها.

1 ابداء يا بنى قبل كل شىء فافهم السبعة
بالطول والعرض واقسم الاوتاد الاربعة بدرجاتها
2 واعرف مع ذلك مثلثات | البروج. فان المثلثات: p.3 B
الحمل والاسد والقوس مثلثة
الثور والسنبلة والجدى مثلثة
الجوزاء والميزان والدلو مثلثة
السرطان والعقرب والحوت مثلثة.
3 واعرف ارباب مثلثات البروج: مثلثة الحمل اربابها
بالنهار الشمس ثم المشترى ثم زحل وبالليل | المشترى 2C

6 درنيوس B || 10 و om. B, sup. lin. C || 16 post كلامهم BC add. مثلهم || 25 نارية add. B || 26 ترابية add. B || 27 هوائية add. B || 28 مائية add. B

ثم الشمس ثم زحل، مثلثة الثور اربابها بالنهار الزهرة ثم القمر ثم المريخ وبالليل القمر ثم الزهرة ثم المريخ، وفى السنبلة ايضا حظ لعطارد، مثلثة الجوزاء اربابها بالنهار زحل ثم عطارد ثم المشترى وبالليل عطارد ثم زحل ثم المشترى، مثلثة السرطان اربابها بالنهار الزهرة ثم المريخ ثم
4 القمر وبالليل المريخ ثم الزهرة ثم القمر. واخبرك ان كل شئ انما يرئيه ويدل عليه يكون من ارباب المثلثات وكل شئ من البلاء والشدة التى تصيب اهل الدنيا وجميع الناس انما ترئيه ارباب المثلثات وفى كسوف الشمس والقمر فى الذين يدلون على الاشياء التى تكون
5 والى متى تكون وفى اى جنس تكون. فان الشمس اذا انكسفت انما يكون كسوفها ساعتين وكل ساعة سنة، ما يدل عليه كسوف القمر كسوفه ساعتين
6 فكل ساعة شهر. فان انكسفت الشمس فى الحمل قلت ان تلك الشدة والبلاء تكون فى الضان، وان كانت فى القوس قلت هو فى البراذين والخيل، وان كانت فى الاسد قلت هو فى السباع، وكذلك يقول p.4B
فى جميع جواهر | البروج
7 وقد علمت يا بنى برجا برجا لمن هو من السبعة وقد عرفت البروج المعوجة الطلوع
8 والمستقيمة الطلوع. اعرف بيوت الكواكب فان السرطان بيت القمر والاسد بيت الشمس والجدى والدلو بيتا زحل والقوس والحوت بيتا المشترى والحمل والعقرب بيتا المريخ والثور والميزان بيتا
9 الزهرة والجوزاء والسنبلة بيتا عطارد. زحل يسر بنزوله الدلو والمشترى بالقوس والمريخ بالعقرب والزهرة بالثور وعطارد بالسنبلة.

〈ب〉 باب. شرف الكواكب.

1 صعود الشمس وهو شرفها فى تسعة عشر

16 كان corr. in كانت C || 26 بنزوله C, وله B |
القوس B

درجة من الحمل، القمر فى ثلث درجة من الثور، زحل فى احدى وعشرين درجة من الميزان، المشترى فى خمسة عشر درجة من السرطان، المريخ فى ثمان وعشرين درجة من الجدى، الزهرة فى سبعة وعشرين درجة من السمكة، عطارد فى خمس عشرة
2 درجة من السنبلة. وهبوط كل واحد منها فى مقابل صعوده.

〈ج〉 باب. قضاء فى يسر المولود وعسر على امه.

1 | اذا ولدت المرأة فان كان المولود ذكرا ووجدت f.2vC
الشمس والقمر والطالع فى بروج ذكورة فان المولود يخلص عند الولادة مما يتخوف عليه ولا تصيب امه
2 مشقة ولا شدة. وان كان المولود انثى ووجدت الشمس والقمر فى بروج اناث والطالع ايضا برج انثى
3 فكذلك فقل فى حسن ولادها وخلاصها. وان كان مخالفا لما قلت دل على شدة وهلاك، ثم لا سيما ان وجدت زحل العسر البطئ فى وتد برج انثى لانه
4 اشد لقوته فى الشر وعسر الولادة. واذا وجدت
p.5B المريخ فى وتد ولا سيما | فى برج انثى فقل ان للمرأة تلد اغفل ما يكون ولا تشتد عليها الولادة لان المريخ يصار قاطع وربما اناها فى الحمام او الطريق
5 او نحو ذلك. وانظر فى البروج المستقيمة الطلوع
6 والمعوجة. فانك ان وجدت القمر فى المعوجة الطلوع ونظر النحوس فلا خير لتلك المرأة الشقية
7 فى هذه الاية. وان وجدت كلا النحسين فى البروج المعوجة الطلوع والقمر فى وتد ينظر اليهما
8 دل على ضر وشدة للمرأة. وكذلك ان وجدت النحسين كلاهما فى وتد والمضئان وهما الشمس والقمر لا ينظران الى الطالع فان هذا هو الدال على الشر والشدة.

1 درجة[1]] درجات BC || 3 من السرطان om. B || 5
السعوت B || 14 ولا مشقه C, spat. 4 litt. B ||
15 برج] بروج B || 22 حار B

<د> باب. القضاء فى امر تربية المولود.

1,2 الان اقص عليك امر التربية. اياك ان تجبن او
تنقطع رجاؤك من المولود بأن تجد له نحسا فى
وتد لانك تريد ان ينظر اصحاب مثلثة الطالع الاول
3 والثانى والثالث. فان وجدت احدها فى حظه ووتد
او فيما سوى ذلك من الاماكن التى يتقوا بها فان
4 ذلك يزيده حياة باذن الله ويقيه. فان كن ثلثتهن
5 جميعا فى اماكن قوية فهو اجود. وان كن منها
اثنان فى موضع قوى فالقوة فى دلالتها كاملة وافضل
6 ذلك ان يكون الاول منها فى موضع جيد. وان كن
جميعا فى موضع واحد قوى من التربيع والتثليث
7 ونظر بعضها الى بعض فتلك علامة فاضلة. وان
نظرت ايضا الى احد المضيئين فهو اقوى لهن.
8 وان وجدت زحل او المريخ او كلاهما فى الطالع
واصحاب مثلثة الطالع فى الاماكن التى يتقوون بها وليسو
|تحت شعاع الشمس ولكن تارزة فى ضوئها فاقض عليه p.6B
9 بالتربية. ولكن ان وجدت صاحب مثلثة الطالع فى
برج الشقاء والسادس والثالث فعليك بصاحب
10 مثلثة قرعة السعادة. فان وجدته | ينظر الى قرعة f.3 C
السعادة او فى مكان حسن وينظر <الى> الشمس
11 بالنهار والى القمر بالليل فهو صالح. وان وجدت
المشترى فى الطالع او فى مثلثة الطالع او <فيما> يلى
12 وتد الطالع فانه يترباء. وان وجدت القمر وعطارد
جميعا فى الطالع والمشترى فى وتد الارض دل على
13 العيش باذن الله تعالى. وان وجدت زحل
وعطارد والمشترى بالنهار فى الاوتاد دلو على حسن
14 التربية. وان وجدت زحل بالنهار فى وتد ومثلثة
نفسه فانه يترباء ان شاء الله.

1 post امر BC add. التربية || 3 الان om. B || 9 ففي corr. in فهو C || 10 فالقوى BC || 16 مثلثات BC || 19 فعليك iter. C || 24 يترباه om. B || 29 post الله B add. تعالى

<ه> باب. فى فضل الامكنة.

1 فاحفظ ما اذكر لك من الامكنة وفضل بعضها
2 على بعض فى القوة. فان افضل الامكنة الطالع، ثم
وسط السماء، ثم ما يلى وسط السماء وهو الحادى عشر
من الطالع، ثم مقابلة هذا المكان الحادى عشر من
الطالع وهو الخامس من الطالع وهو الذى يسمى بيت
الولد، ثم مقابلة الطالع وهو برج العرس، ثم وتد الارض،
3 ثم المكان التاسع من الطالع. فذلك سبعة امكنة
ويستحب من الاماكن التى لا تعرف بالخير —— الثالث
من الطالع لانه يقال انه مكان فرح القمر والثانى من
4 الطالع، ثم الثامن من الطالع وهو برج الموت. فهذه
5 الاماكن التى ذكرت لك الاول منها اقوى. وبقى سوى
ذلك مكانان هما اردى من الردى وهما السادس
والثانى عشر.

|<و> باب. قوة الكواكب السبعة. p.7B

1,2 الان ابين لك قوة الكواكب السبعة. وكل كوكب
سعد اذا كان فى بيته او فى مثلثته او صعوده فما
3 دل عليه من خير كان قويا زايدا. والنحس ايضا اذا
4 كان فى مكان نفسه فان شره يخف وينقص. وقل ما
يضر زحل بمن ولد نهارا والمريخ بمن ولد ليلا، ثم لا
سيما اذا كان المريخ فى برج انثى وزحل فى برج ذكر.
5,6 وافضله ان يكونا فى بعض انصبائهما. والكواكب
اذا كانت تحت شعاع الشمس نحو المغرب فان قوتها
7 ذاهبة ولا قوة لها. ولذا كان راجع السير فهو عسر
نكد فى المواليد وغيرها.

4 ثم] فى B || 26 نحو iter. C || 28 نكد om. B | الموانيد وغيرها in marg. C

<ز> باب. تربية المواليد ومن له تربية او لا تعرف له تربية.

1 الان ابين لك امر المواليد ومن له تربية حسنة وايهم
2 لا تعرف له تربية. فان ذلك يعرف مما اصف لك بلا عناء
3 ولا مؤونة. انظر فى هذا الى السبعة الاماكن التى اعلمتك
انها اقواها منها — الاربعة الاوتاد ومثلثة الطالع والمكان
الحادى عشر. فان كان المولود نهاريا فوجدت الكواكب f.3v C
4 النهارية فى احد هذه الامكنة فانه يتربا. وان كان المولود
5 ليليا وكانت الكواكب الليلية فى احد هذه الامكنة فكذلك
يدل فى امر التربية. وان كان فى بعض هذه الاماكن
6 سعد نفع. وان وجدت كوكبا بينه وبين الطالع خمس
7 عشر درجة فانه وان كان فى البرج الثانى من الطالع
فاحسب قوته كمكانته فى الطالع. ولكن وان زاد على
8 ذلك فلا قوة له فى الطالع واية الذين لا تربية لهم. ان
9 تجد صاحب مثلثة الطالع مكسوفا تحت شعاع p.8 B
الشمس او فى مكان ردى فان ذلك يدل على نقص
الحياة ولا سيما ان كان مع ذلك صاحب مثلثة الطالع
10 الاول والثانى. ولا خير للمولود فى امر تربيته ان يكون
القمر قد اضر به زحل والمريخ، ثم لا سيما ان كان
القمر فى وتد وكان احد النحسين ينظر اليه من
11 المقابلة واجزاء الطالع من درجة. وهذه اية الهلاك؛
12 فاحفظ هذا. اذا كان القمر فى المكان السابع من
الطالع خالى عن السعود وفى احد الاوتاد نحس فان
13 النساء تلدن ما لا نجاة له من الهلاك. وكذلك ان
كان القمر فى وتد الارض فنظر زحل والمريخ من
المقابلة والكينونة معه فان هذه الاية فاسدة للتربية.
14 وان كان القمر كما ذكرت لك وهو فى مثلثة نفسه
والسعود ينظر الى النحوس من التثليث فانه ليس
يهلك ولكن يترباء فى غير منزل والديه لانه يطرح
ويترباء فى منزل الغرباء وربما استعبد واستخدم
وشقى.

1 يعرف BC || 4 يعرف BC || 5 ولا مؤونة .om B || 9 الليلة B || 11 يقع B || 13 فاحسب .om B || الليته C || 14 الذين BC || 18 المولود B || كمكانيته BC || تربيته B

15 وانا مبين لك اى ما والى يقع فى العبودية وايهم
16 يكون مطروحا. ولكن كيف ما كان اذا وجدت القمر بين
نحسين يلقى احد النحسين عليه الشعاع فان عيش
17 المولود قليل. وان كان القمر مع ذلك ناقصا فى ضوءه
18 دل على زمانة وقلة العيش. فان وجدت سعدا مع
ذلك دل على نجاته مما ذكرت وان كان نحسا هلك.
19 وان وجدت القمر مع نحس فى وتد او ما يلى وتد
ونظر اليه السعود فان المولود يترباء ولكن والديه
20 <يطرحانه>. فان اردت ان تعلم ايهما يحب ذلك فان
وجدت الشمس تنظر الى النحوس فقل ان والده
21 هو يهوى طرحه وظن به ظن السوء. وان p.9 B
وجدت القمر منحوسا فان امه تهوى ذلك وتحبه.
22 وان وجدت القمر والشمس منحوسين فانه يخرج
23 من منزله بعلم من والديه وهواهما. وان وجدت
المريخ بالنهار فى وتد او فيما يلى وتد مقابلة القمر
والقمر فى غير بيته ولا مكانه، او نظر الى الشمس
24 كذلك فان المولود يطرح وهو صغير. وكذلك فقل
اذا وجدت زحل فى مواليد الليل ونظر الى الشمس f.4 C
والقمر هكذا.
25 وان وجدت احد النحسين فى الطالع واخر
مقابله والقمر وسط السماء او فى البرج السابع
26 فان المولود لا تربية له. وان وجدت القمر فى حد
النحوس والنحس فى وتد والقمر فى غير نظر من
27 السعود فهو شر له. ولا تدع ان تنظر الى صاحب
مثلثة الشمس فى مولود النهار وصاحب مثلثة القمر
فى مولود الليل لان هذين يدلان على التربية وغيرها
28 لان السعد اذا نظر الى النحس اصلح تنحيسه. وان لم
تجد للمولود سعدا واحدا فى وتد ولا برج السعادة
ولا فى مثلثة الطالع وكن النحوس تنظر الى الشمس
والقمر والاجتماع والامتلاء فان ذلك كله اية خبيثة
وشر ذلك ايضا ان يكون منحوسا واخبث ان يكون
القمر والزهرة منحوسين فان الزهرة والقمر يدلان على
29 امر امه. واذا كان كذلك دل على سوء حاله وسوء

27 تخيسه B

حال امه الا ان تجد السعد ينظر الى الطالع والقمر فان الطالع يدل على المولود والقمر والزهرة على امه.

<ح> باب. معرفة ساعات المولود ذكورا واناث

1 | اعرف ساعات الذكران والاناث فان القمر اذا p. 70 B
2 كان فى اجزاء اثنا عشر ذكر كان ذكر. واذا كانت
الشمس والطالع والقمر فى بروج ذكورة فانه وان كانت
3 ساعة المولود زوجا فانه يولد فيها ذكران. وان كانت
الشمس فى الطالع فى برج ذكر وكانت الساعة زوج
4 فانه يولد فيها الذكران. وان كان الطالع برجا ذا
جسدين وهو ذكر وفيه كوكب ذكر فانه وان
5 كانت ساعة المولود زوجا يولد فيها ذكران. وان
وجدت كوكبا ذكرا فى الطالع وذكرا اخر فى البرج
السابع وكانت الساعة زوجا فانه يولد فيها ذكران.
6 وان كان القمر فى برج ذكر والشمس ايضا فى برج
ذكر وكان الطالع ما كان وصاحب الطالع المشترى
7 فكذلك يولد الذكران. احسب الاجزاء الاثنى عشر
على هذه الصفة: فى برج ذكر يومين ونصف ذكر
ويومين ونصف انثى وفى برج انثى يومين ونصف
انثى ويومين ونصف ذكر.

<ط> باب. امر التربية ايضا.

1 | انظر فى امور التربية الى قرعة السعادة وقرعة f. 4v C
2 الديمن. فانك ان وجدت القمر مع احدهما او
ينظر اليهما بالتثليث فليكن هذه اية حسنة فى
امر التربية وذلك دليل على صباحة وجهه وكمال
3 اعضائه ونبات اسنانه فى غير شدة. وان كان القمر
خاليا عنهما فقل خلافا لما ذكرت.

8 كان BC || 13 ولم BC || 19 post ذكر[1] B add. و || 26 الدين BC || 28 صاحه C, sed صباحه sup. lin. C^2

<ى> باب. معرفة ما يدل على المولود وامه ا عبيد يكونون او احرار.

1 اذا اردت ان تعلم المولود عبد يكون او حرا
2 فانظر اول شىء | الى القمر. فانك ان وجدت القمر فى p. 71 B
الاثنى عشر او فى السادس وصاحب مثلثة ذلك البرج
3 ليس فى مكان حسن فان المولود عبد. وان وجدت
مع ذلك صاحب مثلثة القمر الاول او شريكه بالليل
وصاحبى مثلثة الشمس الاول والثانى بالنهار فى مكان
حسن فان ذلك يدل على ان المولود ولد من احرار
4 ولكن على ذلك ابواه ضائعان. وان وجدت القمر فى
درجات اخر البرج فان امه ردية الحسب الا ان يكون
5 معه المشترى. وان كان البرج غير برجه الردى فانه
6 يحلل الشدة. وان وجدت الزهرة مع القمر فى بيتها
7 فانه يدل على ذهاب الشر. وان وجدت نحسا فى
وتده ووجدت المريخ بالنهار وزحل بالليل ينظر
الى الشمس والقمر لغير نظر المشترى فان المولود
8 تذهب سمعة الاحرار عنه ويكون خادما. وشر
ذلك ان يكون القمر فى برج انثى واردى ذلك ان تكون
9 الزهرة منحوسة. وانظر فان وجدت الشمس وزحل فى
السادس او الثانى عشر او الثامن او الرابع فاقض على
10 ابيه بسوء الحال. وان وجدت الشمس والقمر فى حد
السعود ونظر اصحاب بيوتهما فاقض بحسن حال
11 والديه وبطول بقائهما وحسن بيتهما. واجود ذلك
ان يكون الشمس او القمر صاحب قرعة السعادة او
12 يكون فى وتد. ولكن ان وجدت القمر فى وتد او
فيما يلى وتد مشرفة عليه بعض النحوس فانه
13 مضربه وان يكون حرا. وارد لحسبه ان يكون مع
14 القمر نحس والاخر مشرف عليه. وكذلك ان وجدت
القمر والمولود ليليا فى برج السابع او الرابع بنظر
النحوس فاقض عليه بفقر وعبودية وعناء فى المعيشة.
15 فان وجدت | قرعة السعادة فى السادس او الثانى f. 5 C

2 اجزاء B || 8 post شريكه BC add. و || 14 بيتهما B || 16 ينظران C || 18 سمه C || 28 الحسبه BC || 31 بغفر BC

16 عشر فانه | دليل على الخدمة. وان وجدت صاحب p.12B
قرعة السعادة فى السادس او الثانى عشر فى غير حده
17 فانه يدل على نحو ذلك. وان وجدت القمر والمولود
ليلى فى برج ذكر وكان الطالع انثى والشمس فى مولد
النهار فى برج انثى والطالع ذكر فان المولود يشبه العبيد.
18 وتريد ان تنظر الى حد الشمس والقمر والطالع فتعرف
صاحب الحد اذكر هو ام انثى (والكواكب الاناث
زحل والزهرة والقمر والذكورة الشمس والمشترى
19 والمريخ). فان وجدت القمر مع النحوس خالى عن
20 السعود فانه يدل على العبودية. وان وجدت نحسا
فى وتد او كان المريخ ينظر الى القمر والقمر متصل
21 بزحل او منكوسا دل على ان المولود عبدا. وان
وجدت القمر فى اخر البرج ونظر زحل او المريخ فانه
22 يدل على ان المولود ربما طرح وربما اشتد وكده. وان
ينظر المشترى او الزهرة الى القمر مع ذلك فانه يولد،
23 ثم يربا فى منزل الغرباء. وان وجدت صاحب مثلثة
الطالع ساقطا ووجدت القمر مقابلة نحس والشمس
فى مكان ردى فان المولود والديه عبيد.
24 امرك ان تنظر فيمن ولد فى الاجتماع ان تنظر
درجة الاجتماع فيعرف من صاحب مثلثة ذلك البرج
ومن كان مولده فى الامتلاء فيعرف صاحب مثلثة
25 البرج الذى كان فيه الامتلاء. فتنظر الى هذين البرجين
26 من ينظر اليهما. فان وجدت صاحب المثلثة الاول فى
مكان ردى والثانى فى مكان حسن فان اولئك
27 يخرجون من العبودية الى العتق. وان وجدت
صاحب المثلثة الاول فى مكان حسن والثانى فى مكان
ردى فقل انه فى اول سنه يكون حرا وفى اخر عمره p.13B
28 يأتيه الفقر والحقرة والخدمة. والامكنة | الردية هى
السادس والثانى عشر والثامن والثالث الا ان القمر يفرح
29 بنزوله فى الثالث. وان وجدت اصحاب مثلثات
الاجتماع والامتلاء الاول او الثانى فى مكان ردى فان
من يولد بذلك لا يزال من اول عمره الى اخر عمره

7-9 ذكر ... وجدت فى نسخة الاصل زحل انثى والمريخ ذكر وهو خطأ in marg. BC et sup. lin. C^2 || 15 ينظر om. C, نظر B

30 عبدا او خادما. وان كانا كلاهما فى مكان حسن فانه
31 يكون من اول عمره الى اخر عمره حرا. وان وجدت
نحسا فى برج الاجتماع او الامتلاء ووجدت نحسا اخر
32 ينظر اليه فيخبر منيته ونحس شمله. و‹ان وجدت›
صاحب حد تلك الدرجة التى كان فيها الاجتماع والامتلاء
فى مكان ردى او فى برج السابع او الرابع من الطالع فانه
33 يدل على العبودية والفقر. ولكن ان كان كوكب سعد
ينظر اليه وصاحب ذلك الحد فى مكان حسن وكان
الاجتماع او الامتلاء فى مكان ردى ونظر النحوس فان
ابا المولود حسيب | وامه ردية الحسب. f.5v C10
34 وان وجدت المشترى فى مولد العبيد فى وتد
فى اى برج كان ما خلا الجدى مع نحوس وجدته او
مع سعود فانه يدل على عتقه ونجاته من العبودية.
35 وان نظر المشترى من حيث ما نظر الى القمر او كان
36 سليما له حلل جميع عناء العبودية. وان كانت الزهرة
فى مولد العبيد فى وتد بغير نظر النحوس فان ذلك
37 دليل على العتق. وان وجدت الزهرة ايضا مع القمر
38 فى السابع فاستدل على انفلاته من العبودية. وان وجدت
الشمس وعطارد والقمر فى الاوتاد او وجدت الشمس
39 والقمر فى مثلثة واحدة دلا على العتق. وان وجدت
القمر فى الثور او فى السرطان وهما اوتاد بغير نظر
النحوس او بنظر النحوس والسعود جميعا فانه يتخلص
40 من العبودية. ومن ولد والمشترى مع قرعة السعادة او
41 فى مربع امنها ذهب عنه شقاء العبودية. ولكن ان p.14B
نظر المشترى الى قرعة السعادة وكانا فى مكانهما رديا
فانه يدل على انه يعتق ولكنه لا ينجوا من الخدمة
42 التى هى شبه بالعبودية. ومن ولد والمشترى فى
البرج الثامن من الطالع او الثانى فانه يدل على شبه
43 العبودية. وان كان فى السادس او الثانى عشر فهو ارد
او اخبث.

4 منيته om. B

〈يا〉 باب. معرفة كم يملك المولود اذا كان عبدا.

1 واذا اردت ان تعلم كم يملك المولود اذا كان عبدا
انظر بالنهار من الشمس الى صاحب مثلثة قرعة السعادة
فما كان بينهما من الكواكب فعدة تلك الكواكب مواليه.
2 وان كان المولود ليليا فمن القمر الى قرعة السعادة فما
3 كان بينهما من الكواكب فعدتها مواليه. وانظر ايضا فان
وجدت القمر فوق الارض فتعده ما بين برج العبيد
وهو المكان السادس الى المكان الثانى عشر فما كان
4 بينهما من الكواكب فتلك عدة مواليه. وان كان القمر
تحت الارض فعد من البرج الثانى عشر الى السادس كنحو ما
5 ذكرت لك. وايما كوكب وجدته فى برج ذى جسدين
6 فاضعفه. واذا اردت ان تعلم كم يملك اباه فعد
من الشمس الى صاحب مثلثتها فما كان بينهما من
7 الكواكب فتلك عدة من يملكه. وعد من القمر الى
صاحب مثلثة القمر امه.

〈يب〉 باب. النظر فى تربية المولود وحاله ومعيشته.

1 وينبغى ايضا ان ينظر الى البرج الذى ينزل به
القمر فى اليوم الثالث من مولد المولود، فانك تعرف f.6C
ذلك من الموضع وصاحب الشرف | ومن يخالطه ومن p.15B
2 صاحبه ومن الناظر اليه. فدل 〈على〉 المولود لان هذا
البرج اذا كان ينظر السعود اليه دل اول شىء على
3 حسن التربية وعلى السعادة. وان كان رديا ونظرت
4 اليه النحوس دل على شقائه. وانظر ايضا الى صاحب
بيت القمر يوم الثالث وحده، فان وجدته فى مكان
حسن نير فى ضوئه او نظر اليه السعود فان المولود
وسط فى الحال والمعيشة وليس بذلك السعيد ولا
5,6 المحتاج. وان كان مخالفا فذلك الشقاء. وان وجدت
اجزاء اثنا عشرية القمر مع النحوس او ينظر اليه فليكن
هذه اية سوء للمولود. وان وجدت القمر خاليا من
7 الكواكب كلها لا ينظر اليه شىء منها وليس هو فى الطالع

21 القمر om. C, sed sup. lin. C²

ولا ينظر الى الطالع فان ذلك المولود يكون خاليا من الخير
8 فى المعيشة ذا عناء ومشقة فى طلب ما يحتاج اليه. وان
وجدت القمر زائدا وينظر اليه المريخ من المقابلة او المربعة
او كان معه او يكون ناقصا وينظر اليه زحل فانه لا خير له
9 فى المعيشة. والقمر اذا كان زائدا فى ناحية الشمال
يصيب اخر عمره خيرا، وان كان من ناحية الجنوب يقطع
الى ناحية الشمال ويصعد فانه يصيب خيرا فى اول
10 عمره واخره. واعلم ان القمر اجود ما كان ان يكون زائدا
11 يرتفع فى فلك السماء الى نحو الشمال. فان هذه اية
نعمة وثروة للمولود.
12 وانظر الى المكان العاشر من القمر، فان وجدت فيه
سعدا دل للمولود على البهاء والخير ولكن ان كان
13 هناك نحس نقصة ذلك وضر. وان كان القمر منحوسا
14 وكان فى العاشر منه زحل دل على شقاء وشر. وان
كان نحس فى غير منزله ولا مكانه فى هذا النحو كان ذلك
اية الضرر الكبير، ولكن ان كان فى العاشر | من القمر سعد p.16B
فى مكان نفسه فان ذلك المولود يصيب الغناء والكسب
فى الحق والعدل.
15 واذا اردت النظر فى ابوى المولود فانظر لوالده
من الشمس وصاحب مثلثتها لان من هذا الكوكب
16 يعرف حسب ابيه ومعيشته. وان وجدت صاحب
المثلثة سعدا او نحسا وكان فى مكان حسن والشمس
ايضا قوية فى مكانها فان هذا الدليل على الغناء
17 والمحمدة والصوت لوالده. وان كانت الشمس فى حد
السعود فهو افضل ويدل مع ذلك على ان المولود يرث
18 ذلك من ابيه. ولكن ان وجدت صاحب المثلثة معه
19 نحس دل على نقصان مال ابيه والاضرار والرزيئة. وان
وجدت الشمس وصاحب مثلثتها فى مكان ردى
فان ذلك يدل على ان والده ليس بحسيب | وقد f.6v C
20 اصابه فقر وحاجة. وان وجدت الشمس فى مكان
حسن وصاحب مثلثتها ساقطا فان ذلك يدل على
ان اباه حسيب ولكنه لم يحفظ ماله ولا عرضه لان
21 الشمس هكذا تكون دلالتها. وان وجدت مع ذلك
الشمس فى حد النحوس فقل ان اباه لا بهاء له لان عليه
22 اية الخدمة. وان نظر مع ذلك النحس الى الشمس فانك

23 واجد سقم نتن فى والده. وان وجدت مع ذلك الشمس
فى مكان ردى وصاحب مثلثتها فى مكان حسن فقل ان
ابا هذا المولود يزداد خيرا ويرتفعون بعد الذين يلقون
24 من الشبه. وان وجدت صاحب مثلثة الشمس الاول فى
مكان قوى وكان الثانى فى مكان ردى فان والده يصيب
فى اول مولده حسن الحال ولا تم ذلك الى العاقبة، وان
كان منكوسا فانكسه.

25 وانظر فى امر والدته | من القمر وبحسب من p. 17 B
موضعه وحده وميمنته وميسرته ومن مكانه فى
الجنوب ومقارنته الرأس والذنب لانك ان وجدته
هابطا الى الجنوب او فى كسوف او فى سقوط او فى
حدود النحوس فان هذا كله ردى لامه، ثم لا سيما
26 ان نظرت النحوس اليه. وان وجدت القمر فى حد
السعود ساقطا الى الجنوب او فى نجم معما ذكرت من
نحسه او هبوطه فان امه حسيبة ولكن قد اصابها
27 ذل ومحقرة وفضيحة. فان وجدت القمر فى وتد
تحت الارض فان امه تصيبها زمانة او تضر بحسب امه.
28 وسيما ان كان القمر فى وتد المغرب او فى وتد تحت
الارض فى حد النحوس وصاحب بيته ساقطا فان
29 معيشة امه فى العبودية. وان وجدت القمر فى وتد
وكان فى تربيعة زحل او المريخ او مقابلهما او متصل
بهما فان امه تموت ميتة سوء.

30 وان وجدت الشمس وصاحب مثلثتها فى مكان
السقوط الردى فى غير مكانها فانه يدل لابيه على موت
31 فى مكان سوء. وان نظر مع ذلك النحوس اليه من
المربعة او المقابلة او كن معه يبدد جميع مال ابيه
32 وامه. وان كان بالنهار والقمر واصحاب مثلثته بموضع
ردى والشمس واصحاب مثلثتها بموضع حسن فان
ذلك الشىء على امه وحدها وكذلك فى مولود الليل
33 اذا كانت الشمس فى موضع القمر دل على الاب فى
34 المولود النهارى. فان وجدت الشمس وصاحب مثلثة

3 اللذين corr. in اللذى C, om. B || 19 بيتها BC || 26 يبدد C, om. B || 27 اواصحاب BC

〈يج〉باب. معرفة قرعة الاباء.

1,2 والاتدع النظر فى قرعة الاباء وكذلك. فاحسبها
بالنهار من درجة الشمس الى الدرجة التى زحل بها
وبالليل من زحل الى الشمس وزد عليه درجات
الطالع والقه من الطالع ثلثين ثلثين | وانظر اين يقع p.19 B
3 من صاحبها. فان وجدت صاحبها فى موضع
حسن دل على خير والده وبقدر موقعه يعرف
4 حال والده. واتقى ان يكون السادس والثامن
والثالث والثانى عشر فان هذه الامكنة الاربعة ردية.
5,6 ومنه ايضا يعرف خلق الاب. وان وجدت زحل تحت
شعاع الشمس فخذ قرعة الاباء من المريخ الى المشترى
وزد عليه درجات الطالع والقه كما القيت الاول، فثم
7 قرعة الاباء. وانظر من صاحب البرج الذى هو〈فيه〉
قرعة الاباء فان وجدته ينظر الى القرعة او وجدت
صاحب القرعة فيما يلى بيت نفسه او كان صاحب
البرج المقابل لبرج القرعة ينظر الى القرعة فان المولود
يدعى الى غير ابيه.

f.7v C

〈يد〉 باب. قرعة الام.

1 واحسب قرعة الام 〈فى〉 المولود الليلى من القمر
الى الزهرة وبالنهار من الزهرة الى القمر وزد عليه
درجات الطالع والقى من الطالع ثلثين ثلثين، فحيث
2 ما انتهى فثم قرعة الام. فان وجدت الشمس والقمر
فى بروج منقلبة والطالع برج منقلب فان ابوى ذلك
المولود ليسا من جنس واحد، وسيما ان نظرت اليهم
النحوس او كانت معهم او فى تربيعهم ومقابلتهم.
3 وكذلك يكون ايضا ان وجدت احد المضئين لا
ينظر الى الاخر ولا ينظر الى الطالع او يكون احدهما
تحت الارض والاخر فوق الارض مع النحوس او يكون
الطالع برجا منقلبا فيه كواكب غير واحد، ولا سيما
ان كانت تلك الكواكب نحوسا ومعها احد المضئين
4 فانه دليل على ان ابويه ليس من جنس واحد. وان p.20 B
وجدت الشمس فى برج السابع دل | على تفريق

5 والديه احدهما من صاحبه. وان كانت مع ذلك فى
6 حد النحوس دل على تبديد مال ابيه. وان وجدت القمر
7 بهذه المنزلة فقل فى امه مثل ذلك. وان وجدت
المريخ وزحل مع الشمس او فى مربعتها او مقابلة بغير
8 نظر السعود دل على تبديد مال ابيه وتفريقه. وان
وجدت القمر فى هذه المنزلة التى ذكرت كان ذلك فى
امه وينفرق والداه احدهما من صاحبه فى صغر
المولود بحياة او موت لانه لا يكاد بخطيئة لن يكون يتيما
9 وربما كان يتيما محتاجا. واذا وجدت زحل فى وتد
(واشر ذلك ان يكون فى الوتد السابع) بغير نظر المشترى
والمشترى ساقط فان ذلك يدل على تفريق والديه.
10 وكذلك فقل ان وجدت المريخ فى وتد بغير الزهرة.
11 وان وجدت احد المضئين ساقطا عن برج المغرب
يستقبله الاخر من الثانى عشر [وكذلك فقل ان وجدت
احدهما ساقطا عن مكان الغرب وهو البرج السادس
والاخر مقابله] فان هذا ايضا دليل على تفريق والديه.
12 وان وجدت كلى المضئين فى احد المكانين الذى
ذكرت وهما جميعا فى مكان واحد وبه كان الاجتماع
13 فانه دليل على تفريق والديه. وكذلك يدل على تفريق
والديه اذا وجدت قرعة الاب والام جميعا فى مكان
14 واحد. ونظر النحوس يدل ايضا على تفريق من والديه.
15 وكذلك ايضا فى المولود الذى لا ينظر 〈فيه〉 احد المضئين
16 الى صاحبه ولا الى الطالع. وان وجدت القرعتين كل
واحد منهما فى برج على حدة والنحوس ايضا مضرة
بهما من البرج فان ذلك دليل على فساد ما بين
الوالدين.
17,18 وانظر الى الوتد الرابع. | فان وجدت | الزهرة f.8 C p.21 B
والقمر ينظران الى الوتد الرابع فقل فى امه زيادة
19 الخير وحسن الحال. وان وجدت الشمس والمشترى
وزحل هى الناظرة الى بيت الاباء دل على محمدة
20 الوالد وحسن حاله. فان نظرا جميعا فاقض على
21 والديه جميعا بالخير والغنى والصوت. وان وجدت

8 بخطيه BC || 10 وشر BC

⟨يز⟩ باب. معرفة كم ولد لام المولود.

1 ان اردت ان تعلم كم ولد لامه قبل ان تلد فانظر
الى الطالع والى صاحب مثلثته وانظر اى صاحب مثلثته
2 اقوى. فان وجدت اقواهما فى الطالع فقل ان هذا
الولد الاول، وان وجدته وسط السماء فقل هو الرابع او
الاول، وان وجدته فى السابع فقل هو السابع او الاول
3 لان الاوتاد تدل على الاول. وان كانا فى السقوط فانه
4 ربما لم يقسم شىء. وان كانا | فى ناحية الميسرة من f.9C
الطالع تحت الارض فعد منه الى الطالع ومنه يتبين
5 لك كم ولدت قبله. فان وجدت نحسا فيما بين
6 ذلك فقل انه كان سقط او ذو عاهة وعيب. وان
وجدت سعدا فقل انهم اكثر من هذا العدد الذى
قلت اذا كان | ذلك السعد مستقيم السير نيرا فى p.24B
7 ضوءه. وان وجدت صاحب المثلثة فوق الارض
فعد من الطالع اليه وسائر النظر كما كتبت لك، ورب
8 من كان ينظر. فان لم تجد فيما بين الطالع ووسط
السماء نحسا ولا سعدا قل ان هذا بكر، وان لم يكن
بكر فان الذى قبله لا يعد وليس فيه خير سقط او
9 نحوه اويدل على موت من كان قبله. وان وجدت
فيما بين ذلك نحسا فقل ان الذى كان قبله لا
10 ينتفع به ويموت. وانظر من الطالع الى وتد تحت
الارض فان وجدت فيما بين ذلك كوكبا فقل انه
11 يولد لامه ولد. وان كان ذلك الكوكب نحسا دل على
12 هلاك من بعده. وان لم تجد ثم سيئا فقل انه لا
يكون من بعده من امه شىء.

⟨يح⟩ باب. فى امر الاخوة.

1 وانا مبين لك امر الاخوة: اعلم ان من يكون له
القمر فى الاسد او فى القوس او من يكون احد هذين
2 البرجين طالعه فانه يكون قليل الاخوة. وان وجدت
عطارد فى حد للمريخ ينظر الى القمر او الى الطالع فان

8 تدرل C ,‎ تدرك B || 25 شيا C

3 ذلك مضر بالاخوة. ومن يكون طالعه العقرب او السرطان
او السمكة فاعلم ان امه تلد اولادا كثيرا.

⟨يط⟩ باب. قرعة الاخوة.

1 واذا اردت ان تحسب قرعة الاخوة فعد من
درجة زحل الى المشترى وزد عليه درجات الطالع والقه
2 من الطالع فحيث ما بلغ فثم قرعة الاخوة. وان وجدت
فيها كوكبا اوينظر اليها فمن ذلك يتبين لك امر الاخوة.
3 وان وقعت القرعة فى برج عقيم فانه لاخير فى اخوته
(والعقيم هو الاسد والسنبلة والجدى | والدلو والكبير p.25B
العدد هو السرطان والعقرب والحوت لانها من بروج
4 الماء وسائرها بقى وسط). فان وجدت المشترى والزهرة
ينظران الى قرعة الاخوة فهى اية صالحة فى امر الاخوة.
5, 6 وان نظرا من المربعة فانهما على ذلك ينفعان. واذا
وجدت المريخ وزحل ينظران الى القرعة من التربيع
والمقابلة فان ذلك يضر بالاخوة وينقصهم وربما راى
7 موتهم. ولكن ان نظرت النحوس من المثلثة فليس لهم
(7) كبير شر. [والسعود اذا نظرت من المثلثة | الى قرعة f.9vC
الاخوة فهى اية صالحة، وان نظرت من المربعة فانهن
على ذلك تنفعن.]

⟨ك⟩ باب. معرفة محبة الاخوة.

1 ان اردت ان تعلم ما بينه وبين اخوته من
2 الحب وغيره فانظر من صاحب قرعة الاخوة. فان
نظر صاحبها اليها من المثلثة دل على المحبة بينهم،
وان نظر من المربعة دل على وسط من ذلك الحب.
3 وان وجدته مقابل القرعة فانه دليل على عداوة
4 وتفريق. وان لم ينظر اليها دل على غربة بعضهم من
بعض.

13 المريخ وزحل BC المشترى والزهرة sup. lin. BC². In marg. add. BC: كان فى نسخة الاصل زحل ذخ وهو خطاء لان النحوس لا ينفع. || 17 ا C, ا B

21 ومن العلماء من ينظر فى المولود النهارى كم كوكب
فوق الارض وفى الليلى كم تحت الارض، فعلى تلك العدة
22 تقول الاخوة. وان نظر المشترى من المثلثة الايمن الى القمر
وكانت قرعة الاخوة مع المشترى فانه يدل على ان له اخوة
23 هم اكبر منه. وان وجدت الشمس تنظر الى القمر فى
مثل ذلك فانها تدل على الاخوة الذين هم اكبر منه.
24 وان وجدت عطارد فى الطالع فقل انه ليس له اخوة
25 اكبر منه، وان كانوا فقد هلكوا. وان وجدت القمر
ينصرف عن زحل وسيما بالليل فقل ان اخوته الذين
قبله لا ينتفع بهم لانهم يموتون ويبقى عليهم اسم
26 الكبر. وان انصرف القمر عن المريخ ادل على مثل ذلك. p.28 B
27 وان انصرف عن الزهرة فان له اخت اكبر منه وانه
يحب الاعمال الزهرية وعند الكبرة يكون احسن خلا f.150v C
28 منه فى شبابه فى ماله وعلاجه. وان انصرف القمر عن
عطارد فان ذلك المولود ليس باكبر اخوته ويكون حليما
29 كامل اللب والصبغة للاشياء ويحمد فى ذلك. وانظر ايضا
مع ذلك الى اجناس البروج فانه يتبين لك فيها
تحقيق ذلك.

30 وان وجدت الشمس فى الطالع فلا خير فيه فى
31 باب الاخوة. وان وجدت المريخ وزحل فى الطالع او
<و>سط السماء اومما يلى الطالع والعاشر فان هذا
اردا شىء فى امر الاخوة فانه ربما رأى فيها اشباه
ذلك، لم يكن له اخوة ومن كان منهم لم يبقوا وكانوا
32 اعداء كل واحد منهم لصاحبه. واذا وجدت المريخ
فى الثانى عشر اوفى وتد تحت الارض او فى وتد
السابع فلا خير فى امر الاخوة، ولا سيما ان وجدت
صاحب الطالع اوصاحب القمر مع المريخ او المريخ
33 ينظر الى عطارد. واشد ذلك ان يكون المريخ فى
مولد مثل هذا هوصاحب الطالع والقمر فانه
34 يدل على عداوة بعض الاخوة لبعض. ولكن ان كان
المريخ فى مكان عطارد اوينظر اليه فان الاخوة يقع
بينهم الخصومة حتى يورث تلك الخصومة الشر ويبلغ
امرا جسيما، ولا سيما ان نظر المريخ الى القمر او نظر
المريخ الى قرعة الاخوة.

6 اللذين BC || 13 الزهرة BC | الكبر BC || 22 را C, om. B

35 وان اردت <ان> تعلم ما منفعته من الاخوة وما
36 مرزيئته منهم فانظر الى قرعة السعادة. فان وجدت
قرعة السعادة وقرعة الاخوة جميعا فان له من اخوته
37 منفعة واذا ماتوا ورث اموالهم. وان وجدت ايضا
صاحب قرعة السعادة مع قرعة الاخوة او صاحب p. 29 B
قرعة الاخوة هو صاحب الثالث من الطالع مع قرعة
السعادة فكذلك يدل على المنفعة منهم.
38 وانظر فيمن يرى موت اخوته، فانظر الى هاتين
القرعتين [قرعتى الاخوة] وعد من درجة القرعة الى
الدرجة التى يلقى زحل شعاعه فى المربعة او المقابلة
او الكينونة، فان المولود يرى عند ذلك موت
اخوته، وسيما ان نظر المريخ او اقام فى ذلك المكان.
39 فان كان مقيما فهو شر، وسواء ان لم ينظر المشترى.
40 وان نظرت زحل والمريخ فى مكان القرعة الى عطارد
دل على هلاك اخوته الصغار، وان كانت الزهرة
فالاناث؛ وكل ذلك على هذه الصفة.

<كب> باب معرفة امر سعادة المولود والمال والسقم.

1 انظر فى امر السعادة والمال وما منتهى تلك
2 السعادة ودرجاتها فى الارتفاع. فان كان المولود نهاريا f.11 C
فانظر الى الشمس واصحاب مثلثتها، وان كان ليليا
3 فانظر الى القمر واصحاب مثلثته. فان وجدت
صاحبى المثلثة الاول والثانى كلاهما جميعا او كل واحد
منهما على حدته فى مكان حسن فانه لا يزال امره
من اول سنه الى اخر عمره فى جودة ورفعة وغناء.
4 وان وجدت صاحب المثلثة الاول فى مكان حسن
والثانى فى مكان ردى فانه فى اول سنه يجود حاله
5 ويفسد فى اخر عمره. وان وجدت الاول فى مكان ردى
والثانى فى مكان حسن فانه يدل على خير فى عمره
6 الاوسط ولا يطول ذلك به حتى ينكسر. ولكن ان

BC مثلثاتها 22 || BC فى [الى 8 || B مر، C مرزيته 2
C وان فجدت corr. in وجدت 27 || BC مثلثاته 23 ||
BC الاولى

5 وكان هذا المولود نهارى وكان الظاهر تلك الساعة من المشرق من اسافل البحر الحمل، وكان صاحب مثلثة
6 الشمس زحل ثم عطارد. وكانا زحل فيما يلى وتد المغرب وعطارد فيما يلى وتد وسط السماء الذى هو مكان السعادة فكان المولود غنيا مكثرا عظيم الشأن كبير | p.32B f.12C
المال متناول الشرف والسعادة ويزداد فيهما.

الاسد / السنبلة الزهرة	الطالع السرطان المشترى القمر	الجوزاء / الثور
الميزان		عطارد الحمل الشمس
العقرب / القوس	الجدى	الحوت / الدلو زحل

7 وكان هذا المولود نهارى وكان صاحب المثلثة الاول الشمس والثانى المشترى وكانا كلاهما فى الاوتاد فى صعودهما فحمد هذا المولود محمدة الملوك والاشراف
8 والاغنيا. لان زحل هو صاحب المثلثة الثالث وان كان ساقطا عن الوتد فانه على ذلك فى بيت المشترى ونظره من التثليث فمن اجل هذا حمد محمدة الملوك.

القوس / الجدى	الطالع العقرب القمر	الميزان / السنبلة زحل المشترى
الدلو المريخ		الاسد
عطارد / الحوت الحمل الشمس	الثور الزهرة	السرطان / الجوزاء

6 سناول BC ‖ 19 الاولى BC

9 مولود اخر كان طالعه صاعد من الارض العقرب وكان المولود ليليا وكانت مواقع الكواكب على ما فى هذه الصورة.
10,11 وكان صاحب مثلثة القمر المريخ ثم الزهرة ثم القمر. لانهم كانوا ثلثتهم فى الوتد وكان ذلك الرجل عظيم الشرف عظيم الرياسة حتى وضعت عليه اكاليل الذهب والفضة وحمد.5

الاسد / المريخ السنبلة	الطالع السرطان	الجوزاء / الثور
الزهرة المشترى الميزان القمر		الحمل
زحل عطارد الشمس العقرب / القوس	الجدى	الحوت / الدلو

12 وكان المولود الثانى ليلى وكان صاحب مثلثة
13 القمر الاول عطارد والثانى زحل: فلان كلاهما كانا فى السقوط
14 فى ناحية تحت الارض وكان رجل محتاجا فى المال. ولكن لان المشترى ولى بعض هذا المولود وانه مع القمر فى وتد كان له ادنا شيء نحو ما دقع من الايام من غير | p.33B f.12vC
ان يكون له خطر اكف البلاء.

السرطان / الاسد	الطالع الجوزاء	الزهرة / الحمل الثور الشمس عطارد
السنبلة المريخ		القمر زحل الحوت المشترى
الميزان / العقرب	القوس	الدلو / الجدى

1 ساعيد C شاعر B ‖ 3 مثلثات BC ‖ 22 الاكف BC

<كه> باب . فى معرفة فضل السعادة.

1 اعلم ان افضل الاشياء فى السعادة ان يكون صاحب
مثلثة المضىء فى مكان حسن امع القمر لو فى مقابلته او f. 13 C
2 تربيعه اومثلثته. فان وجدت صاحب المثلثة لا ينظر الى
الطالع ولا الى القمر ولا الى المضىء النير وصاحب البرج
الذى فيه المضىء كذلك ايضا فليكن هذه اية خبيثة
3 لذلك المولود. وان لم يكن المشترى والزهرة وعطارد فى
هذه الامكنة فهذه اخبث واشر لان هذا يدل على قلة
البقاء ايضا، وسيما ان كان فى هذا المكان زحل والمريخ.
4 ولكن اذا كان ثم سعد وهو فى بيته او صعوده او
مثلثته وليس هو تحت الشعاع ولا راجع وكان صاحب
المثلثة ينظر الى الطالع ولا ينظر الى القمر فان ذلك المولود
يكون وسطا فى المعيشة مخلوط به الخير والشر.
5 وينبغى ايضا ان تنظر الى صاحب الطالع وصاحب
وسط السماء وصاحب بيت المال وهو المكان الثانى من
6 الطالع. فان وجدت هاؤلاء فى امكنتهم مع السعود
وهى ليست بنحوس وتجدها فى الاوتاد او فيما يلى
الاوتاد فقل ان المولود ذو سعادة وشرف وثناء وحمد
7 ومعيشة حسنة. ولكن ان لم يكن الاى الذين ذكرت
كلها فى امكنة حسنة ولا كلها فى مكان ردى فان
8 المولود وسط فى المعيشة. فان كن كلهن فى السقوط
فانظر اين صاحب البرج السابع وصاحب البرج الثامن p. 35 B
وصاحب البرج الحادى عشر وهو برج السعادة
و<صاحب البرج> الخامس و[هو] صاحب الوتد الرابع.
9 فان وجدت هاؤلاء ايضا خارجين من الاوتاد فى
السقوط لا ينظرون الى القمر بالليل ولا الى الشمس
بالنهار فان ذلك المولود يكون محتاجا الى طعام
بطنه، واشد لذلك ان يكون نحس فى بعض الاوتاد.

23 البرج¹] برج BC

<كو> باب عظم السعادة والمال.

1،2 الان ابين لك عظم السعادة والمال. انظر الى صاحب
3 مثلثة البرج الذى فيه المضىء النير، فان وجدته فى احد
هذه الاربعة الاوتاد فيما بينه وبين الوتد خمس عشرة
4 درجة فقل فيه باكمل السعادة والمال. وان كان فى الخمس
عشرة الثانية فقل فيه السعادة الثانية التى هى من
تحت يدى ما ذكرت لك من الاول، فانه كلما كان
اقرب من درجة الوتد فهو ارفع لدرجته فى الشرف
5 والسعادة. وان كان ذلك الكوكب الذى هو صاحب
مثلثة النير فى خمس عشرة درجة الثالثة فان
صاحب ذلك المولود لا يعرف وهو على ذلك وسط
6 فى المال والسعادة. فان وجدت صاحب المثلثة بعد
هذه الدرجات | الى ان ينتهى الى الوتد الاخر فان f. 13v C
7 المولودين هم المحتاجين الاشقياء. ولكن عليك هذه
الدرجات فى الطوالع لان درجات المستوية ثلثين
والطوالع ليس هى بمستوية لان بعضها معوجة وبعضها
8 مستقيمة. والعوجة اسرع طلوعا والمستقيمة بطيئة
الطلوع، | وطلوعها بكل ارض واقليم ليس بنحو p. 36 B
واحد لان ناحية الشمال ارضها طويلة مربعة وناحية
9 الجنوب متخفضة متشاطية. وان وجدت صاحب
مثلثة الشمس بالنهار فى مكان ردى واصحاب مثلثة
القمر فى مكان حسن بالليل خلاف لهذا فلا خير فى
المولود اذا كان كذلك ولكنه على ذلك قد يكون له
ادنا خير ولذة فى المال حتى اذا ظن انه قد اقبل
امره له يزدد على ذلك ولكن قد يكون قدر ما يدبر
به فى نفسه.

10 وان وجدت اصحاب كلى المضئين فى مكان
ردى فانظر الى قرعة السعادة فلعلها تغير فى بعض
هذه الانحاء لانها تدل على حال الاغنياء والاوساط
11 والفقراء. فمن كان مولده بالنهار فعد من الشمس
الى القمر وزد عليه درجات الطالع وفى مولود الليل
12 خلاف هكذا. ثم انظر حيث يقع، مكانها جيد هو ام

3 عظيم BC || 22 مثلثة[2]] مثلثات BC

ردى، وما ينظر اليها من السعادة او النحوس ومن
13 صاحبها واين هو. فاذا نظر فى هذا ذو اللب والبصر
ولم يكن دهشا فى العلم عرفه واضحا بينا.

14 وان نظر صاحب السهم الى السهم من مكان ردى فلا
خير للمولود، وكذلك ان وجدت صاحبها فى السقوط
15 ينظر اليها ام لم ينظر. وان كانت القرعة وصاحبها كذلك
فى المكان السادس او الثانى عشر او ينظر النحوس او تحت
16 شعاع الشمس فلا قوة بها ولا عمل. وان كان بالنهار للمريخ
مع صاحب قرعة السعادة او ينظر اليها من المربعة او
17 المقابلة فلا خير فيه. وان لم ينظر صاحبها اليها وكان
صاحب القرعة فى برج السعادة والخامس فانه يولد
18 بذلك السعدا | والاغنيا وسيما ان نظر الى القرعة. وان p. 37 B
وجدت صاحب قرعة السعادة تحت شعاع الشمس
19 فلا قوة له فى اعطاء الخير. واجود ما يكون ان يشاهد
زحل صاحب قرعة السعادة بالنظر ويشاهد المشترى
او الشمس بالنهار، وبالليل ان يشاهد المريخ والزهرة
20 والقمر وعطارد، فى كل ما نظر صالح. وافضل ما يكون
ان يكون صاحب قرعة السعادة فى بيته او مثلثته او
21 صعوده اوحده. وان وجدت صاحب قرعة السعادة
فى السقوط والزهرة والمشترى فى مثل | ذلك فلتكن f. 14 C
هذه اية خبيثة لا يولد بها الا اهل المحقرة، وشر
22 لذلك ان يكون القمر ليس ينظر الى السعود. وان
كان مع ذلك النحوس فى وتد او فيما يلى وتد فان
23 المولود يقع فى بالايا ويضر على ذلك. وان وجدت
صاحب القرعة منحوسا ولكن السعود فى مكان
حسن مشاهدة له والطالع والقمر والسعود شرقيون
فانه يكون وسطا فى المال والمعيشة لان المشترى ابدا
اذا كان فى موضع حسن يدل على ان المولود يصيب
خيرا من الاشراف وعظماء الناس والعمل المعروف ويقتنى
المال فى ذلك السبب، والزهرة اذا كانت <فى> مثل ذلك المكان
دلت على المنفعة فى سبب الاناث، وعطارد اذا كان فى
ذلك المكان دل على نفع فى سبب التجارة والعلم

3 يلى BC || 6 نظر[1]] ينظر BC || 14 خير BC || 18 مثلثة BC || 24 يصر C, om. B

والحساب، واذا اختلط عطارد والمشترى جميعا كان
24 موتمنا عند الملوك والجماعات. وان كان صاحب القرعة
فى مكان حسن معروف والسعود مع ذلك تنظر اليه فى
امكنة حسنة بغير نظر النحوس | فان ذلك المولود يكون من p.38 B
الملوك والاحرار الحرصا على البر ويكون من عظماء الاشراف.
25 ولكن لن كانت قوة الكواكب وصاحب القرعة كما ذكرنا
ولكن النحوس لها مشاهدة فان المولود يسقط عن سعادته.
26 ومن يكون له النحوس فى الاوتاد وفيما يلى الاوتاد
السعود ومن منصرف قمره عن النحوس ويتصل
بالسعود فان اولئك يكونون فى اول عمرهم محقورين
27 فى هوان ثم يدركون المال والسعادة والفرح. وان وجدت
السعود قد احتلت الطالع ووسط السماء ووجدت
النحوس فى السابع بغير نظر السعود فان المولود يكون
معروفا حسن الحال ثم يسقط من سعادته وماله سريعا.
28 وان وجدت قرعة السعادة فى مكان ردى او ينظر
النحوس ⟨فى⟩ مقارنتها او مقابلتها او تربيعها او لا ينظر
اليها صاحبها او يكون غريبا لا ضوء له او يكون صاحبها
فى مكان فاسد او فى هبوطه ولا ينظر بالليل الى القمر
وبالنهار الى الشمس ولا ينظر اليه السعود فاقض عليه
بالشقاء وسوء الحال، وسيما ان كان صاحب مثلثة
المضىء النير فى نحو ذلك من المنزلة.
29 وان وجدت زحل والمريخ فى برج المال، وسيما
ان كان فى برج المال وهو الثانى من الطالع، فانه يدل
على السقوط من المال والمنزلة اذا لم يكونا فى حظهما
30 (والمريخ حظه الليل وزحل احظه النهار). وكذلك يدل f.14v C
النحوس عليه اذا كن فى وتد الارض، واسواء الفسادهما
ان يكون احدهما مقابل الاخر بغير نظر المشترى لان
ذلك يدل على الهرب او موت سوء وسقوط شديد.
31 وان وجدت | المريخ فيما يلى وتد وسط السماء p.39 B
فاعرف ان المولود يسقط عن ماله لان هذا المكان
الحادى عشر اذا كان به نحس دل على فساد وضعف،
(31) واذا كان سعد دل على اقتنائة المال فجأة. [والسعد اذا
32 كان بهذا المكان دل على شانه واقتنائة المال.] وان

2 الملوك] 11 et spat. B || 10 امرهم BC

وجدت قرعة السعادة فى حد السعود ومكان حسن
ونظر السعود فان ذلك المولود اقتنائة المال من مال نفسه
33 فى غناء. وان وجدت صاحب مثلثة قرعة السعادة
الاول لا ينظر الى القرعة والثانى ينظر فان المولود يبدد
34 بعض ماله ويبقى بعض. واذا كان كلاهما لا ينظران
الى القرعة ولكن ينظر اليها السعود فانه تكون له معيشة
حسنة من الغرباء مع الحمد والثناء، ولكن ان نظر
اليها سعد ونحس فان معيشته مختلطة من الخير
35 والشر. ومولود النهار ان نظرت الكواكب النهارية الى
القرعة وبالليل الكواكب الليلية فهذه شهادة حسنة
فى امر السعادة والمال، وان كان مخالفين لما قلت
فان معيشته عسرة ويصيب المال بعد تاخر واياس.

⟨كز⟩ باب. سقوط المنزلة والمرزية.

1 وان وجدت زحل مع القمر فى احد الاوتاد فانه،
وان كان ابن ملك، دل على سقوطه من السعادة والمال.
2,3 وان نظر مع ذلك المريخ كان شرا. وان كان المشترى
معهم فى وتد فانه يبقى ماله وسعادته حينا وهو
على ذلك يسقط، وان | نظر المشترى p.40 B
4 وامرك ان تنظر الى البرج الذى هو المكان الثانى من
5 الطالع. فان وجدت فيه نحسا او فى مقابلته او مربعته
6 فاقض بالسقوط فى المال والمعيشة. فان كانت الزهرة
هى صاحبة ذلك المكان فقل ان تلك المرزية والسقوط
7 يكون من شهرته النساء. وان كان عطارد هو صاحبه
فان المرزية التى تكون هى فى سبب كتاب وحساب.
8 وان كان المشترى هو صاحبه فان المرزية فى سبب
رجل شريف او غضب الملوك او سبب عمل السلطان
9 او بلده. | وان كان ذلك البيت بيت المريخ فانه تكون f.15 C
فى سبب الاساورة او... او غضب او لصوص او حرق
10 نار او نحو ذلك لان هذه طبيعته. وان كان البيت

8 اليهما BC || 12 احره BC || 30 | et spat. 2 vel 3 litt. coopertum in C, om. B

بيت زحل فان مرزيته تكون من الكهول والعبيد او ممن
اعتق ممن لا ثناء ولا حمد له او ممن تكدير معيشته
فى عناء وبلاء او فى بناء او من كهمت دفن تكون تلك
11 المرزية. وان وجدت ذلك المكان بيت الشمس وهو الاسد
فان المرزية تكون فى سبب الاباء او نساء ابائه وازواج
12 امه او فى الدين او فى مال استقرضه. وان كان ذلك
البرج بيت القمر وهو السرطان ليس فى مكان حسن فان
المرزية فى سبب الامهات او انسباء امه او امرأة ابيه
تكون عليه المرزية.
13 وانظر الى اجناس البروج منقلبا او ثابت اوذى
جسدين او من اجناس الماء هواء وذوى اربعة قوائم
او الشبهة بالناس او البرية وصاحبه نحس هو او سعد
لانه ردى ان كان صاحب البيت الثانى فى مكان فاسد
وهو نحس، ولكن ان كان سعد وهو فى مكان ردى
14 فانه يكون وسطا فى المعيشة. وان كان سعد وهو فى p.41 B
مكان حسن وينظر النحوس مثل ما وجدت فانه ربما
15 القى البلاء. وان كان صاحب ذلك المكان فى مكان ردى
16 يضر مكانه ايضا او نظر غيره من النحوس او فيه. فان
اولئك ابدا فى الاهتمام بالمعيشة وقلة اللذة مملوءين
حزنا وبلاء وشقاء وشدة وكل شىء يطلبونه فى عناء
ومشقة وقلة ربح فان كان مولد الملك فانه ينفق ماله
فى ادنا شىء.
17 وانظر ايضا الى القمر، فان وجدت القمر معما
ذكرت من صلاح المكان الثانى فى مكان حسن وينظر الى
المكان الثانى زائدا فى حسابه وضوءه مثلثا للشمس
ولا ينظر اليه المريخ فانه يدل على انه يكون معروفا
عظيم الرياسة والعمل فى المدائن وعمل الملوك
18 مؤتمنا عندهم مكينا فى ذلك السبب. ولكن ان كان
الذى ذكرت كنحو ما ذكرت والقمر ناقص فان ذلك
ينقصه ولا يحسنون تدبيره ولا يكون لهم فيه حمد.
19 وانظر من صاحب الثانى، ثم اعدد منه الى
المكان الثانى، فمن المكان يتبين لك امر المعيشة.

3 spat. 2 vel 3 litt. coopertum in C, om. B

20 فانك اذا نظرت فى حاله وحال صاحبه والناظر اليهما
21 استبانت لك حال المعيشة. فان كان صاحبه فى مكان
22 حسن وشاهدته السعود فقل فيه خيرا. وان كان
صاحب ذلك المكان نحسا وينظر الى نحس اخر وهو
23 معه فانه يدلم على عناء كثير فى المعيشة. فان كان صاحب
ذلك المكان سعدا وهو مكوكى فى وتد فى مكان 15v C
24 نفسه فانه يكون غنيا مكثرا. وان كان غربيا ويشرق
الى سبعة فانه يكون مكثرا ولا يكون له صوت ولا
يعرف كل احد غناءه.
25,26 وانظر اى كوكب يجد فى القرعة. فان وجدت
قرعة المال فى مكان حسن وصاحبها ايضا فى مثل p.42B
27 ذلك شرقى فان ما دل عليه يكون باقيا طويلا. ولكن ان
كان صاحب قرعة المال فى مكان حسن ولكنه تحت
شعاع الشمس فان ما تدل عليه القرعة لا يمكث الا
28 قليلا. وان وجدت القرعة فى مكان ردى فان امره لا
ارتفاع له ولا تكون له عاقبة.
29 وان وجدت الكواكب راجعة فى المولد الذى
30 فيه الكواكب قوية فانه يكون عسرا جبانا. وان كان
كذلك فى المولد الردى فان امره الى الفساد.
31,32 واعرف ايضا سهم المعيشة. فان وجدت المشترى
فى وتد او ما يلى وتد فليكن بدى قولك انه يتربا.
33,34 وان كان بعض النحوس فى مولده دل على شدة. وان
نظر عليه نحس اودلت الكواكب على فساده فانه
قد دلت فى مولده على شدة وان يفارق والديه
35 وهكذا ايضا القضاء فيه. وانه وان فارق والديه لما
دلت الكواكب فانه يرث مالهما لان فى المواليد الردية
اذا كان المشترى فى مثل المكان خفف المضرة وحلل
الشرور، وان لم يصيب المعيشة الصالحة فانه يدرك
36 شياء لمكان المشترى. وكذلك الزهرة اذا كانت فى وتد او
ما يلى وتد الا ان قوتها ليست مثل قوة المشترى الا فى
امر النساء فانه يرى له نصيب فى سببهن المعيشة
37 والتلذذ. وان كان هاذان السعدان الذان ذكرت لك

17 ‖ B تسعه C، 8 ‖ B بـ C، مد تى 6
لكواكب BC ‖ 28 يصب BC

في قوة من مكانهما هذا دلا على الخير والجمال في البلدان
وجماعة الناس لانه يكون كثير المعارف والاصدقاء وربما
رجع عدوه الى مصادقته فصادقوه، وسيما ان كان
هذان الكوكبان في مكانهما ينظران بالنهار الى الشمس
وبالليل الى القمر بالمثلثة لانه يزداد قوتهما | وعملهما
38 وثباتهما. وان وجدت المريخ القتال او زحل المخرب في p.43 B
نحو هذه الاماكن التي ذكرت فيها المشتري والزهرة
فهما يدلان على انقطاع التربية وانهما وان عمل المولود
الخير بالناس اجمعين لم يشكر ولم يحمد ويعاديه
من لا يضره بشيء حتى يرى من عامة الناس الهم والغم.
39 ولو كان ملكا لفسد عليه اهله وبلده ووقع في الشغب
40 والخصومة والحاجة. وكذلك فقل في المواليد الوسطى
والدنية لانه يعاديه بنو عمه وعشيرته وهو ايضا لا
41 يحب احدا منهم. وان وجدت في ذلك المكان زحل
فان | ذلك المولود يكون ذا تفكير واهتمام سمجا f.16 C
42 خبيثا مشوما على نفسه وعلى من خالطه. ولكن ان
كان المريخ دل على الجرأة وعلى انه عمال خفيف التفكير
والنظر، واقل لمضرة زحل والمريخ ان ينظر اليه المشتري
43 والزهرة. وانظر اذا ولد المولود من ينتهي الى الطالع
بعد مولده او الى موضع القمر فمن ذلك الكوكب
بين لك امر السعادة وماله وما مقداره.

<كح> باب. معرفة الذكور من البروج والاناث والشرقية
والغربية والنهارية والليلية.

1 الحمل والاسد والقوس ذكورة شرقية نهارية،
صاحبها بالنهار الشمس وبالليل المشتري وشريكهما
2 زحل. الثور والسنبلة والجدي اناث شمالية ليلية،
صاحبها بالنهار الزهرة وبالليل القمر وشريكهما المريخ،
3 ولعطارد حظ في السنبلة. الجوزاء والميزان والدلو
مغربية نهارية ذكورة وصاحبها بالنهار زحل وبالليل
4 عطارد وشريكهما المشتري. السرطان والعقرب والسمكة p.44 B
اناث ليلية جنوبية، صاحبها بالنهار الزهرة وبالليل المريخ
وشريكهما القمر.

17 الجرة C, om. B

تم الكتاب الاول. والحمد لله المانح السعادة من يشاء
من عباده بفضله ويحل النقمة من يشاء من عباده بدينه
وهو الجواد الكريم العدل الرحيم. وصلواته على انبيائه
الذين اصطفى ورسله اجمعين.

p.45 B
f.96v C

كتاب دوروثيوس الثانى من النجوم فى القضاء على المواليد
فى التزويج والاولاد.

بسم الله الرحمن الرحيم وبه استعين.

1 هذا كتاب دوروثيوس الثانى الذى وضعه على
2 التزويج والاولاد وقضاء الكواكب. كان اول مبتدائه
من التزويج ان قال:

1 ⟨1⟩ انظر الى الزهرة اين هى ومن اصحاب
مثلثتها الاول والثانى والثالث فانهم ان كانوا مع الزهرة
او فى وتد او فى تثليثها فتلك اية حسنة لان الزهرة
2 ملائة لامر التزويج. وان وجدت اصحاب مثلثة الزهرة
معها او فى الاوتاد او ما يلى الاوتاد فرحا فى ضوءها
مستقيمة السير هذا كله اية حسنة فى امر التزويج
3 فقد سعد اب الولد. ولكن ان وجدت اصحاب مثلثة
الزهرة فى مكان ردى والسقوط فاسدة وهى تحت
شعاع الشمس وفى ناحية المغرب فقل غير ذلك فى
رداة التزويج لانه يكون اولئك المولودون ممن لا يتزوج
ابدا او من يكون تزويجه الاماء والزوانى والعجائز
المفتضحات او صغيرة السن او يكون مؤاجرا الزوانى،
وقد رأينا فى مثل هذا من قد اجر امرأته ويكون
4 مفتضحا فى هذا. وان وجدت اصحاب مثلثة الزهرة
فى مكان ردى والزهرة مع كوكب سعد وفى بيت وحد
5 اصالحين فانه يتزوج امرأة موافقة. ولكنه لما صار p.46 B
اصحاب مثلثة الزهرة فى وسط دلو على المزية
والفضيحة فى سبب النساء والاهتمام والحزن فى سببهن.
6 وتدل كينونة الزهرة مع المشترى والزهرة فى مكان
7 حسن على تزويجه امرأة موافقة. وان وجدت الزهرة
ساقطة ينظر بالنهار اليها المريخ والمشترى واصحاب
مثلثتها وسط السماء فانها تدل على ان المرأة تكون
زانية معروفة فى افواه كثير من الناس لان المشترى
يدل على الصوت فى البلدان ولكنها يصيب من

11 مثلثاتها BC || 23 مثلثات BC || 26 مثلثات BC || 31 مثلثاتها BC

8 خبثها ذلك منفضحة⟩. وان وجدت الزهرة فى مكان
ردى ونظر المشترى والمريخ واصحاب مثلثتها وسط السماء
9 فان نظر المريخ يدل على انها رغيبة فى النكاح. أو اذا f.17 C
كان نحس مع الزهرة او مشرف عليها او مقابلها فانه يدل
على ⟨رداة⟩ الازواج من الرجال والنساء حتى تدير معيشته
فى الكمد والبلاء فى سبب ⟨النساء⟩، وسيما ان نحس القمر.
10 وان وجدت عطارد فى برج الزهرة ونظر اليه زحل
دل على تزويج ذلك المولود من الاماء ونحوهن والخدم
11 والغرباء، وكذلك فى ⟨مواليد⟩ الاناث ايضا. وان كان
12 المشترى مع الزهرة فقل انه يجامع امرأة محمودة. وسيما ⟨ان⟩
نظر المشترى الى القمر فانه يجامع سيدته ومولاته او
13 امرأة رجل من ⟨الاشراف⟩. وان نظر مع ذلك زحل والمريخ
من ناحية الى القمر ملك الليل فا⟨نه يجا⟩مع مولاته او
امرأة رجل من الاشراف، وكذلك فقل فى مواليد ⟨النساء⟩
14 ايضا. وان كانت الزهرة بالنهار فى الطالع او وسط السماء
تحت شعاع الشمس ⟨وكا⟩ن المريخ فى وتد او مع قرعة
العرس فانه يدل للمولود على امرأة من ⟨السفل⟩ غريبة محتاجة. p.47 B
15 وان نظر عطارد والزهرة مع ذلك الى السهم دل على امرأة
مغنية او رقاصة.

16 وان وجدت النحوس ينظر الى برج العرس وهو
السابع من الطالع وتجد صاحب ذلك المكان ساقطا او
فاسدا بنظر النحوس او بموضع ردى فانه يدل على ما
17 اخبرتك. وان كان صاحب ذلك المكان زحل فان المضرة
18 فى سبب الاباء والكهول او فى سبب الموتى. وان كان
صاحب ذلك المكان المشترى فانه يصيبه ذلك فى سبب
19 الملوك والاغنياء او سبب امر بلده. وان كان عطارد ففى
سبب خصومة وكلام تكون تلك المزية والمضرة، وبعضهم
يتزوج المرأة قد كانت تخدم ولعله انما سرقها سرقة.
20 وان كان صاحب ذلك المكان المريخ فانه يدل على
21 التزويج المعيب المفتضح. وان كان عطارد مع المريخ

1 منفضحة om. B || 5 على رداة om. B || 7 اليه زحل om. B || 9 فى مواليد om. B || 12 وسيما ان om. B || 12 من الاشراف om. B || 13 فانه يجامع om. B || 14 النساء om. B || 16 وكان om. B || 17 السفل om. B

22 فشر لانه يقتل امرأته بيد نفسه ويلزم بدم. وان كانت
الزهرة فالمضرة باثنة وتهيج عليه كالتهاب النار فى سبب
النساء ويكون مع ذلك الشىء التزويج.

<ب> باب. معرفة قرعة العرس.

1,2 وانظر الى المكان الذى اخبرك قرعة العرس عد
من درجات زحل الى الزهرة وزد عليه درجات الطالع
والقه ثلثين ثلثين من الطالع، فحيث ما بلغ فثم
3 قرعة العرس. فان وجدت شيأ من تلك الكواكب
فى ذلك المكان او فى مربعة لها فذلك الدليل على p. 48B
4 العرس. وانظر لعل اثم نحس او <و>تكد القرعة فى f. 17v C
السادس او الثانى عشر فان هذا صار فى البرج كثير
الكمد قليل <ا>لنفعة.

<ج> باب. معرفة قرعة مولد النساء.

1 واذا اردت ان تنظر فى مولد النساء قرعة
التزويج فعد من درجات الزهرة الى زحل وزد عليه
2 درجات الطالع. فان وجدت شيأ من الكواكب فى
3 القرعة او فى مربعة ذلك المكان فهو الدليل. فان كان
المريخ فانه يدل على النساء اللاتى تتزوجن الرجال فى
4 ا<لمرا>ر وتزينين مع الرجال. وان كان صاحب قرعة
العرس فى البرج السابع وكان صاحب ا<لقر>عة زحل
فانه يدل على ان ذلك الرجل الذى يتزوجها شيخ،
وان كان زحل فى <بيته> فانه يدل على انه جدها او
5 عمها او خالها او بعض ذوى قراباتها. فان كان
المولود امة او خادم فان ذلك الرجل المتزوج لها هو
6 سيدها. وان كان صاحب القرعة المريخ فان [صاحب]
ذلك رجل لا يعرف وهو يعالج عملا من اعمال المريخ.
7 وان كان صاحب ذلك هو المشترى فان الرجل الذى
تزوجها معروف ذو صوت فى البلدان والمدائن.

22 الاى BC ‖ 23 المرور B المرج A وتزينين ‖ 26 بيته om. B ‖ 31 صالب om. B

8 وان كانت الزهرة هى صاحبة القرعة فان ذلك الامر يفرغ
9 منه بالاشياء والفرح من الغمر. وان كان عطارد
فبالمخادعة والمخاصمة فى ذلك مرارا، وسيما ان نظر
اليه المريخ.
10 ابدا اذا وجدت الزهرة فى مواليد الرجال والنساء
11 فى مكان ردى فانه يدل على التزويج المفتضح. وان
نظر المشترى الى الزهرة من حيث ما نظر دل على
نفع فى سبب الاناث، وان نظر نحس الى الزهرة ونظر
12 المشترى فانه ينقص مضرة النحس. وفى مولد النساء
13 فكذلك افقل فى منفعتهن من الرجال. واذا وجدت p. 49B
الزهرة فى برج ذى جسدين او ذى صورتين فان
14 المولود ليس تزويجه بولحدة. وان حل المريخ فى بيت
الزهرة والزهرة بيت المريخ دل للمولود على الافتضاح
والفجور والهلاك، وكذلك يدل المريخ اذا كان مع الزهرة
15 او فى مقابلتها او فى مربعتها. وان كانت الزهرة مع
عطارد والمريخ فان ذلك يدل على من لا ثبات له فى
16 التزويج والنساء يفرح بهذه مرة وبهذه اخرى. وان
كانوا مع ذلك وسط السماء او كانت الزهرة وسط
السماء ونظر المريخ وعطارد فان ذلك المولود يكون ممن
17 يصادق نساء الرجال. وان كان الذى ينظرون الى
18 الزهرة مشرقين فان ذلك يكون علانية. وان نظر
المشترى الى بعض ما ها هنا [اليها] فانه يصلح بعض
ذلك، ونظر المشترى يدل على منفعتها فى ذلك f. 18 C
السبب وكينونة اصحاب مثلثة الزهرة وسط السماء
دل على ان فجورها ذلك يكون علانية وفى [و]اصوت.
19 و<ان كا>ن المشترى مع الزهرة فى مكان ردى ولكنه
وتدا وفيما يلى وتد وينظر الى <اصحا>ب المثلثة
20 ليس فاسد كل ذلك. ولكن اذا وجدت المشترى فى
مثل ذ<لك المو>لد فى مكان ردى فانه يدل على الفضيحة
والفجور والثناء السيء فى سبب <ذلك> لان السعدين
21 كلاهما صارا فى السقوط ومع السقوط هبوط. وان

3 بالمخاذعة BC ‖ 13 للمولود BC ‖ 19 اونظر BC ‖ 24 om. B ‖ 27 اصحاب om. B ‖ 26 وان كان om. B ‖ مثلثة om. B
29 الولد ذلك BC² ‖ 30 ذلك om. B

لاولئك اصحاب مثلثة الزهرة اولهن فى مكان حسن
والثانى فى مكان ردى ‹فان حاله فى اول سنه حسن فى
امر النساء وفى اخر ذلك ردية لان اصحاب مثلثة الزهرة
يدل الاول منها اعلى السنى الاولى والثانى يدل على السنى p.50 B
الو›سطى والثالث يدل على اخر العمر فاى اصحاب المثلثة
كان فى مكان حسن ففى حينه يدل على الخير.

‹د› باب. ‹قرعة› التزويج.

1 اذا كانت قرعة التزويج مقابلة الزهرة ‹او مقابلة›
الطالع او فى مكان ردى او تكون الزهرة ايضا فى برج ذكر
وهى مع ‹ذلك› شرقية فان بروج الاناث من حظوظ الليل
والزهرة هى من حظ ‹الليل› فان عامة من يولد كذلك
2 تبقى الى اخر عمره بغير امرأة. لان الكواكب النهارية تفرح
بالمشرق والليلية تفرح بالمغرب، وما ذكرت لك من هذا
3 ثابت. وان وجدت اصحاب مثلثة الزهرة لا ينظرون الى
وسط السماء ولا الى الزهرة فان ‹رجا›ل لا لذة لهم فى
4 التزويج. وان كان مع ذلك لا ينظر اصحاب مثلثة قرعة
‹العر›س الى قرعة العرس ولا الى الزهرة ولا الى وسط السماء
5 فان ذلك لا ‹تزوج› ابدا. واذا كان صاحب مثلثة الزهرة
فى اخر البروج او فى حد النحوس او فى ‹وتد تحت
الارض وليس فى مكانه وينظر اليه النحوس فان ذلك
6 المولود لا ‹تزوج ابدا›. ولكن ان كان صاحب مثلثة الزهرة
فى مكان نفسه دل على التزويج.
7 وان كانت الزهرة فى مكان السابع من الطالع دلت
على المضرة والعناء والمرزئة فى سبب النساء وقلة ثباته
معهن ويجامع ذوات الحاجة والفاقة والاماء ‹العبدا›ت
الغربة ويكون له على ذلك تزويج لمكان الزهرة فى الوتد

1 اولئك C², وجدت B | مثلثات BC ‖ 2 فان om. B ‖ 3 قرعة om. B ‖ 8 مكان حسن C², om. B ‖ 6 اصحاب المثلثة BC² ‖ 10 اومقابلة BC² ‖ 12 ذلك om. B ‖ 13 الليل om. B ‖ 16 مثلثات BC ‖ 17 رجال om. B ‖ 18 مثلثات BC ‖ 19 العرس] التزويج B ‖ 20 تزوج om. B ‖ 21 تحت C², om. B ‖ 23 المولود] ابدا C², om. B ‖ 26 فى سبب المرزية BC² ‖ 27 العبدات om. B

ولكنها لمكان مقابلها ‹الطا›لع يدل على المضرة فى سبب
8 النساء. وان كانت الزهرة فى مكان ردى بغير نظر ‹السعد› p.51 B
وينظر اليها زحل خاليا عن المشترى فانها تدل على ان ذلك
المولود يبقى بغير تزو‹يج و›يجامع المفتضحات او من لا f.18v C
9 خير فيه‹ن›. والزهرة اذا كانت فى اماكنها دلت على
10 التزويج ويكثر الاولاد التزويج. واذا كانت الزهرة فى برج
منقلب ومكان نفسها فى قوة من الامكنة [لان الزهرة اذا
كانت فى برج منقلب] دلت على تحوله من المرأة الى
11 المرأة، وسيما ان نظرت اليه الكواكب. واذا كانت الزهرة
فى وتد تحت الارض دلت على موت نساء المولود وولده
12 وعلى حزن فى ذلك. وان كان وتد تحت الارض برجا
منقلب ولا سيما السرطان والجدى فان ذلك شر واخبث
لان المولود يكون راغبا فى مجامعة المفتضحات او زوانى
13 علانية، ويدخل عليه فى ذلك السبب الدين ابدا. واذا
كان زحل مع الزهرة او كانت الزهرة فى حد زحل ونظر
اليها زحل فهو ردى فى التزويج لانه يتزوج ارملة او
عجوزا او امرأة قد عيبت فى امر كربه او صبيه او
امه خفيفة الشىء او امرأة مفتضحة فى امر المعيشة،
وكذلك هو ردى ايضا فى مولد النساء فى ازواجهن
14 واولادهن. ولكن اذا كانت الزهرة مع المريخ او فى حد
المريخ وينظر اليه المريخ فى مولد النساء فان المرأة تكون
راغبة فى الزناء ويدخل عليها الحزن فى الاولاد، وكذلك
يدل فى مواليد الرجال لانه ربما كانت امرأة الرجال من
اولئك عقيما لكينونة المريخ مع الزهرة او فى مقابلها.
15 واذا وجدت المشترى والزهرة تحت شعاع الشمس
فانهما يدلان على تزويج خامل، وسيما ان كان البرج
16 عقيما لانه تزوج الارامل ومن انقطع ولادها. فان وجدت p.52 B
القمر فى بيته او فى صعوده مع الزهرة ونظر المشترى فان
17 اولئك يتزوجون من نسائهم. وان وجدت الزهرة والقمر
مقابل كل واحد منهما الاخر او فى المربعة او يكون كلاهما
فى برج واحد فى مكان ردى فان ذلك يدل على مضرة
التزويج، وان كانا فى وتد دلا على تزويج المولود اخته

1 او الطالع C², om. B ‖ 2 او اليه C², و B ‖ 4 و تزويج C²
20 و] او BC ‖ 5 فيه BC² ‖ تزويج B

18 او اقرب نسائه. وان وجدت القمر والزهرة جميعا فى
‹وتد› تحت الارض ونظر المشترى دل على التزويج من
اقربائه غير انه انما يولد فى اخر عمره. وان وجدت
19 صاحب قرعة العرس فى قرعة العرس او ينظر اليها صاحب
السهم او الى القمر فان اولئك يتزوجون من اقربائهم
ابنة ‹الا›خ او ابنة الاخت. واذا كان زحل مع الزهرة
20 فى بيت لاحدهما فى الط‹الع› فانه يجامع بناته واخواته
الكبار، وان كان القمر مربع لهما فانه يجامع خ‹ا›لته.
وان لم ينظر القمر ونظر المريخ من مربعة فانه تزوج
21 امرأة يسر بها ‹و›كيف ما كان يدخل عليه هلاك مال
فى سبب امرأة، وان كان المولود انثى فانها امرأة f. 19 C
سحاقة. وان كانت الزهرة فى ‹بيت› غريب او فى
22 برج منقلب ونظر القمر او ان كان القمر معها فانها
امرأة ‹تكون› رغيبة فى المجامعة ومن رغبتها فى
ذلك انها تعطى الرجال الاجر، وا‹يضا› اذا نظر زحل
ايضا. والزهرة والمريخ ان كان كل واحد منهما فى بيت
23 الاخر او ‹حد› دل على الفجور والخبث، وكذلك ان
كانا جميعا او نظر ‹بعضهما› الى بعض من المر‹بعة› او p.53 B
المقابلة او كانا فى المشرق فان ذلك الفجور يكون علانية.
24 وان كان فى المغرب ‹فانه› ينكتم ويكون سرا، ولكن
اعلن ما يكون واشد فضيحة اذا نظرت اليه الشمس
ايضا لان ذلك يضر. وان كان مع ذلك صاحب برج
25 العرس عطارد ويكون عطارد فى السادس [او فى الثانى
عشر] غربيا او فى برج ذى اربع قوائم وبرج العرس
وهو ذو اربع قوائم منحوس فان ذلك المولود لم
يقض له التزويج وهو شاب وان تزوج كان بقاء
امرأته قليل لان عامة اولئك يعفى اعمارهم بغير
26 تزويج. وان كان صاحب برج العرس فى مكان
حسن مع ذلك فانه يجامع امرأة سقيمة او غريبة
لا احد لها ولا ثبات له فى النساء ويدخل عليه

2 وتد B, مكان C² ‖ 6 الاخ] ويتزوج C², om. B | الاخت
BC ‖ 7 الطالع C², om. B ‖ 8 خالته C², om. B ‖ 10
بها وكيف C², om. B ‖ 12 بيت C², om. B ‖ 14 تكون om. B ‖
15 الاجر om. B | وايضا om. B ‖ 17 حد om. B ‖ 18 بعضهم
BC ‖ 20 فانه B

27 الشغب والمضرة فى سببهن. وان كان صاحب قرعة
العرس تحت شعاع الشمس او تحت الارض ونظر النحوس
وهو ينظر الى مكان نفسه فانه يجامع الزوانى والاماء او
28 يجامع من قد جامعها كثير من الرجال. ولكن ان وجدت
صاحب القرعة فرحا فى ضوءه ينظر الى مكان نفسه
وينظر اليه السعود ومكانه قوى فى وتد او ما يلى وتد
فان ذلك المولود يتزوج امرأة حسنة لا عيب فيها
عفيفة محمودة فى ذلك [نبل] ونبل حاله ومنفعته.
29 وان كان صاحب هذه القرعة التى ذكرت هو المشترى
فان تلك المنفعة والخير الذى يصيبه يكون من قبل
30 اشراف الناس ويكون فى سبب النساء. وان كان زحل
فان تلك المنفعة والخير ميراث مال ابى المرأة وانسبائها
فاى ذلك كان وصل اليه او ميراث عبد قد اعتق. p.54 B
31 وان كان المريخ صاحب تلك القرعة كانت تلك المنفعة
فى سبب رجل غريب عمله عمل يسببه اعمال المريخ او
32 تكون المنفعة من قبل الاساورة. وان كان صاحب القرعة
عطارد فان تلك المنفعة التى تكون فى سبب النساء
33 تكون سببها الحساب والكلام. وان كانت الزهرة فانه
34 يحمد وينتفع فى سبب النساء والاناث. وان كان
صاحب القرعة عطارد وهو فى مكان ردى والسعود
ينظر الى ذلك المكان او فيه سعد فانه يتزوج امرأة f. 19 C
عفيفة حسنة ولكنه يتعناء ويشقا لمكان عطارد.
35 وان كان صا‹حب› ذلك المكان فى مكان حسن والنحس
ينظر الى ذلك المكان او يكون فيه ف‹ا›ن اولئك يمر
عليهم العناء والمشقة فى سبب النساء او على ذلك
36 يصيبون فى سبب‹هـ›ن اللذة والمنفعة. انظر الى المكان
السابع من القرعة، فان وجدت صاحبه فى القرعة
وصاحب القرعة فى السابع فان اولئك يكتمون
تزويجهم ويجامعون النساء سرا، ثم يتزوجونهن
بعد ذلك وتلدن منهم.

24 فان B, فيه ل C² ‖ 26 سببهم BC²

<ه> باب. معرفة كم امرأة يتزوج.

1 اذا اردت ان تعرف كم امرأة يتزوج فعد من
وسط السماء الى الزهرة فما كان بينهما من عدة الكواكب
فبتلك العدة يتزوج من النساء، وحيث ما وجدت
زحل فاعرف البرودة والعسر، وحيث ما تجد المريخ
2 فالموت اذا لم ينظر سعد اليه. وفى مواليد النساء اذا
اردت ان تعلم كم زوج تتزوج فعد من وسط السماء
الى المريخ، فان كان المريخ وسط السماء فعد من وسط
السماء الى المشترى، فما كان بينهما من عدة الكواكب p.55 B
3 فقل ذلك عدة من تزوج. فاذا وجدت الزهرة ساقطة
عن وسط السماء فقل فى الرجال قلة الثبات على النساء،
وكذلك فقل فى النساء ان وجدت المريخ فى السابع فى
امر ازواجهن.
4 واحفظ هذه القرعة: فعد من الزهرة الى درجة
برج السابع وزد عليه درجات الطالع والقه من الطالع
ثلثين ثلثين، فحيث ما بلغ فثم قرعة اللذة والعرس.
5 وانظر من صاحبها ومن معه ومن ينظر اليه، فان كان
نحسا فى هذه القرعة او ينظر اليها فقل ان المولود تزوج
6 المفتضحات ومن لا خير فيها. وان كان صاحب تلك
القرعة فى مكان ردى والزهرة تحت شعاع الشمس وينظر
النحوس فان عامة من يكون مولده كذلك لا يكون له
تزويج ابدا.
7 ووقت العرس متى ما مر المشترى حيث القرعة او
بمربع منها او بمقابلة لها او فى التثليث لها او مثلثة
الزهرة او مربعة او مقابلة الزهرة كان العرس حينئذ اذا لم
ينظر زحل من المقابلة والتربيع لان زحل ان نظر كذلك
8 يبرده ولم يكن الا الهلاك، وان كان تزويج لم يبق. وكلما مر
المشترى فى المكان الذى به الزهرة كان خليقا للتزويج.
9 واذا انتهت السنة الى البرج الذى كانت فيه القرعة دلت f.20 C
على التزويج ان <لم> يكن زحل كما ذكرت ثم لان زحل
يبرده وربما [دلـ]ـا مر زحل اذا كان فى <اصول المولد فى

20 فيه BC ‖ 28 يرده BC ‖ 31 لم BC² ‖ 32 للول C², om. B

مكان قوى وولى اشياء من امر القرعة ينظر الى القرعة
يدل على التزويج، سيما ان عانه المشترى بنظر لان المشترى
10 والزهرة يدلان على امرأة حسنة. وان كان قد عرف للمولود
فى مولده كثرة النساء فكلما مرت الزهرة فى بيتها او تنظر p.56 B
11 الى بيتها تزوج ولكنها تكون غير باقية ولا ملائمة. والمريخ
ايضا اذا نظر الى الزهرة وتنظر الزهرة ايضا اليه كما ذكرت
لك دل على تزويج قليل البقاء.
12 ويكون الرجل ملائما للمرأة والمرأة للرجل اذا كان طالعهما
13 وتدا واحدا. واذا كان المضكان او احدهما فى الطالع او
14 وسط السماء فان ذلك ايضا ملائم. وكذلك ان وجدت
حيث الزهرة احدهما قمر الاخر وحيث قمر احدهما
زهرة الاخر، سيما ان كان قمر احدهما تثليث القمر الاخر.
15 ولكن ان كانت حيث احد مضىء احدهما للاخر فى ذلك
البرج نحس، فانه يدل على المضرة وقلة الموافقة، ولكن
ان كانت حيث مضىء احدهما للاخر فيه سعد او كانت
سعود كلى المولودين فى الاوتاد او قرعتهما [قرعة الدين]
فى برج واحد دل ذلك على الموافقة والملائمة.

<و> باب. معرفة قرعة عرس الليل والنهار.

1 واحسب ايضا قرعة عرس الليل والنهار من الشمس الى
حيث القمر وزد عليه درجات الزهرة والقه من حيث
2 الزهرة ثلثين ثلثين، فحيث ما بلغ فهو. فان كان المشترى
3 فى المقابلة عليها او المربعة لها دل على تزويج. اذا وقعت
قرعة العرس من مقابلة الطالع او وتد تحت الارض ونظر
4 النحوس فان المولود يرى موت نسائه. وان وجدت
صاحب مثلثة الزهرة فى وتد المغرب او وتد تحت الارض
دل على موت نسائه.
5 وكذلك فانظر فى مولد النساء الى قرعة العرس:
كما اخبرتك من النظر فى عرس الرجال من الزهرة فكذلك p.57 B
6 فانظر للنساء من المريخ. فاذا كانت الزهرة فى وتد المغرب
او وتد تحت الارض دل للرجال على موت نسائهم او قلة
7 ثباتهم على النساء. وكذلك ان وجدت المريخ فى وتد
المغرب او وتد تحت الارض دل للنساء على موت ازواجهن.

8 وان وجدت الزهرة غريبة مع النحس او بنظره دلت
9 للمولود على موت نسائه. واذا نظر المشترى الى الزهرة من
العاشر او من الثالاثين و<لا> تجد الزهرة فى الثانى عشر او f.20v C
السادس فان المولود يتزوج مرة صالحة وتموت ويصيبه فى
١٥ سببها الخوف والبكاء والاهتمام. ولكن نظرك فى وقت
اجلهن كما امرتك فى امر الابهاء والاخوة.

<ز> باب. معرفة اللوطية.

1 الان ابين لك اللوطية ونحو ذلك مما يكون فى الرجال
2 والنساء. اذا كانت الزهرة فى بيت عطارد وعطارد فى مكان
ردى فان المولود لا يحب النساء وتكون لذته فى الصبيان.
3 وان كانت قرعة العرس مع عطارد وعطارد فى برج ذكر
4 ووتد كان راغبا فى الصبيان لا يحب اتيان النساء. وان
وجدت المريخ فى بيت عطارد وعطارد فى بيت المريخ فانه
يكون حريصا على الذكران، وكذلك يدل عليه نظر
المريخ الى عطارد من المربعة او المقابلة.
5 واذا كانت الزهرة فى احد البروج الرغيبة الكثيرة
الغلمة (وهى الحمل والجدى والسمكة والثور) وكانت
الزهرة تحت الشعاع مع زحل والمريخ فان ذلك يدل على
نحو مما ذكرت من عمل الفضائح، وكذلك ان وجدت p.58B
الزهرة فيما سميت لك من البروج الرغيبة وكان احد
6 النحسين زحل والمريخ مشرفا عليها من التربيع. واذا
كانت الزهرة فى وتد المغرب مقابلة والقمر فى الطالع فان
كان المولود انثى فانه يدل على انها سحاقة تكون راغبة
فى النساء، وان كان المولود ذكرا كان راغبا فى الذكران،
ولا سيما ان كانت الزهرة فى الاسد والسنبلة او بيوت
7,8 النحوس. فان نظرت النحوس اليها فهو اشد. وان كانت
9 الزهرة تحت الشعاع فهو اردأ واخبث. واذا كانت الزهرة
فى بيت زحل وزحل فى بيت الزهرة فى وتد المغرب او
وتد تحت الارض او المكان السادس او الثانى عشر فان
المولود يكون مخنثا يكون ممن يعمل به شبه ما

3 اوو المثلثة C^2_r om. B ‖ 4 من يصيب C^2_r يصيب B ‖ 6
امرأتها C^2_r امر B

١٥ يعمل بالنساء. وكذلك ايضا تدل الزهرة اذا كانت ساقطة
او فى مكان ردى ويكون النحوس فى برج انثى ووتد
فان المولود يكون مخنثا ضعيف المفاصل والقوة يعمل
١١ به عمل النساء. واسوأ لذلك ان كان المضئان فى برج
انثى واحد المضئين فى برج انثى ينظر اليه زحل او
١٢ المريخ. اذا كان فى الجدى والدلو او الحمل او الثور
او السمكة وكانت معهما قرعة السقم فى برج انثى وان
كان المولود امرأة فانها تكون سحاقة وان كانوا فى
برج ذكر وكان المولود ذكرا فانهم لا يأتون النساء من
13 النحو الذى ينبغى ان يوتون منه. وكذلك يكون ايضا
اذا كانت الزهرة مع احد النحوس، واشده ان يكون f.21 C
١٤ عطارد منحوسا. وان نظر المشترى الى اشباه هذا
حلل ذلك البلاء او كتمه.
15 واذا وجدت القمر فى السمكة او فى <الكثور> او
فى الجدى وعطارد مع المريخ فانها تكون امرأة p.59 B15
مشتهرة بالزناء، وسيما ان كانت الزهرة فى الطالع او فى
16 وسط السماء. وان وجدت فى مولد الاناث المضئين فى
البروج الذكورة والزهرة فى برج ذكر فى الاوتاد وهى
مقابلة بعضها لبعض او مربعة فان ذلك المولود ان
17 كان انثى يكون ممن تعمل بالنساء عمل الرجال. واذا
وجدت الزهرة فى مولد النساء <..> والمضئين كل
واحد منهما مثلث لصاحبه فانه يكثر مجامعة
الرجال اياهن ويجامعهن عدد كثير من الرجال.

الى هاهنا باب التزويج.

<ح> باب. تبيان امر الاولاد.

1 انظر الى صاحب مثلثة المشترى فان كانا
جميعا كليهما فى مكان حسن يعنكبين عن شعاع
2 الشمس فانهما يدلان على الولد والمنفعة منهم. وان
كان احدهما فى مكان حسن والاخر فى مكان ردى

29 مثلثات BC

فانه يكون له ولد يصيبه من سببهم الشدة والنوح
3 والبكاء. وانظر في اصحاب المثلثة كما ذكرت لك في
صدر كتابي هذا في اي الاحايين وكم من عمره يصيبه
4 الفرح والسرور وفي ايها ياتيه الشدة والبلاء. وان وجدت
اصحاب مثلثة المشترى كلاهما في السقوط تحت الشعاع
فانه يكون ممن لا يرزق الولد، ثم لا سيما ان كان المشترى
ساقطا تحت شعاع الشمس.

<ط> باب. معرفة عدد الاولاد.

1,2 واحسب عدد الاولاد كما اذكره لك. انظر الى
اصحاب مثلثة المشترى فايها كان اقوى واحسب مكانا
وكان فوق الارض فاعدد منه حتى ينتهي الى الطالع،
3 فما كان | بينهما من البروج فلذلك عدة الاولاد. وان p.60B
كان المشترى والزهرة فيما بين ذلك دلا على زيادة على
ذلك العدد وما كان سواهن ايضا من الكواكب يزيد.
4 وان وجدت فيما ذكرت لك من البروج برجا ذا
5 جسدين فاضعفه. وان وجدت فيما بين ذلك
المريخ او زحل دل على موت المولود، سيما ان كان
6 المريخ وزحل في مكان ردي. ولكنهما ان كانا في
مكان حسن فانهما يدلان على زيادة الولد غير ان
ذلك الولد يطرح، سيما ان كان ذلك البرج الذي
فيه النحس وتد المغرب او وتد تحت الارض.
7 وان وجدت صاحب مثلثة المشترى الذي هو
الدليل على امر الولد وسط السماء فقل له انه يكون له
اربعة اولاد | او واحد، وان كان في وتد المغرب فقل f.27vC
انهم سبعة او واحد، وسيما ان كان وتد المغرب
8 الحمل. وان وجدت صاحب مثلثة المشترى ساقطا عن
وتد وسط السماء او وتد تحت الارض فعد من الطالع
اليه، فما كان بينهما من عدة البروج فتلك عدة ما
9,10 يكون له من الولد. وسائر النظر كما ذكرت لك. واذا
كان اصحاب مثلثة المشترى في بروج كثيرة الاولاد فقل
ان عدة الولد اكثرهما ذكرت، وتتبيع لك عدتهم من
باب الاخوة ايضا.

2 المثلثات BC || 5 مثلثات BC || 12 مثلثات BC || 32 مثلثات BC

11 وان وجدت القمر والزهرة في الجدي والسرطان ومثلثاتها
فانظر ايها اجود مكانا فليكن ذلك القوي الدليل على
12 الاولاد. وان كانا في غير هذه المثلثات فليكن نظرك من اصحاب
13 مثلثة المشترى. فان وجدت الدليل على امر الولد في الطالع
او وسط السماء او في برج | السعادة فانه يرزق ولدا في p.61B
14 شبابه. وان كان في الثاني من الطالع او في برج العرس او في
برج الناس او وتد تحت الارض فانما يولد للمولود في وسط
15 سنيه ولخرها. وان وجدت الدليل على الاولاد المشترى في
مكان حسن تحت شعاع الشمس فانه يكون له اولاد ولا
يعيشون.

<ي> باب. معرفة قرعة الاولاد.

1 قرعة الاولاد: عد من المشترى الى زحل وزد عليه
درجات الطالع والقه من الطالع ثلثين ثلثين، فحيث ما
2 وقعت فانظر صاحبها. ثم عد من القرعة الى صاحبها كم
برج يكون او من صاحبها الذي يليها، فما كان من
3 بينهما من البروج فتلك عدة الاولاد. وان وجدت بينهما
4 نحس دل على هلاك الولد. وان كانت الشمس او القمر مربعا
للقرعة او مقابلها فالشمس تزيد ولدا ذكرا والقمر انثى.
5 وان وجدت القرعة ليس فيها احد ولا ينظر اليها فان
6 المولد الاول لا ينتفع به لانه يسقط او يموت سريعا. وان
وجدت القرعة في وتد او مكان حسن فلتكن اية حسنة
7 في امر الولد. وان وقعت في مكان السادس او الثاني عشر
فانه لا يولد له ذكرا ولا انثى ويلقى من ذلك الهم والحزن
وان ولد له لم يلبثوا عنده حتى ينفرقوا عنه في
8 البلدان. وان وقعت القرعة وليس شيء من الكواكب
في مربعتها ولا مقابلها فان اولئك ذو حاجة الى الولد.
9 ولكن ان كان في مقابلة القرعة او مربعتها كواكب فانه
10 يدل على كثرة ما ولد له. وان وقعت القرعة في برج قليل
11 الاولاد فانه يدل على قلة | الاولاد. ان يكون معها زحل p.62B
فانه يدل على انه يكون عقيما او قليل الولد او يحزن على
الاولاد حزنا شديدا.

4 مثلثات BC || 5 في¹ sup. lin. C || 22 مربعا om. B || 31 ان] اولا BC

12 يدل على الولد المشترى وعطارد | اذا كان فى امكنة f.22C
حسان، وانقى ان يكون فى بروج عقيمة وهى الجوزاء
والاسد والسنبلة والجدى واول الثور ووسط الميزان والحمل
13 والقوس. واما الدلو وما سوى ذلك فكثير الاولاد، والعقرب
كثيرة الاولاد والاهلاك لهم.
14 وان وجدت فى مقابلة القرعة او من مربعتها كوكب
15 فقل انه يكون كثير الولد. وينبغى لك ان تنظر القرعة لعلها
فى برج قليل الولد فانها ان كانت كذلك دلت على قلة الولد.
16 وان كان زحل فى القرعة فانه ردى جدا لانه يكون عقيما او
قليل الولد ويصيبهم الهم والحزن والمشقة فى امر الولد.

<يا> باب. قرعة المعر فى المواليد.

1,2 احفظ هذه القرعة الذى خبرتك. فعد من المريخ
الى المشترى وزد عليه درجات الطالع [فحيث ما ينتهى
3 المشترى] والقه من الطالع ثلثين ثلثين. فحيث ما انتهى
حسابك فثم فاذا مر المشترى على هذه القرعة [فى الممر
على هذه القرعة] ومقابلتها او نظر اليها من المربعة فان
4 ذلك للمولود يولد له. وان وقعت الزهرة فى الممر على هذه
5 القرعة دلت على الولد. وان بلغت السنة الى حيث كان
6 المشترى والزهرة دلت على الولد. واذا بلغ ايضا زحل الى
ذلك المكان دل ايضا على الاولاد.

<يب> باب. معرفة الاناث والذكور.

1 اوعد ما بين المشترى والشمس من الدرجات وزد p.63B
عليه درجات الطالع، فحيث ما بلغ فثم قرعة الاولاد
2 الذكور. وعد من القمر الى الزهرة وزد عليه درجات
الطالع والقه من الطالع، فحيث انتهى فثم قرعة الولد
3 الاناث. وانظر الى صاحبى هاتين القرعتين وقوتهما فى
اسكنتهما واعرف اولادة الذكور اكثر وخير او الاناث.

16 فالقه BC

4 فان وجدت زحل مقابل عطارد دل على موت الولد.
5 وان وجدت الزهرة وزحل فى مقابلتها بغير نظر المشترى كان
6 عقيما او قليل الولد. وان نظر زحل مع ذلك الى القمر فى
الدرجات المنقلبة مع احد النحوس او نظر اليه نحس من
المربعة فانه يدل على ان الرجال لا يولد لهم.
7 وان وجدت القرعتين الذى ذكرت لك احدا من
8 النحوس من المربعة دل على هلاك ولده. واذا وجدت
القرعة فى الثانى عشر والسادس وينظر زحل فانه يدل على
9 موت الولد. وان وجدت المشترى فى وتد تحت الارض او
فى وتد السابع مع نحس او كان نحس فى مقابلته او تربيعه
فذلك دليل موت ولده، واسواه ان يكون المشترى بغير
10 ضوء. واذا كانت الشمس مع زحل فى برج دلت على f.22vC
11 الحزن فى امر الولادة. وان كان المشترى ساقطا دل على
12 هلاك والديه. واذا اضر زحل بالزهرة بغير نظر المشترى
فانه يدل على الحزن بسبب الاولاد او يكون لهم ولد ولا
يفرحون به او لا يولد لهم فان ولد له فانه يصيبه الحزن
والبكاء فى سبب الولادة، وسيما ان نظر زحل الى القمر مع
نظرة الى الزهرة.
13,14 الان ابين لك الجملة. اذا وجدت فى المواليد المشترى p.64B
15 وعطارد ليسا منحوسين فاقض على كثرة الاولاد. وان كانا فى
نيرهما او سقوطهما فلا يدلان على كينونة الولد، وان
كان له ولد فانه يموت ويصيب والده حزن.
16 وانظر من وسط السماء فى امر المولود من ينظر الى
وسط السماء واين صاحبه واجنس البرج واين شاهده
ومن يلى وسط السماء، فان هذا يدلل على الذكران
17 والاناث. وانظر من الخامس من البرج الذى هو برج الولد
وصاحبه فى اى مكان هو أ سعد هو ام نحس وكيف
قوته من ذلك المولد لانه ان كان ساقطا والمشترى
والزهرة لا ينظران الى المكان الخامس ونظرت النحوس الى
ذلك المكان دلت على قلة الولد، وان كان له ولد دل
18 على قلة بقائهم وقلة اعمارهم. ولكن ان نظر سعد
واحد الى ذلك المكان فلا تايس بمرة من المولد ولكن

11 موت sup. lin. C

19 يكون له بعض. وان نظر الى المكان الخامس سعد وصاحبه
في مكان حسن ينظر الى وسط السماء فهذه اية كثرة الاولاد
وجودتهم.

⟨يب⟩ باب. معرفة الاناث اكثر ام الذكور

1 فان اردت ان تعلم الاناث اكثر من الذكورة فانظر
2 الى هذا المكان الذى ذكرت لك وصاحبه. فان كان برجا
3 انثى وصاحبه فى ذكر فاقض عليه بالذكران. وان كان
المكان ذكرا وصاحبه انثى او مخالف بهذا فاقض عليه
4 بالذكور والاناث. وان كان النحس فى وتد ينظر الى القمر
فان ذلك المولود لا يزال يطرح ولده فى حياته خارجا
من بيته.
5,6 وانظر | فى حال امر الحبل. فمتى مر المشترى بحيث p.65 B
كان المريخ او نظر اليه من المقابلة والمربعة والمثلثة فانه
7 تحبل. واذا كان القمر فى وتد [فى وتد] فى الدرجات
المستوية الايام حين يستوى الليل والنهار فيها فانه يدل
على العقما للرجال والنساء.

⟨يد⟩ باب. نظر المثلثات، اذا نظر بعض الكواكب الى
بعض فى المواليد من المثلثة.

1 | اذا نظر زحل الى المشترى من المثلثة وكان المشترى f. 23 C
فى مكان حسن فانه يدل على كثرة المال والارض والشجر
والبناء والمساجد، وربما كان صاحب قسم ويكون
موافقا لوالده، وربما دبر امر البلده والضياع وينتفع فى
2 سبب الغرباء ويؤتمن ويكرم عند الوجوه. واذا نظر
زحل الى المشترى وعطارد من المثلثة فانه يكون كتوما
عالما باشياء مكتومة مسرة او يدبر امر الملوك والبلدان
ويكون مع ذلك عابدا ويربى ولد غيره ولا ينتفع بولد
3 نفسه لانهم يموتون او يتفرقون عنه. واذا نظر الى ما
ذكرت المريخ نقص ما ذكرت من الخير وزاد مرزية
4 وسوء ثناء وبلاء. واذا نظر زحل الى المريخ من المثلثة

21 المثلثات BC

بغير نظر المشترى وعطارد فانه يكون غنيا مدبرا
للعقل قويا معروفا فى المصر ينزل كنحو الملوك ويرى موت
5 اخوته الكبار. واذا نظر زحل الى الشمس من المثلثة فى
مولد النهار فحسن امر المعيشة لانه يكون معروفا ذا صوت
6 محمود يطلب الرياسة ويكون ميمونا على والده. وان
كانا كلاهما فى برج ذكر فهو اجود، وان كان المولود ليليا
فانه تكون له معيشة صالحة ولكنه ينقص من ماله ومال
7 ابيه. | واذا نظر زحل الى القمر من المثلثة دل على الكرامة p.66 B
والمنفعة الكثيرة من الملوك او اشباه الملوك ويكون محمودا،
سيما ان كان القمر زائدا، فان كان القمر ناقصا نقص
8 كثير مما ذكرت. وزحل اذا نظر الى الزهرة من المثلثة
دل على المعيشة الحسنة فى صوت حسن جميل الا انه
تدخل عليه المضرة فى سبب السفلة له وليس تزويجه.
9 زحل اذا نظر الى عطارد من المثلثة يدل على انه ساكن
عاقل ليس بمتقلب الفكرة ثابت التفكير عالم بالحساب
والكتاب جيد المعيشة.
10 المشترى اذا نظر الى المريخ من المثلثة يكون رئيسا
مدبرا للفعل عالما بالامور تكون له منفعة وكرامة
11 من القادة. المشترى اذا نظر الى الزهرة من المثلثة فانه
يكون حسن المنظر والوجه ويكون له ارتفاع فى سبب
12 النساء والحب. المشترى اذا نظر الى عطارد من المثلثة يكون
فهما عاقلا كاملا ويدل على انه يكون افضل اقربائه
وقرابته مرضيا له الكرامة محمود لا يزال فى عمل الامصار
والملوك وقد يكون بعض هاؤلى عالما بنجوم السماء.
13 المشترى اذا نظر الى القمر من المثلثة يزداد المولود
14 حمدا ويكون له جاها ومنزلة. وانظر فيما ذكرت
لك الى وقت سعادة المولود فان بعض هاؤلى ربما
كان رئيسا قائدا للناس وكان بعضهم | رئيسا فى f. 23v C
الخطب وبعضهم للتجارة وبعضهم بقيادة الجيوش،
15 سيما ان زاده القمر. المشترى اذا نظر الى الشمس
من المثلثة دل على الغناء والسعادة الكثيرة وولد
وعرس وعيش فى جاه.

25 المولود BC

16 المريخ اذا نظر الى الشمس من المثلثة وكان المولود p.67 B
ليليا وصاحب الساعة المريخ فهو مرتفع فى الخير لانه ربما
17 كان ملكا قويا. وان كان المشترى فى بعض المثلثة او فى
وتد فانه يكون رئيسا عظيم الكرامة، وان كان القمر مع
ذلك حسن فهو شجاعا مسلطا على الحياة والموت
والقتل والنزل سريع الانقلاب والنهمة سريع الارتياب
18 يرتاب فى نفسه، وسيما ان كان فى برج ذكر. والمريخ
اذا نظر الى الزهرة من المثلثة فانه يكون غنيا مكثرا
كثير الثبات حسن الفرس عظيم الهمة غير انه يحب
19 اتيان النساء وركوب المحارم. المريخ اذا نظر الى عطارد
من المثلثة يكون مدبرا فى العمل عالما فى الخصومات
تغناء له قوة لا يزداد امره فى سبب الخصومات او
20 الكتب. المريخ اذا نظر الى القمر من المثلثة اذا كان
ناقصا او كان صاحب مثلثته فى المولد الليلى يدل على
انه يكون حسن التدبير للعمل مظفرا بما يطلب
سريعا، وان ينظر اليهما المشترى يكون مسلطا ذا
21 سعادة ورياسة كثير القوة. ولكن فى المولود النهارى
والقمر زائدا يدل على سقم فى جسده.
22 الشمس اذا نظرت الى القمر من المثلثة فانظر الى
قوة الكواكب ونظرهن، ثم اقض كنحو ذلك.
23 الزهرة اذا نظرت الى القمر من المثلثة فانه يكون
جميلا فرحا لا ثبات له فى التزويج ويكون متوله فى
الفجور.
24 عطارد اذا كان فى مثلثة القمر يجعله فهما عالما.

‹يه› باب. التربيع.

1,2 وهذا نظر التربيع. زحل اذا نظر الى المشترى
من التربيع | ينقصه فى ماله وما فكر فيه من شىء p.68 B
فانه يصير وبالا عليه وينقطع اعماله ويكون مفسدا
لابويه وفى كل التربيعين يفسد وينقلب اموال والديه،
وشد ذلك اذا بدل مكانهما وكان زحل من فوق
3 المشترى وكان المشترى من مربعة الميسرة. ولكن ان كان
المشترى هو المشرف على زحل فانه اقل لشرة ولا ينال
ابواه الشرف الا فى بعض المنازل ويكون فى المال اقتصارا

4 لا غناء ولا فقر. زحل اذا كان فى تربيع المريخ وكان زحل
فى البرج العاشر يكون قليل العلاج ضعيف البدن متصلا f.24 C
بالامراض من علة الحمى يناقض ويتلف اموال الاباء ويرى
5 موت اخوته. وان كان المريخ هو الاعلى فى المكان العاشر
من زحل وزحل اسفل منه فى الرابع فانه يعجل الاب قبل
الام الى الموت واولئك ليس لهم طول بقاء ويفسدون
6 اموال الاباء ويحسدون الاباء ويضرون باقواتهم. زحل
اذا نظر الى الشمس اذا كانت فى تربيعه فى برج العاشر
فانه يفسد مواريث ابائه ويعادى اقرباءه ويكون صافى
الهواء كدر العمل ويتابع عليه الامراض ويعناء فى الوثاق
7 ويتعب فى المعيشة مجهول فى بلده. فان كان زحل المشرف
على الشمس فى التربيع يخبل او يهرب او يعاجل بالموت او
تضربه امه او يكون به الجذام الذى هو شر الاسقام او
برد جوفه حتى يضر به ذلك ويكون باردا فى جسده
8 وعمله. زحل اذا كان فى تربيع الزهرة يدل على سقوطه
9 عن النساء نفيا خاليا من الخير ويأتيه كل شر. وان
كانت الزهرة هى المشرفة عليه فانه يكون بربما عسيرا
ورزق امرأة صالحة وتكون هى افضل حسبا منه p.69 B
10 محببة بنفسها مع موافقتها اباءه. زحل اذا كان فى
تربيع عطارد فى البرج العاشر من عطارد يجلب كثير من
البلاء على تلك المواليد ويجعل للمولود دنيا فاتر العمل غاشا
يحب عيب غيره ويكون مع ذلك مبتلا الثغ او اخرس
11 او اصم. واذا كان عطارد مشرفا على زحل فانه ليس
12 بصالح ولكن يكون الشر الذى ذكرت اهون. زحل
اذا كان فى تربيع القمر يضر بصاحب ذلك الميلاد، واذا
كان زحل منه فى المكان العشر يدخل عليه عيب فى
مشيه وزمانة فى جسده وليس مجرباء لشىء من
عمله ويفسد اموال امهاته وقد كان فيهم من عادا
13 اباءه. ولكن اذا كان القمر فى العاشر من زحل [و] يكون
مصيبه عاجلة سنى ويكون ذلك المولود مريضا قليل المال،
فان كان فى برج انثى وكان قد قضى ان يرزق امرأة تكون
عدوه وتكون تفكر مضرة عليه لا يكاد يفرح بولده.
(13) [زحل اذا كان فى تربيع القمر يضر]

4 موت iter. C || 29 و om. B

14 المشترى اذا كان فى تربيع المريخ وهو المشرف عليه
يكون كريما ثابتا مشفقا وفيهم من يكرم للنجدة فى بيوت
الملوك معروف فى بيت المملكة ومنهم من تولى عمل
الملك وتزداد منزلته ارتفاعا ولكن يفسدون اموال اباءهم
15 ويهتمون بامر الاولاد فانهم يكونون فى اولادهم قلة. وان
كان المريخ المشرف على المشترى فانهم يجعلهم سريعا فى
طلب معايشهم وهو فى ذلك مخارف متعيب كالا
ويصيبه من عمل السلطان اغتياب وخصومة من الناس. p.70 B
16 المشترى اذا كان فى تربيع الشمس والشمس فى البرج f.24v C
العاشر من المشترى يدل على ان والده شريف ولكن ينقص
ماله ويشخص عن وطنه ويعاديه اهل بلده ويهجون
17 عليه من اقويا اعدائه. ولكن ان كان المشترى فى المكان
العاشر من الشمس ينبل ذلك المولود واباءه خير حسيم
ومواصلة الملوك ومنافع كبيرة مع الكرامة ويشرف على
18 كثير من الناس. المشترى اذا كان فى تربيع الزهرة ميمنتها
يدل على ان ذلك المولود يكون محبا للناس وينتفع فى
سبب النساء حسن التقدير للعيشة متقربا الى الله تعالى
19 شديد الايمان. ولكن المشترى اذا كان فى تربيع عطارد
مشرفا عليه يدل على ان المولود يكون كاتبا عالما حاسبا
20 يعيش فى جناح غيرة من اقربائه فى الحال الحسنة. ولكن
ان كان عطارد فى مربعة ميمنة المشترى فانه يدل على
ان ذلك المولود لا يكون مكثرا ويكون كبير الجود، واذا
اصابه فى بعض المنازل خير برح به غير محسن فى عمله
21 ولا شاكر للناس. القمر اذا كان فى تربيع المشترى فى ميلاد
الليل والنهار يدل على ان المولود والوالدة يكونون حسن
المعيشة فاضلى الكرامة والرفقة محبين فى قومهم، يكون
المولود ذا صوت معروف فى عظماء الناس مكثرا ويثنا
22 عليه احسن الثناء. ولكن ان كان القمر هو ‹فى› المكان
العاشر من المشترى فانه يدل على انه يكون صالحا فى
امور كبيرة محمودا كريما على القادة ولكنه يكون زمان
بائنة فيه المنقصة والبطالة عن العمل.
23 المريخ اذا كان فى تربيع يسار الشمس فانه يكون
خبيثا فى امر والده ونفسه كثير الشر يصيبه الضرر p.71 B
فى ماله حتى يفناء كل ما كان يملك ويكون وهلا
مشدوها موسوسا ويظلم بصره ويغلط نظره، وفى

للميلاد النهارى اشد ضررا الا انه ربما مات من ذلك وهلك.
24 ولكن ان كان المريخ فى المكان العاشر من الشمس فانه
‹يدل› على ذلك يستريح فى اول عمره ويزداد فى اخر
25 عمره مرضا وتفجاءه الهلكة ويكون البلاء متصلا. والمريخ
اذا كان فى المكان العاشر من الزهرة فانه شديد فى المواليد
انه ياتى بالبلاء والشر والامراض فى سبب النساء، وان كان
كذلك وهو برج منقلب فانه يكون مؤنثا يعمل هذا العمل
الخبيث، وان قضى له التزويج فانه يتزوج الاماء والمفتضحات
اويفجر بالزوانى، وان كان مولد الاناث فانها تكون زائنة
26 من النساء التى تاتين الرجال شرا. ولكن ان كانت الزهرة
فى البرج العاشر من المريخ فانه تصيبه هذه الاشياء التى f.25 C
ذكرنا قبل ولكنه يكتم ذلك للحياء ويندم فى العاقبة.
27 والمريخ اذا كان مشرفا على عطارد صنع اشياء منكرة فى
الناس ويفتح على المولود اسباب البلاء من كل مكان ويضر
به فى الخصومات والعمل وكلما يعالج ويدخله الاغتياب
من اقربائه وموضع سره، واشد من ذلك ضررا مولد
28 النهار، والمولد الليلى اقل ضررا. وان كان عطارد هو
المشرف على المريخ الهياج للحرب فى تربيع يسار عطارد
دل على ان ذلك المولود يكون ادنيا حائلا غصابا لاموال
الناس لا يقدر على شىء من متاعهم الا اخذه ويذهب
التفكير لانهم يحجه الا ياشرسا ويكون اضجرا من اقربائه p.72 B
متطلعة نفسه الى البعد ويكون حقودا حريصا على
29 الاموال وتكون عامة سعيه فى طلب المال. والمريخ اذا
نظر الى القمر من المربعة اليمنى فانه يدل على ان امه تكون
ارملة وينقص فى معيشته وماله وتهلك امه او بعض اخوته
بموت سوء وغم شديد ومنهم من يبتلا بالجنون ويهربون
الى بيت العبادة اويبتليه باتلاف النظر والدهش، وسيما
ان كان المريخ فى حد زحل والقمر فى حد عطارد او حد
30 المريخ فانه ربما غيرت قوة الحدود المواليد. ولكن ان كان
المريخ بتربيع يسار القمر والقمر مشرف عليه فانه يدل على
صغر قدر امه وقلة فى معيشتها وللمولود على فساد
المال والبلاء.
31 الشمس اذا كانت فى تربيع القمر او اوتاد وينظر اليهما
السعود يدل للمولود على كثرة الاموال والكرامة والسرور،
ولكن ان نظرت النحوس يكون فى هول فى معيشتهم وفى

32 حياتهم. واذا كان القمر متصلا بالمشترى وينظر اليه [ولكن اذا
نظر المشترى] ونظرت النحوس اليه ‹يدل› على نحو ما ذكرت
له فانه يدل على ان المولود يكون شريفا ويصيب على التعب
وبحسده من يريد منهم الشر، واذا لم يكن المشترى ينظر اليه
ونظرت النحوس المهلكة كان اجدر ان يصيبهم الشر والبلاء.
33 عطارد اذا كان فى تربيع الزهرة مشرفا احدهما على
صاحبه فانه يدل على ان المولود يكون عالما بالصناعة المعجبة
الجميلة يعرف فى سبب علاجة ذلك فى الناس ويكثر فيه
34 اقاويلهم ونذم ام النساء. القمر اذا كان فى تربيع الزهرة والقمر
مشرف على الزهرة فانه يدل على انه يكون غنيا ويدل فى p.73 B
35 مواليد الرجال على الذم فى سبب النساء. ولكن اذا كان القمر
فى مربعة يسار الزهرة وكانت الزهرة فى ميمنته فانه يزيده خيرا
ويكون حسن الحال والمعيشة واللون بهيا نظيفا ويكون حلو
المنطق ولكن لا ثبات له فى وصل النساء ويدل على ان والدته
نظيفة جهيزة وامرأته جميلة ولكنها تكون غير عفيفة f.25v C
تهوى غير زوجها.
36 عطارد اذا كان فى تربيع القمر فى المكان العاشر فانه
يدل على ان ذلك المولود يكون حسن الرأى حسن الكلام
عاقلا ولكنه يهتم من قبل امر بلده، واذا كانت النحوس
مشرفة على عطارد فى تربيعه فانه يؤخذ فى العهد
37 والكتاب ويلقى فى السجن والوثاق. ولكن اذا كان عطارد
فى العاشر من القمر فانه يدل على ان ذلك المولود يكون
خفيفا باردا ماجنا غيران ليست له قناعة بشىء ولا
ايمان فى القلب والقول.

‹يو› باب. فى نظر الكواكب من المقابلة.

1 اذا نظر زحل الى المشترى من المقابلة فلا خير فى
2 حاله ولا عمله ويحزن على اولاده. وان كان زحل فى
الطالع والمشترى فى المغرب ففى اول سنيه يشقا وفى
3 اخرها يسعد. وزحل اذا نظر الى المريخ من المقابلة
يدل المولود على البلاء والشقاء فى المعيشة والحزن والمرض
والمضرة والنقصان فى حياته وقلة الولد وكثرة الاعداء
والشجب والقتال فيما بينه وبين اقربائه والموت السريع
4 لوالده وبلاء فوق بلاء. وان كانا هذان الكوكبان فى p.74 B

مكان رطب فان هذا المولود يشقا فى الانهار والبحر او
نحو ذلك ويصيبه الامراض من الرطوبة فيضر بجسده.
5 وان كان فى برج ذى اربع قوائم فانه يصيبه ضرر
6 وعض من السباع او سم يكون به فى اخر حياته. وان
كانا هذان فى المربعة دل على نحو من هذا او على ما
ياتى المولود من السقوط حتى يرى انه هالك، واسواء
لذلك ان يكون النحسين مضرين بالقمر من غير نظر
7 المشترى. فان كانا مع ذلك فى الاوتاد فهذا اية الموت
فى فرقة اقربائه وبلاده ومنهم من يسقط عن الخير او
8 يقع فى ايدى الناس. ولكن ان كانا فيما يلى الاوتاد
مقابلة بعضهم لبعض دل على انقطاع الرجاء وفساد،
9 وسيما اذا كان فى برج انثى. وان كانا فى سقوط فهو
اقل لشرهما وعلى ذلك يسقط المولود ويحزنه، وان
10 نظرت الشمس حلت هذه المضرة. زحل اذا نظر الى
الشمس من المقابلة من غير نظر المشترى دل على العناء
لو‹ا›لده فى المعيشة والزمانة وعلى فساد مال ابيه، وان
هلك والده افسد ماله سريعا ويكون موته شر موت ويقع
11 المولود فى الشر، سيما اذا كان فى برج انثى. زحل اذا نظر الى
الزهرة من المقابلة يكون فاحش الزناء مفتضحا ولا يتزوج،
فان يتزوج يتزوج المغنية المفتضحة او الغريبة او من بها
زمانة او خادم او من بها سقم ولا يصيب اللذة فى f.26 C
12 الاعمال الزهرية. زحل اذا نظر الى عطارد من المقابلة دل على
عى اللسان وقلة الكلام او يكون التغ، وسيما ان كان
عطارد فى برج لا صوت له (وهو السرطان والعقرب
والسمكة) ويكون تحت شعاع الشمس وينظر مع ذلك p.75 B
13 الى القمر. وان نظر اليه المريخ نقص من هذه الشرور
وزاده عناء ولكن يكون كاملا فى اللب رزينا ولا يصيبه
نفع من لبه وعقله غير انه يكون عالما محشوا لبا
ولهذا السبب يكون خير ‹الحجا›ه لانه وان كان اصغرهم
يموت الكبار ويكون هو رئيسهم ويموت ابوه قبل
14 امه. زحل اذا نظر الى القمر من المقابلة دل على فساد
15 مال امه ووجع ومرض خافى وحزن وضجر. وان لم
ينظر اليه سعد دل على عيب فى جسد امه وسوء
16 الحال فى امر المعيشة. وان كان فى برج ذى اربع قوائم
17 دل على المضرة من قبل السباع. وان كان فى برج صما

18 يشبه الناس تصيبه تلك الشدة. وان كان برجا نديا فمن الماء
19 والرطوبة والامراض. فان لم لقيه السعود دل على زمانة فى
جسده وظلمة فى العينين ومنهم من يكون معيشته
خارجا من بلده.
20 ⟨.........⟩ المشترى اذا نظر الى القمر من المقابلة
والقمر غربى زائدا فى الحساب فانه يكون مذكورا فى المعيشة
ذا صوت ويكون ممن يستعين بنفسه ولا يطيع غيره،
21 سيما ان كان القمر اقل درجات من المشترى. فان كان القمر
اكثر درجات فخبيث لانه نقصان المعيشة ياتيه البلايا
والحرقة.
22 والمريخ اذا نظر الى الشمس من المقابلة فى مولد النهار
دل على موت سوء لوالد المولود او نقصان فى بصره ويسقط
المولود من مكان مرتفع وياتيه بلايا، وفى مولد الليل يقل
23 عمله ويتبدد ماله. المريخ اذا نظر الى الزهرة من المقابلة دل
على انه يكون ممن لا ثبات به فى التفكير ويضر بوالده p. 76 B
24 وبتزويجه. وان كان فى برج منقلب دل على الخصومة
25 والمرزية فى سبب النساء. المريخ اذا نظر الى عطارد من
المقابلة فانه يكون قليل الحياء صاحب زور وكتب او
سحر واذية ومن ذلك تكون معيشته ويكون قليل المال
وتكون له امرأة صالحة ولا يزال يقبل ويكفل به ويفر من
اداء الامانة ويتقدم به الى القضاة والخصومة وياتيه رعب
وخوف من الرؤس ويشخص الى امكنة فى غير ارضه،
سيما ان كان عطارد فى حد زحل او فى حد وبيت نفسه.
26 المريخ اذا نظر الى القمر من المقابلة ردى لان عيشه
قليل وما دام حيا ففى البلاء والمضرة ومنهم من يموت
قبل ان يتزوج ومنهم من يموت موت سوء ويكون
ضجرا ويقطع اعضاؤه او يوثق.
27 الزهرة اذا نظر الى القمر من المقابلة فلا خير فى f. 26v C
العرس ولا الولد (وان كان مات) ويفتضح ويضرب فى
سبب النساء.
28 عطارد اذا نظر الى القمر من المقابلة دل على الخصومات
والبلاء من جماعات الناس والاعكياب الكبير ويكون جبانا
فى المنطق.

12 بوالد C, يوالد B || 25–26 منهم — من in marg. C || 26 قبل C, قليل B

⟨يز⟩ باب. نظر الكواكب من المسدسة.

1 نظر المسدسة: اقض عليه فيه بنحو نظر المثلثة الا انه
اضعف.

⟨يح⟩ باب. زحل اذا كان مع احد السبعة.

1 زحل اذا كان مع المشترى يكون كثير الضياع قهرمانا
للملوك والاشراف مؤتمنا على اموال غيره ويكرم ان لم ينظر
2 اليه المريخ. زحل اذا كان مع المريخ دل على حسن الخلق
ولكن اخيرا فى ماله ويبطىء عنه العقل ويعرس p. 77 B
ويضعف جسده وتثور عليه المرة والسوداء ويموت ابوه
قبل امه ويفسد مال ابيه وهو يقبل على اخوته الذين
ولدوا قبله لانهم يموتون او يشتد مرضهم ويدخل
3 حزن واعتماد مشقة وعيبا. وان نظر المشترى سهل وحلل
4 هذا البلاء متصبرا عليه. زحل اذا كان مع الشمس يفسد
مال ابيه وتصير عاقبته الى البلاء واسواءه فى مولد الليل
شرقيا كان او غربيا فى امر والده واخوته وخاصة نفسه.
5 فان كانت الشمس اقل درجات فانه اسواء واشد لان اباه
ياتيه موت سوء وسوى ذلك كما ذكرت لك مما يلقا
المولود ويسقط عن سعادته ويعرض له مرض من الرطوبة
والضعف ويحب العمارة، وربما اقتنا منها مالا فان
6 معيشته منها ولكنه على ذلك يكون شقيا. وان كان فى
بيت الشمس او فى بيت زحل دل على ان اباه حسيب
وليس يعنى والمولود يعادى و⟨ا⟩لده وما سوى ذلك
7 كما ذكرت. زحل اذا كان مع الزهرة يتزوج امرأة معيبة
ليس يحمل بها او يجامع عاقرا او من بها زمانة وهو
يعاب ويحقر فى هذا السبب ويكون قليل الولد ومن
قضى له الولد يكون قليل الذكران لا ثبات له على النساء لا
8 رفه له الا برده وعلى هذا السنة فقل فى مولد النساء. زحل
اذا كان مع عطارد يكون الثغ او ثقيل اللسان قليل العمل
9 ولكنه رجل ساكن داهية بعيد الغور. زحل اذا كان مع

المسدسة BC || 13 اللذين BC || 30 زمنه BC

القمر فانه يفسد | خير امه وعملها وتكون مهزولة شديدة p.78B
10 النقص للمال والدته ضعيف الجسد وامه كذلك. وان كان
القمر زائدا والمولود نهارى | ونظرت السعود فانه نقل f.27C
11 الشرور. وان كان المولود ليليا والقمر زائدا وناقص بنظر
المشترى والزهرة فانه يدل على زيادة فى كل شىء.

<يط> باب. المشترى اذا كان مع احد السبعة.

1 المشترى اذا كان مع المريخ دل على الرياسة والمال
والكرامة فى الامصار والبلدان ويكون من القادة للجماعات
2 كثير العمل. وان كانا كلاهما فى بيت واحدهما فانه
يكون قويا جلدا مذكورا فى السلاح ونحو ذلك.
3 المشترى اذا كان مع الشمس تحت شعاعها دل على
4 نقصان كل خير. وان كان شرقيا دل على السعادة والمال
5 والنفع واليمن على الابوين والفرح فى الولد. المشترى اذا
كان مع الزهرة يكون ممن يربوا فى الكرامة والغناء يحب
عامة الناس رحيما حسن النية حسن الوجه محببا فى
اعين الرؤساء والاشراف حريصا على الخير والحمد ويأتيه
المال والرياسة فى سبب النساء وبيوت العبادة وحسن
6 العرس والولد. وان كان بينهما نحس فانه يكون محبوبا
7 مقبولا حيث ما كان. وكذلك فى مواليد النساء. المشترى
اذا كان مع الزهرة فى مكان قوى وينظر اليهما القمر والمريخ
8 فانه يشفع على بعض اقربائه امر قبيح فاضح. المشترى
اذا كان مع عطارد يكون فقيها قاهرا للكلام وكاملا فى
العقل واللب عالما رافعا للكبير من الناس ومنهم من
9 يكون | كاتبا لعظماء الملوك الاقوياء. المشترى اذا كان مع p.79B
10 القمر دل على الزيادة فى المال والعرض والسعادة. وان كان
11 المشترى قويا شرقيا يكون للمولود خيرا من ابائه. وان كان
القمر اقل درجات والمشترى ليس بحضىء فان ذلك ينقص
سعادة المولود.
12 المريخ اذا كان مع الشمس يدل على سرعة موت
13 والده. واشده واسواه ان كان فى وتد او ما يلى وتد —
يدل للمولود على العناء والاوجاع ويكون محسودا مبددا

4 سرور BC || 28 المولود BC

المال والده ويقع عليه حديد او نار مختلط رأيه لا ثبات
14 له فيه. المريخ اذا كان مع الزهرة يدل على الخصومة والمرزية
15 والمضرة فى سبب النساء. وان كان برجا منقلبا فانه يجامع
امرأة ردية وكيف ما كان يأتيه الخصومة فى سبب النساء
ويكون فاحش المجامعة، وكذلك فقل فى مواليد الاناث
16 انها تكون مفتضحة فى المجامعة. وان كان المريخ مع
عطارد فانه يكون كذابا غير انه يكون عاقلا لبيبا عليما
17 حريصا على الادب يحب الخصومات. وان نظر اليه المشترى
18 حمد على هذا. | وان كانت الزهرة فمثل ذلك ويكون f.27vC
19 شديد الحب لولده. وان نظر زحل فلا خير فيه لانه يأتى
20 بالتبغيض والعيوب. وان كان عطارد والمريخ كذلك تحت
الشعاع فى وتد وينظر الى الزهرة فانه يكون كذوب النية
والتفكير مخالفا له هيبة قواد اللصوص يعمل الزور فى
21,22 الشرور. وان نظر المشترى كف عنه الشر. وان نظر زحل
23 فانه يعاقب على ذلك. المريخ اذا كان مع القمر | فانه يدل p.80B15
على قلة البقاء وموت السوء والزمانة ويقطع من لحمه
24 بحديد ويدل لامه على البلاء. وان كانا فى وتد فانه يكون
مرخيا للعمل ماردا وعلى ذلك يدل على المضرة.
25 الشمس اذا كانت مع الزهرة فى مواليد الليل غريبة
26 وفى مواليد النهار شرقية فانه يكون محمودا مرحبا. واذا
كان عطارد مع الشمس شرقيا او غربيا فانه يكون حليما
كاتبا تكون له منزلة لادبه وعقله ويكون رأسا وينفع غيره.
<.........>

27 الزهرة اذا كانت مع عطارد يكون مرخيا الاعمال
حريصا على الطرب والفرح كثير النساء مزينا بالادب
والكلام قوالا للشعر لانه يصنع الكلام اللذيذ الحسن لكنه
يكون معنيا بسبب مجامعة النساء فان لذته وشهوته
28 تكون فى الجوارى. وان كانا فى الطالع فاجود واثبت لقوتهما
او تأتيه المنفعة والشرف من قبل النساء ان نظر اليه المشترى.
29 الزهرة اذا كانت مع القمر يكون عظيم الهيئة حسن الولد
فرحا ميمونا ولكن لا ثبات له فى التزويج راغبا فى نساء
غيره ومنهم من تعمل امرأته نحو من هذا فى اتيان غيره.
30 عطارد اذا كان مع القمر فانه يكون محمودا فى العقل
31 والفهم كاملا غير انه يكون كذابا لا يثبت على امر وان
نظر اليهما سعد نقص هذا الشر ويدل لامه على الخير غير

4 المشترى اذا كان فى بيت عطارد يكون ممن يقيم بالعدل فى البلدان او حاسبا لكل شىء يفق صحيح العقل ويحمد لذلك ويستعان به.

〈ل〉 باب. نزول المريخ بيت غيره.

1 المريخ اذا كان فى بيت زحل يكون مليحا جريا خفيفا فيما يحسن ولكن يبدد مال والده ويهلك اخوته الصغار. 2 المريخ اذا كان فى بيت المشترى اوحده يكون صديقا للملوك محببا عندهم، فان كان المشترى ينظر الى المريخ وكان فى بيته فانه يكون من الاشراف والقادة للجيوش رئيسا على الجند والاساورة ويكون سملكا فى المدائن مصعدا فى الشرف. 3 المريخ اذا كان فى بيت الزهرة اوحدها فانه يكون صاحب فجور يحب نساء غيره ويضر باقربائه ويفرح بجماعة الشر وكثير منهم من يقتل امرأته بيد نفسه ويرى كيف ما كان موت نسائه. 4 المريخ اذا كان فى بيت اوحد عطارد فانه يكون عاقلا حريصا على التلاع صافى التفكير لبيبا ويجمع المال فى الحرام ويكون عاتلا ونسكا فى عمله.

〈لا〉 باب. نزول الزهرة فى بيت غيرها.

1 الزهرة اذا كانت فى بيت زحل اوحده يكون عقيما او يجامع امرأة اونساء اخوته، وان كان عبدا يعتق ويجامع مولاته. 2 الزهرة اذا كانت فى بيت المشترى اوحده تكون f.31vC له سلاطة ومال من امرأة او عمل امرأة ومنهم امن يكون p.93B قهرمانا للنساء ويجمع المال فى هذا السبب ويفرح ويكون فى بيت عبادة ويحب امرأته حبا شديدا. 3 الزهرة اذا كانت فى بيت المريخ اوحده فانه ممن يهيج به الشهوة والخصومات السيئة والمضرة ويصيبه ذلك البلاء من التلذذ ويجامع امرأة ليست له بمعاتة او مفتضحة اوخادما ولا تثبت النساء معه الا حينا. 4 الزهرة اذا كانت فى بيت عطارد اوحظه فانه ربما فرح بالنساء وربما عمل للنساء وناتيه المصوصة من ذلك السبب ومنهم من يكون من اصحاب الصناعة والنقش وصناعى الاشياء الفاخرة وبياع الطيب.

〈لب〉 باب. نزول عطارد بيت غيره.

1 عطارد اذا كان فى بيت زحل اوحده يكون اخرس او الثغ او اصم كتوم لا تطلع لحد على ما فى نفسه متفكرا مفتشا عن امور الناس كلهم حتى يهيم بذلك ومنهم من يعلم اسرار الكتب التى لاهل الاديان ومنهم من يكون عالما بالنجوم ومنهم من يزجر الطير. 2 عطارد اذا كان فى بيت اوحد المشترى يكون ذا هيبة خطيبا او مدبرا امور الملوك والاشراف او مؤدبا للناس فى الكلام والخصومات والقضاء ويكون ابدا فى عمل الامصار والملوك. 3 عطارد اذا كان فى حد المريخ او فى بيته فانه يكون سفيها مزحيا كذابا لا حياء له ولا يؤمن بالله ولا بالعمل الصالح يحب الزناء ومنهم من يعمل الزور ومنهم من يجالس السحرة او يحادثهم او يفتش امرهم فى الكيالات ويتكبر اذا اخذ الدين ويعدوه الناس معا لا وفاء له ولا ثناء احسن. 4 عطارد اذا كان فى بيت الزهرة اوحدها يكون مزحيا p.94B15 مليحا فرحا يعمل عمله كله بسرعة ويزجيه ومنهم من يكون عالما او شاعرا او مغنيا او يعمل الصبغ ومنهم من يكون عالما بالنرد ونحو ذلك، وان كان عطارد فى وتد خارجا عن الشعاع فانه يكون شاعرا لبيبا مقتنيا للمال محتاجا لكل احد.

〈لج〉 باب. فى نزول الكواكب بعضها بيت بعض.

1 زحل اذا كان فى بيت القمر فانه يهلك مال امه ويسرقه فى حياتها وتمرض امه ويشتكى اعضاءها من الابردة والمرة السوداء والوجع الماق حتى تنذر لها التذور الى بيت العبادة. 2 زحل اذا حل بيت الشمس يكون والده محمودا يزيد فى معيشته ولكن على ذلك يشتكى والده من الرطوبة او يموت ميتة سوء. 3 المريخ اذا كان فى بيت القمر يكون ذكى العقل f.32C طالبا فى العمل والمال غير انه يضعف عمله ومعيشته ويزمن او يموت موت سوء ويكون قليل العيش او قليل المال كثير المرض، واشده من ولد بالنهار. 4 المريخ اذا كان فى بيت

16 بزحيها C برر B || 23 يسرقها BC || حياته BC

السماء مع المريخ يدل على عاقبة سوء للمولود الا ان يكون
10 احد السعود فى برج المغرب. زحل اذا كان فى وتد تحت
الارض يدل على هلاك الولد والاخوة او قلتهم ويكون ثقيل
الجسد مسقاما وتانيه المضرة من البحر او الماء او من
برودة اعضائه ويكون موته موت سوء ولكنه على ذلك
11 يرى ما يحب فى اعدائه. وان كان مع زحل عطارد فهو
اسواء فى امر ولده وعبيده وخدمه وفساد سعادته
وماله.

<كد> باب. نزول المشترى الاماكن.

1 المشترى اذا كان فى الطالع يكون ذا تزويج حسن
وولد واخوة وثناء، وسيما المولود النهارى، وفى مولود
2 الليل اقل من هذا. وان كان المشترى فى برج انثى فامه
خير من ابوه، وان كان فى برج ذكر فابوه خير من امه.
وان كان فى برج ذا جسدين فالمولود يسمى بابوين. p. 84 B
3 وان كان المشترى فى الطالع وزحل فى المغرب فانه يهلك اخوته
الذين ولدوا قبله ويضر بابيه ويرى ما يحب فى اعدائه
مع الحمد والثناء ويكون فى بيوت العبادة وبيوت الملوك
4 مؤتمنا على جماعة الناس. وان كان المريخ من هذا فى
العاشر وهو وسط السماء او فيما يليه نقص من هذا
5 الذى ذكرت او يفسده عند اخره. وان كان المشترى
فى الطالع [١٥] والمريخ فى المغرب فان المولود يكون خيرا من
اعدائه وافضل منهم، وان شهدت الزهرة للمشترى فهو
اجود، وان كان القمر مع ذلك فهو ارفع واحسن.
6 المشترى اذا كان وسط السماء فانه يكون بعيد الصوت f. 29 C
7 اشريفا ذا سعادة وولد، وسيما فى مولد النهار. وان
كان المريخ مع هذا فى مكان حسن وحظ نفسه فانه
يكون من القادة واصحاب الجيوش مذكورا محمودا.
8 وان نظرت الزهرة زادت سعادته فى سبب النساء او كان p. 85 B
9 محمودا معروفا. وان نظر عطارد من مكان حسن يزداد
10 [فى سبب النساء] علما وعقلا ولبا. المشترى اذا كان فى

18 اللذين BC || 3 فى سبب النساء om. B

وتد المغرب يدل على انه فى كبرة يجود حاله ومنزلته ويكون
عاقبته حسنة، وافضل ذلك ان كان المشترى فى بيته او
صعوده. ولكنه يتعنا ويشقى فى شبابه ويرى موت
نسائه واخوته، وسيما ان نظر اليه نحس او كان معه،
ولكن يكون له عمل وعلاج فى بيوت الملوك والقادة ويكون
صاحب مال وعروض مما يصيب من العز ويزاد ثناء
11 واذا مات خلف اسما حسنا وثناء جميلا. وان كان المغرب
برجا منقلبا فانه يشخص ويهرب عن قريبه ويغضب
الملوك ويفسد مال ابائه، وسيما ان نظر اليه نحس (وقد
رأينا اشباه هذا كانوا سادة ورؤساء ثم خرجوا من
اموالهم اصغارا) وصبر احدهم مع امرأة خادم او غريبة
12 او من هى اردا حسبا منه. وان نظر المشترى الى الزهرة
وعطارد والمريخ وكان القمر معه دل على فجور وبلاء وعناء
13 المشترى اذا كان فى المغرب ونظرت اليه الزهرة وكلاهما
ينظران الى القمر فانه يكون عالما كاهنا يقول الامر قبل ان
14 يكون. المشترى اذا كان تحت الارض دل على نفع من عمل
السر ويرتفع المولود ويصلح تدبير ماله وعرضه ويحسن
حال ابويه ولكن لا خير فى تزويجه او يتزوج فى اخر عمره
ويولد له فى اخر سنه او اوسطها ويسقط وسط سنه من
سعادته ثم ينهض ويصلح امره.

<كه> باب. نزول المريخ الاماكن.

1 المريخ اذا كان فى الطالع والمولود نهارى دل على ضر
ووجع ونقصان خيره ويكون خبيث الخلق قليل الولد 86 B
ممتلئا غضبا يحب الفجور ويعمل ذلك فى غير حسنة
ونحوه، وكذلك يدل فى مواليد النساء، وشر ذلك ان
نظر زحل، واجوده ان نظر المشترى لانه يقويه ويكون
2 مرحبا. ولكنه ان كان المريخ فى الطالع والمضىء فى المغرب
والاخر فى وتد تحت الارض والمشترى ساقط فان والديه
يموتون سريعا موت سوء والمولود يؤخذ ولا يطول به
الحبس وتكون به زمانة وهذا شبيه بان لا يكون له
3 تربية وخير. ان يكون المريخ فى مواليد الليل فى الطالع f. 29v C
وبرج انثى ونظر المشترى فانه يدل على الذكاء ورخا
الاعمال والشجاعة والجراة وعلى ذلك لا ينفلت من بعض

4 الشدة. المريخ اذا كان فى بيت المال يدل على فساد ماله،
5 وان نظر سعد فانه يفسد بعضا ويبقى بعضا. المريخ اذا
كان وسط السماء فى مواليد النهار وفيما يلى وسط السماء
6 فانه يدل على سقوط وهرب سوء عن ارضه. وان كان ذلك
البرج منقلبا او ذا جسدين فانه يرجع الى بلاده، وسيما ان
نظر اليه سعد، ولكن ان نظر نحس افسد مال والده،
7 وسيما ان نظرت الشمس. واقل المضرة فى مواليد الليل،
وسيما ان نظر المشترى لان المشترى ينقص الكسل والشر
8 ويزيد العقل ذكاء. المريخ اذا كان مع القمر وسط السماء او
تحت الارض اهلك المال والعرض، وان نظر سعد اصلح المولود
9 ما قد هلك. المريخ اذا كان فى مقابلة الطالع فانه ردى لانه
يهلك ويفر عن بلاده اويقع فى شر، واخبث ذلك اذا كان
انى غير حظه ولا مكانه فانه تاتى عليه من عمل الشر شدة p.87 B
10 واحتراق او عص. واعرف اى هذا يكون من اجناس البروج
11 التى المريخ بها. وان نظر المشترى صونه ومنهم من ياتيه البلاء
12 حتى ينظر الى الموت ثم ينفلت. وان كان المريخ فى المغرب
ونظر الى الشمس او الى القمر دل على فرقته من والديه
(12) وحرفته من المعيشة. [وان كان المريخ فى المغرب ونظر الى
13 الشمس او الى القمر دل على فرقته من والديه.] وان كان
المريخ فى المغرب والقمر زائدا ينظر اليه فهو شر لانه ربما اتاه
الهلاك والضر الشديد ومنهم من ياتيه ذلك فى اللصوص او
14 شياء ومع ذلك البلاء يوخذ فى الدماء. وان لم يعن
المشترى ازداد هذا الذى ذكرت جدا، وفى مواليد
الليل اقل.

<كو> باب. نزول الزهرة الاماكن.

1 الزهرة اذا كانت فى الطالع او فيما يلى الطالع شرقية
فرحة فى ضوءها يكون محمودا مليحا صاحب نساء
معروفا عند الملوك واشراف الناس معروفا فى الامصار
والبلدان ومنهم من يجامع نساء الاغنياء ولا ينتفع ولا
يفرح بذلك ومنهم من يتخذ بيوت العبادة طهرا (وقد
رأينا فى اشباه ذلك) كبيرا ممن ارتفعت محمدته وكلل
رأسه ويكون حسن الخلق يحب الغناء، وسيما ان نظر
2 القمر. فان نظر مع ذلك المريخ وعطارد كان رائى الفرح

3 مغنيا فى ذلك علانية. وان نظر مع ذلك زحل جامع امرأة
4 مكتهلة غير محمودة ولا مذكورة بالخير. وقل شبه ذلك فى f.30 C
5 مواليد النساء. وان كانت الزهرة فى الطالع وهو برج ذو p.88 B
6 جسدين فالمولود يسما بابوين او لمين او اسمين. وان كانت
الزهرة وعطارد فى الطالع او وسط السماء او وتد تحت الارض
شرقية فانه يدل على شرف وكرامة ومحمدة فى جماعات
7 الناس وذلك يكون فى سبب الحكم والعلم. وان كان البرج
8 انثى فاجود [واجود]، وان كان منقلبا فهو جيد. وان
كانت الزهرة فى الطالع او وسط السماء او نظرت الى القمر
9 فانها تدل على تزويجه من اقربائه. والزهرة وعطارد اذا كانا فى
الطالع والمريخ فى المغرب فانه يدل على فساد مال ابيه وانفاق
ما يقتنى فى سبب الاشراف وطلبة العلم والتقريب الى بيوت
العبادة لانه يطلب الحمد والرفعة ويقع فى خصومة من امر
شر او سبب امرأة ويؤخذ فى سبب دم او سم سفاه
ويصيبه من ذلك فزع وخوف وينحل هذا الشر باعطاء
10 المال — بعد اشرافه على الموت. وان نظر المشترى نقص
الشر، وان لم ينظر المشترى اصابته شدة وهرب وسقوط
عن ماله، وفى مواليد النساء تجامع الاشراف وتصيب منهم
11 اجرا وربحا. الزهرة اذا كانت فى الطالع وزحل فى المغرب يدل
12 على ان امرأته تسقيه سما فيكون به موته. الزهرة اذا
كانت فى الطالع وزحل فى العاشر يكون مرضيا مثريا يؤمن
بالله ويكون اعظم شرفا من ابائه ويأتى مدائن وارضين كثيرة
ويرجع الى بلاده ويقع فى قبالات فى سبب النساء ويولد
له الاولاد ان لم ينظر النحس (وتتبين تلك الاولاد من الباب
13 الذى ذكرت لك)، وكذلك فقل فى مواليد النساء. وان
كانت الزهرة فى الطالع وبرج انثى فانه يدل على ان امه
14 احسب من ابيه وتكون طويلة العمر. والزهرة اذا كانت
وسط السماء او تحت الارض او فى برج السعادة فرحة
15 يكون محمودا مرحبا، وان نظر اليها نحس نقص قوتها. وفى
مواليد النساء اذا كانت الزهرة وسط السماء وبرج ذكر
فانها تكون فاجرة، وسيما ان نظر المريخ او عطارد لانها تكون
سحاقة تعمل عمل الرجال، واشده ان نظر القمر من برج
16 ذكر اليها. وفى مواليد الرجال اذا كانت الزهرة وسط
السماء وبرج انثى يكون غير مرضى وبه خلق النساء
ضعيف، وان نظر زحل اضعفه وعسره عن الاعمال الزهرية.

17 اذا كانت الزهرة فى المغرب يدل على انه تكون له عاقبة
حسنة غير انه لاخير له فى التزويج، وسيما ان لم يكن
18 بينهما بغير نظر المشترى. ولكن الزهرة اذا كانت فى هذا
المكان فى مواليد النساء فما احسن ذلك لانها تكون ممن ليس
19 تعمل عمل الزهرة فى غير نحوه. ولكن ان كان القمر معها فى
المغرب فى مواليد الرجال فانه يكون مؤنثا ويتزوج زانئة f. 30v C
20 قد جامعها كثير من الرجال. والزهرة اذا كانت تحت الارض
وبرج ذكر والمولود نهارى يدل على افتضاح فى سبب النساء،
وان نظر زحل او المريخ رأى موت نسائه، وان كان برجا منقلبا
فليس مرة واحدة لكن مرارا.

⟨كز⟩ باب. نزول عطارد الاماكن.

1 عطارد اذا كان فى الطالع يكون مائلا فى كل شىء ولكل p.90 B
احد ويكون كثير الاولاد عاقلا معروفا عند كل احد حريص
2 على التعليم والكلام. عطارد اذا كان وسط السماء او فيما
يلى وتد وسط السماء او فيما يلى الطالع لاا وبرج منقلب
3 يكون معروفا محمودا فى الاقوام والناس المحمودين. وان كان
برج ذى جسدين فانه يكون مريضا مؤدبا او رئيسا لولد
4 غيره. وان كان فى برج انثى اصاب شرفا فى سبب النساء.
5 وكيف ما وجدت عطارد فى وسط السماء والطالع فانه
6 يكون غنيا او كاتبا اوذا معيشة من الحساب. وان كانت
الزهرة معه فانه يكون شاعرا او صانعا للكلام ويحمد فى
7 كثير من الناس. وان كان عطارد ومعه المشترى فانه يتكلم
بالوحى ويعظم ويشرف على كثير من الناس ويكون رأسا
فى بيوت العبادة او بيوت الملوك او فى الامصار او فى
8 البلدان، وسيما ان كان فى برج منقلب. ولكن اذا كان
تحت شعاع الشمس يكون كتوما للاسرار لا يكاد يظهر
9 شياء مما فى نفسه ذا حيل. عطارد اذا كان فى المغرب
فلا خير فى اخوته ولا ولده وتهيج عليه الخصومات
والاغتياب، وسيما ان كان برجا ذا جسدين او منقلبا
او نظر اليه المريخ، وكذلك يدل ايضا اذا كان تحت
10 الارض. عطارد اذا كان تحت الارض فرحا فى ضوءه مع

8 وبروج BC

السعود او النحوس يكون حسن النية لبيبا منكرا كتوما
ولكن ان نظرت النحوس كان مع هذا ساحرا او لصا
خبيثا حافلا بالباطل.

⟨كح⟩ باب. نزول زحل بيت غيره.

1 زحل اذا كان فى بيت المشترى دل على حال وكرامة p.91 B
حسنة ويربى ولد غيره ويكون قهرمانا ويحب امرأته
ويكون ممن يحب الاشراف مع حسن المعيشة، وكذلك
2 يدل اذا كان فى حد المشترى. زحل اذا كان فى بيت المريخ
3 يكون عسرا فى عمله وعمل غيره. زحل اذا كان فى بيت
الزهرة فلا خير فى امر التزويج لانه يتزوج ضبية او عجوزا
او زانئة او ياتيه الكمد والشدة فى سبب النساء ومنهم
4 من يصير الى الفجور الى قناء اجله. زحل اذا كان فى بيت
عطارد يكون كتوما ويحب الصمت غير انه يكون عاقلا f. 31 C
عالما باسرار الكتب وتصيبه فى هذا السبب مضرة ويكون
لسانه غير فصيح ولا واضح.

⟨كط⟩ باب. نزول المشترى بيت غيره.

1 المشترى اذا كان فى بيت زحل يكون غنيا وعلى
ذلك لا يعلم له الحمد ولا التكرمة لا يريد امره فى خفاء
وتياسر لا يكون على قدر حاله ويكون مع ذلك حلو
المصافحة ولا يمد عنقه الى السلاطة والحمد ولا ينظر
2 فيه وياتيه البلايا فى الازمنة. المشترى اذا كان فى بيت
المريخ يكون من القادة رئيسا او حاسبا للنجوم، ولكن
ان كان فى وتد ينظر الى القمر والشمس وهما فى الاوتاد
فانه يدرك حمدا، وان كان كلى المضئين فى برج ذكر
فانه يكون قائدا للجيوش فى البر والبحر مسلطا على
3 الموت والحياة. المشترى اذا كان فى بيت الزهرة يكون
قهرمانا فى بيوت الملوك واعمالهم وتكون معيشته من
الاشراف، وقد رأينا منهم كثيرا من جامع سرا امرأة
شريفة فاصاب فى سببها مالا وعروضا وكانت له
ظهيرا ومنهم من كان مدبرا اموال النساء واعمالهن. p.92 B

34 طهرا BC

⟨يج⟩ باب. اذا اردت ان تعتق عبدا.

1 انظر قبل كل شيء الى حال القمر وموضعه فى الامكنة التى
2 بينتها لك. فان انت وجدته نقيا من الافات التى وصفتها فى
3 اول كتابى فهو صالح. ثم انظر ايضا الى اتصال القمر وانصبابه
فانه ان اعتق فى ساعة ينصب القمر من السعود ويتصل بالنحوس
فان الرق الذى كان فيه ذلك العبد خير للعبد من العتق
4 الذى صار اليه. وان كان مخالفا للذى ذكرت فعلى خلاف ذلك
اعنى، ان | وجدت القمر ينصب من النحوس ويتصل بالسعود f.47v
فهو صالح لذلك العبد فانه ينجوا من الشر والشقاء ويستقبل
الخير والسرور.
5,6 وانظر فى هذا الامر من الاوتاد الاربعة ايضا. فان الطالع يدل
على مولى العبد والسابع يدل على العبد الذى يعتق وبيت
السلطان يدل على السبب الذى اعتق فيه العبد وبيت
7 الاباء يدل على عاقبة ذلك الامر. وانظر فان كان القمر فى المكان
السابع مع النحوس فانه يدل على ان ذلك العبد وان كان نجا
8 من الرق فانه سيرجع فيه. وانظر من سائر الاوتاد حال ما
اضيف الى كل وتد منها على النحو الذى وصفت لك ان شاء
الله تعالى.

⟨يد⟩ باب. اذا اردت ان تطلب من والى او من انسان حاجة
او عطية او غير ذلك.

1 فاطلب ذلك والقمر فى الطالع او تربيع الطالع او فى
تثليث ويكون القمر زائدا فى الحساب وفى الضوء او
يكون رب الطالع مستقيم السير ليس براجع ويكون مع القمر
2 فى برج واحد ويتصل به القمر. وهو افضل ان يكون القمر فى
3 بيته او ينظر الى بيته ويكون عطارد مع المشترى. فانه ان
طلبت الحاجة وعطارد مع زحل او ينظر اليه من مكان قوى
4 فانه لا يشفع ولا ينال تلك الحاجة. وان طلب الحاجة وعطارد
مع الزهرة وكانت طلبته قبل النساء وهو شيء يفرحه ويتلهى
5 به فانه سيشفع فى ذلك. وان كانت الحاجة والطلبة قبل
الملوك واشراف الناس والقواد فاخيبت ان تطلب ذلك فى
ساعة يكون المشترى راجعا او فى ساعة ينظر زحل الى المشترى.
6 وان كانت الحاجة قبل التجار او قبل العلماء واهل الادب

واصحاب الحساب فاطلب ذلك فى ساعة يكون عطارد فيها قوى.
7 وان كانت الحاجة قبل رجل ذى سن او رجل ليس له نسل او
رجل مأخوذ بذنب او قبل العبيد فاطلب ذلك فى ساعة زحل
فيها قوى.

⟨يه⟩ باب. اذا اردت ان تكتب الى انسان او تريد ان تعلم
انسان علما او كتابة.

1 فليكن ذلك وعطارد مع القمر وليس معه شيء من
النحوس ولا ينظر اليه ويكون عطارد شرقيا ولا يكون تحت
الشعاع ولا راجعا فى مسيرة ويكون القمر ايضا من الافات التى
وصفتها نقيا صافيا.

⟨يو⟩ باب. التزويج والنكاح.

1 | انظر الى حال الرجل من قبل الشمس والطالع والمنصرف f.48C
عنه القمر والى حال المرأة من الزهرة والبرج السابع والمكان المتصل
به القمر وبيت السلطان الى ما يدخل بين الرجل والمرأة من رضاء
او سخط او خير او شر ومن بيت الاباء عاقبة ذلك الامر وما
2 ساق اليها من مهر او غيره. فانه ان كان حيث يبتدىء فى ذلك
وجدت الشمس منحوسة والزهرة مع المشترى او ينظر اليها
المشترى فانه يدل على ان ذلك التزويج للرجل غير طائل او
3 ستصيبه افة ويصيب المرأة سرور وفرح ومنفعة. وان كانت
الزهرة مع المريخ او مع زحل او ينظران الى الزهرة فانه يدل على
انه ستدخل على المرأة مشقة وعناء وفضوح ولا يلبثان ان
4 تكون بينهما فرقة وقطيعة. اذا انت نظرت فى امر التزويج
فوجدت القمر منحوسا فانه يدخل عليهما جميعا الرجل والمرأة
5 من ذلك التزويج شرا وبلاء. وان كان عطارد مع السعود او
6 نظرت اليه فانه يدل على انه سيولد لهما عاجلا. وان كان القمر
والزهرة فى برج منقلب فانه لا يصلح فيه التزويج فانه يدل
على ان تلك المرأة فاجرة زانئة تخلف الى فرش الناس سرا.
7 وان كان القمر فى برج منقلب فانه لا يصلح ذلك التزويج للرجل
ولا للمرأة فانه لا تكون بينهما موافقة ولا طول صحبة.
8,9 وسابين لك حال القمر فى الاثنى عشر برجا. ان كان
10 التزويج والقمر فى الحمل فانه لا يصلح فيه التزويج. وان

الشمس افسد مال والده وسرقه وكان هو ممن يعمل
عملا شديدا ثقيلا فى النار او حديد ومن ذلك تكون
5 معيشته. المريخ وزحل اذا كانا فى بيت الشمس او القمر يدلان
على قلة العيش او سوء الموت.
6 القمر اذا كان فى بيت زحل او حده يكون عسرا او
7 متبطلا عن العمل بارد العمل والجسد مفتضحا. القمر اذا
كان فى بيت المريخ او حده فانه يكون جريًا جلدا غصابا p.95B
لمال غيره ولا ينظر الى الحق والعدل واكثرهم من يكون
8 صاحب سلاح وقتال رئيسا. ولكن انظر الى حظوظ الكواكب
9 ونظر السعود لان السعود تحلل الشر. الشمس اذا كانت فى بيت
المريخ او حده يكون مبتلا بالمرض الشديد ولكنه يكون
حسن المعيشة قويا فى العمل مزجيا شديدا فيه.
10 الشمس والقمر اذا كانا فى بيت المشترى او حده فكانا
جميعا كذلك فانه يكون عفيفا فى الاموال ويجامع نساء
اخوته ومنهم من يجامع امه، وكذلك يدل فى مواليد النساء
لانها تجامع زوج امها او اخواتها واقرب شىء اليها.
11 القمر اذا كان فى بيت الزهرة او حدها فانه يكون حسن
الوجه مليح حسن العينين موافقا ملائما لكل احد، سيما
ان كان البرج من صورة الناس فانه يكون فاجرا غنيا فى ذلك
وتصيبه الفضيحة فى ذلك السبب ويكون مع ذلك
12 حسن الحال والمعيشة. الشمس اذا كانت فى بيت الزهرة او
حدها فانه يكون كاهنا صدوق الرؤيا بصيرا عالما بالاشياء
حاسبا للنجوم ولكنه يكون رطب الجسد كثير الغضب.
13 القمر اذا كان فى بيت عطارد او حده يكون عاقلا
كاتبا ياتيه الارباح من الاعمال غير انه يحب الاناث والذكران
14 ويكون قليل الولد. الشمس اذا كانت فى بيت عطارد او
حده يكون جلدا مزجيا كتوما للسر مؤتمنا غير انه يكون
15 مبتلا بالمرض والرطوبة. وهذا الذى ذكرت لك من البيوت
والحدود ان اتفق البيت والحد فهو اثبت واصح فى p.96B
القضاء ان شاء الله.

تم الكتاب الثانى. والحمد لله رب العالمين.

كتاب ذوروثيوس الثالث الذى وضعه على الهيلاج f.32vC
والكذخداه وهو الوالى والدليل على وقت سنى الحياة.

بسم الله الرحمن الرحيم. ابتدا كتاب ذوروثيوس الثالث
الذى وضعه على الهيلاج والكذخداه وهو الوالى والدليل
على وقت سنى الحياة.

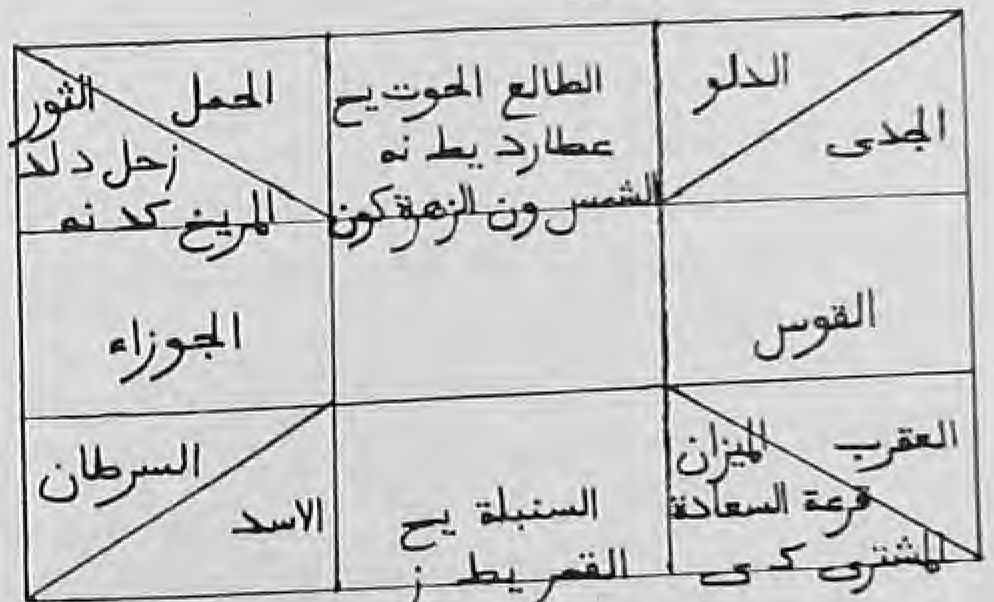
1,2 ⟨١⟩ اول ذلك قال: انظر زحل والمشترى والمريخ. اذا وجدتهم
شرقية او فى احد للقامين فان كانت تحت شعاع الشمس
3 بدرجة الشمس، فان هذا لا يعد غريبا. وان وجدتهن قبل
المولود بسبعة ايام او بعده بسبعة ايام فى الاماكن التى
4 سميت لك فى حد هذه الثلثة فهو والى الميلاد. والكوكب
5 الشرقى اذا كان خلف الشمس والغربى اذا كان بين يديها. اذا
كان بين زحل وبين الشمس خمسة عشر درجة وكذلك
بين المشترى وبين ⟨الشمس ... درجة وبين⟩ المريخ وبين p.97B
الشمس ثمانية عشر درجة وبين الزهرة ⟨وبين الشمس ...
درجة وبين عطارد وبين⟩ الشمس تسعة عشر درجة فمتى
ما وجدتهن خلف الشمس بهذه الدرجات فقل فيهن قوة
6 التشريق. وان كان احدها تحت شعاع الشمس فهو الذى
لا يرى.
7 وانظر ايضا فى اليوم الثالث من مولد القمر فى حد اى
كوكب هو لانه ان كان ذلك الكوكب سعدا وصاحبه فى
مكان حسن ينظر الى القمر من مكان صالح من التثليث
وكان القمر فى وتد او ما يلى وتد فقل ان المولود امره كله
8 حسن. وان كان صاحب حد القمر نحسا وهو فى وتد
وقرعة السعادة مقابلة القمر فقل لا شك ان المولود ردى.
9 وان كان صاحب الحد سعدا او نحسا وهو فى مكان حسن
(٩) ينظر الى القمر فانه وسط. [عطارد يشرق ويغرب بعدة
درجات الزهرة.]
10 انظر الى اجتماع القمر وكلى انصاف طريقه والمقابلة
وهو الامتلاء لان القمر ان كان فى احد هذه المنازل فصاحب

BC bis بتسعة 11 || وبه استعين .BC² add الرحيم 4 post
|| 15.16 وبين الشمس om. B || 19 المشرق sup. التشريق scr. BC²

11 حد القمر املك بالمولود. فان لم نجد صاحب حد القمر فى
وتد ولا فيما يلى وتد فانظر صاحب حد الطالع لان درجة
12 الطالع تصير اولى به. فان كان كما ذكرت فانظر الى صاحب
13 البيت من هو فان كان شرقا فى مكان حسن فهو اولى.
وان وجدت صاحب البيت تحت الشعاع فانظر من
صاحبه وانظر | ذلك المكان الذى هو فيه ذكر هو ام انثى. f. 33C
14 فان كان صاحب حد الشمس فى مكان حسن فهو
15 ولى الهيلاج. وان كانت الشمس فى البرج السابع | او الثامن p. 98 B
وكان البرج ذكر فان صاحب حد الشمس هو املك به،
ولكن ان كانت الشمس فى برج انثى فليس كذلك لان الشمس
قد تانثت مرتين — اما واحدة فالبرج التى هى به
16 واما الاخرى فمكانها من الاثنى عشر. فان وجدت الشمس
17 بهذه المنزلة فى مولد فانظر القمر. فان كان القمر فوق الارض
ووسط السماء او ما يلى وسط السماء وبرج انثى فصاحب
18 حد القمر هو املك ان لم يكن تحت شعاع الشمس. وان
وجدت القمر ايضا فى وتد المغرب او ما يلى الوتد فى اى
برج كان فان القمر هو الهيلاج وصاحب حده هو املك
19 بالولاية من غيره، وكذلك فى مولد الليل. وان وجدت القمر
ساقطا والشمس فى مولد الليل تحت الارض او المكان الخامس
فصاحب حد الشمس اذا كان خارجا من الشعاع فهو املك
20 بالمولود. وان كان صاحب حد القمر تحت الشعاع فانك
يحتاج ايضا بالليل ان تنظر الى الشمس فانها ان كانت فى
الخامس او الرابع فانه تتولى ذلك [ان تنظر الى الشمس
21 فانها ان كانت فى الخامس او الرابع فانه تتولى ذلك] ولكن
ان كانت الشمس والقمر ساقطين او ضعيفين وفى
ضوءهما وصار المضئان لا قوة لهما واحد المضئين
22 ضعيف فانظر الى درجة الطالع. فان وجدت صاحب
هذا الطالع تحت الشعاع او ساقطا فقل فى ذلك المولود
23 فساد وانه لا تربية له. ولكن ان كان مع ذلك سعد فى
الطالع فيما بينه وبين خمسة عشر درجة فاخلط هذا
24 الكوكب مع الهيلاج. [فانه] ان كان الهيلاج القمر وكان القمر
فى السرطان | وصاحب حده مربع او مثلث له فقل انه p. 99 B

7 حد sup. lin. scr. C || 23–25 ان — ذلك lin. cancell. C^2, om. B

يترباء، وكذلك ان وجدت الشمس فى بيت نفسها، ولكن
ان كانت فيما سواه من البيوت فانظر الى صاحب حدها
25 وبيتها. احسب ان الشمس كانت فى اول درجات الحمل وينظر
26 اليها صاحب حدها وبيتها فهذا الدليل صار. المريخ والمشترى
فان كانا فى الاوتاد او مما يلى الاوتاد او فى الامكنة التى ذكرت
فوق او فى بيوتهما او فى حدودهما او فى صعودهما او فى
مثلثتهما او فى حظوظهما فهو حسن فان املك الكواكب
بالمولود الذى يكون فى بيته او حده او صورته او صعوده
او مثلثته.
27 والان ابين لك طول الحياة وعدد السنين كما جربت
28 انا لانك ربما اردت ان تراه فى زائرجة كما اريك. مولود | كان f. 33v C
ولد فى سنة ست وتسعين من سنى درينوس مهرماه
29 يوم الثانى فى ساعة ونصف ساعة مستوية من النهار. فاريد
ان اعرف اماكن الهيلاج التى منها يولد لانها خمسة امكنة
ولم يكن فيها شىء من الكواكب الا فى الطالع الذى به
الشمس وهو افضل الاماكن.



30 ولكن احسب لهذا المولود من درجات الطالع وتسير
درجاته فى الاقليم الذى به ولد المولود وهو الاقليم الرابع.
31 فكان زحل فى الثور اربع درجات وثلثين دقيقة فهو يطرح
32 الشعاع من المسدسة الى خمس درجات | من السمكة. وكان p. 100 B
الطالع فى ثمان عشرة درجة فعد من الطالع على شعاع

14 ان] الان BC || 20 الشمس كو ن BC | الزهرة و ن BC |
المريخ يه لد BC

33 زحل ولم ينزله. ثم ان المريخ فى الثور اربعة وعشرين درجة
وخمسين دقيقة يلقى الشعاع الى خمسة وعشرين درجة
من السمكة.
34 فاريد ان اعلم الى كم سنة يتصل الطالع لشعاع المريخ.
35 اخذت ثمانية عشر درجة الطالع ووجدت فى اقليمى
<و>اجزاء الاثنا عشر موضوعا تحته ثلثمائة واثنى وخمسين
36 درجة وثلثين دقيقة، فكتبت ذلك على حدة. ثم اخذت
اربعا وعشرين درجة وخمسين دقيقة حيث يلقى المريخ
شعاعه الى السمكة فوجدت طوالع الساعات تحت ذلك
ثلثمائة وستا وخمسين درجة وثمان واربعين دقيقة،
فنقصت الثلثمائة والاثنى والخمسين والثلثين الذى للطالع
37 ويبقا اربع درجات وثمانية عشر دقيقة. فقلت ان درجات
الطالع تتصل بمسدس شعاع المريخ فى اربع سنين وخمس
38 وعشر سنة. وان الزهرة فى هذا الحد حلت الخوف والبلية التى
دل عليها المريخ ولم يميت ومرت عليه هذه البلية لانه متى
ما وجد مع شعاع النحوس شعاع السعود فيما دل عليه
النحس حلله السعد، ولكن لن كان النحس وحده يلقى الشعاع
بغير سعود ثم لم يلبث ان يموت.
39 ثم اذا خرج درجات الطالع من الحمل فهبطت الى حد
40 الثور والمكان الذى به زحل. فحسبت هذا هكذا فى الاقليم
الذى انا به <و>وجدت طوالع الساعات تحت ثلثين
درجة من الحمل تسع عشر ادرجة واثنا عشر دقيقة. p.101B
41 فاردت لن انقص من هذا الساعات التى تحت الدرجات
42 الطالع. ولانها اكثر من تسعة عشرة | واثنى عشرة التى f.34C
بالحمل ولا استطيع ان انقصه زدت عليه الدوران كله
وهو ثلثمائة وستون درجة ونقصت منه ثلثمائة واثنين
وخمسين وثلثين التى تحت درجة الطالع، فبقى ست
43 وعشرون واثنان واربعون. فقلت درجة الطالع تخرج من
44 الحمل فى ست وعشرين ونصف وخمس سنة. وهذا
اوضح ان اتصال درجة الطالع بالنحس يدل على بلية
عظيمة اذا لم يكن من السعود من يلقى شعاعه الى
ذلك الحد لانه ربما اتاه بلية وموت قبل اتصال الدرجة
45 بالنحس. فهذا فى ست وعشرين سنة ونصف وخمس سنة.

BC ينله ١

46 ولكن اردت لن اعرف متى يكون اتصالها بدرجة زحل.
47 فاخذت الاربع درجات والثلثين دقيقة التى بها زحل ووجدت
فى الاقليم <و>اجزاء الاثنى عشر طوالع الساعات اثنين وعشرين
48 وواحد وعشرين. فانه اقل مما اريد ان انقص منه زدت عليه
الدوران وهو ثلثمائة واثنين وثمانين وواحد وعشرين
ونقصت منه الذى هو موضوع تحت درجة الطالع وهو
ثلثمائة واثنين وخمسين وثلثين، فبقى تسعة وعشرون
49 وواحد وخمسون. فقلت لن فى تسع وعشرين سنة ونصف
50 وربع وعشر سنة تتصل درجة الطالع بزحل. ولان الشمس
طرحت شعاعها من التسديس الى اول حد من الثور حيث
حل زحل دفعت حرارة الشمس | منحسة زحل ومرت عليه
البلية الشديدة ولم يهلك. p.102B
51 فى اثنين وعشرين درجة من الثور تنتهى درجة الطالع
52 الى حيث المريخ. فاخذت اثنين وعشرين درجة من الثور
فادخلتها فى الاقليم واجزاء الاثنى عشر ووجدت طوالع
53 الساعات خمس وثلثين واربع وعشرين. ولانه قليل لا
استطيع ان انقص منه ما اريد زدت عليه الدوران وهو
ثلثمائة وخمسة وتسعين واربعة وعشرون ونقصت
منه الثلثمائة والاثنين والخمسين والثلثين التى للطالع
54 فبقى اثنين واربعين واربع وخمسين. فقلت انه ينتهى
الى ⟨الحد الذى فيه المريخ فى⟩ اثنين واربعين سنة ونصف
وثلث وثلثى عشر سنة.
55,56 درجة الطالع الى درجة المريخ: فحسبتها كذا. وادخلت
اربعة وعشرين وخمسين التى للمريخ بالثور فى الاقليم الذى انا
فيه واجزائه فوجدت طوالع الساعات سبعة وثلثين وثلثة
واربعين ولقلته زدت عليه الدوران وهو ثلثمائة وسبعة
وتسعين وثلثة واربعين ونقصت منه الثلثمائة والاثنين
والخمسين والثلثين التى للطالع وبقى خمسة واربعون سنة
57 وسدس ونصف عشر سنة | يتصل الطالع بالمريخ. ولان
الزهرة ايضا تطرح شعاعها فى هذا المكان من المسدسة f.34v C
حلت منحسة المريخ ولم يهلك لنظر الزهرة، وما القت
58 من الشعاع الى ذلك المكان فمرت به هذه البلية. ثم لم
يصيبه شعاع حتى بلغ السرطان فتمر عليه درجات الثور
والجوزاء لانه ليس واحد من النحوس ينظر حتى تبلغ
درجات السرطان.

59 أثم تدخل درجات الطالع الى اول السرطان وينظر زحل p.103 B
60,61 اليها. فحسبت هاكذى. ادخلت ثلثين درجة من الجوزاء فى
اقليمى و<ا>جزائه فوجدت الطالع احد وسبعين وخمسة
وعشرين ولانه قليل زدت الدوران ونقصت تلك الثلثمائة
والاثنين والخمسين والثلثين وبقى ثمان وسبعون وخمس
62 واربعون. فقلت ان درجات الطالع تدخل اول حد السرطان
ومسدس شعاع زحل فى ثمان وسبعين سنة [وثلثى] ونصف
وربع سنة.
63,64 ثم حسبت لاتصاله بدرجة زحل. فاخذت اربع
درجات والثلثين دقيقة التى زحل بها فادخلتها فى طوالع
السرطان فتكون ستة وسبعين <وعشرين> وازيد الدوران
وانقص منه الثلثمائة والاثنين والخمسين والثلثين وتبقا
65 ثلث وثمنون سنة ونصف وثلث سنة. ولان الشمس تنظر
من المثلثة وتطرح الشعاع الى هذا الحد الذى به شعاع زحل
حلت البلاء فى هذه المرة، ثم انه هلك حين اتاه شعاع المريخ.
66 وليس يصلح ابدا ان تنظر الى مجرى هذه الدرجات
وحدها ولكن تنظر الى مجرى درجات القمر لان الاتصال درجة
القمر بالنحوس يدل على البلية، وسيما ان لم ينظر السعود
67 معها فان نظرت حلت البلية والموت. وينبغى لك ان تنظر
الى ممر الكواكب وتحويل السنين بها ربما نكدته وافسدت
68 الحيوة، ولم نجد هذه الصفة فى كل احد. فانى قد طلبت
هذا فى طول السنين وتعنيت العناء كله حتى وضعت
69 هذا. وانظر الى طرح الشعاع فى العرض ايضا لانه ربما p.104 B
كان الكوكب ينظر من المقابلة فاذا حسبته بالعرض وجدت
واحدا فى الجنوب والاخر فى الشمال فهذا ليس بالمقابلة ولا
70 ايضا يطرح الشعاع، وهو على ذلك يدل على البلية. الشمس
والقمر ايضا اذا وجدتهما فى السادس والثامن والثانى عشر
ونظر النحوس فانهما يدلان على الهلاك اذا اتصلت
71 درجاتهما بالنحوس. ولكن ان كانا فى مكان نحس وليسا
بمنحوسين ووجدت النحوس تطرح الشعاع بمثل
درجاتهما فان البلية التى تكون تمر ولا يهلك فيها.

<ب> الهيلاج. f.35 C

1 الهيلاج وهو الدليل والكدخداه وهو ولى امر الحياة.
2 فالهيلاج بالنهار الشمس وبالليل القمر، ثم درجات حد الطالع، ثم
3 قرعة السعادة. ومن كان مولده من الاجتماع الى الامتلاء
فدرجة الاجتماع ومن كان مولده فيما بين الامتلاء والاجتماع
فالدرجة التى بها كان الامتلاء، وهو خمسة عشر فى الشهر
4 وليله اقوا ذلك. وبالنهار الشمس وبالليل القمر وخيرهما ما
5 كان فى الوتد، ولا سيما الطالع. ولا بد من ان يكون صاحب
الحد ناظر الى الهيلاج او صاحب بيته او صاحب صعوده او
6 صاحب مثلثته او صاحب صورته. فاذا كان بهذه المنزلة كان
هو الهيلاج ولكن ان لم يشهده صاحب الحد او احد ممن
ذكرت — صاحب بيته او مثلثته او صعوده او صورته (اولها
صاحب الحد، ثم صاحب التثليث) — فلا يصلح ان تجعل p.105 B
7 الهيلاج. انظر من يطرح الشعاع فاذا وجدت الهيلاج يطرح
شعاعه اليه من كلى المربعين وكلى المثلثين وكلى المسدستين
8 والكينونة معه والمقابلة. وفى مولد النهار اذا كانت الشمس فى
الطالع فى درجات فوق الارض ونظر اليها احد ممن ذكرت
9 فهى قوته ان يكون هيلاجا. وكذلك ان وجدتها وسط السماء
10 او فى البرج الحادى عشر وهو برج السعادة. وكذلك انظر فى
11 مواليد الليل من القمر ولكن ان وجدت فى مواليد النهار
الشمس ساقطة منحوسة والقمر فى هذه الاماكن القوته فيكون
12 القمر هو املك به. وكذلك فى مولد الليل اذا وجدت القمر
13 ساقطا والشمس فى الطالع فقل فى الشمس. وانظر الى قرعة
السعادة كنحو من هذا.
14 وانظر الى المكان الذى به اجتماع الشمس والقمر او
15 الامتلاء. فاذا وجدت الهيلاج فانظر الى صاحب حد الشمس
16 والقمر. فان وجدتهن ساقطين لا ينظرن الى الهيلاج فلا
17 يصلح ذلك الهيلاج. وان وجدت نحسا يطرح شعاعه الى
درجة الهيلاج ضره وتاتيه المضرة فى الحين الذى يكون ذلك
18 النحس والى القسمة او الشعاع. عد ان الشمس كانت مقابلة
للمريخ من الطالع فهذا دليل على تبديد مال والده وقرع
وحزن من اشراف الرجال وفساد يضره ووجع رجله، وهذا
ياتيه فى الحين الذى يكون المريخ هو والى الشعاع.

19 فلان المولود نهارى نظرت فى طلب الهيلاج الى | الشمس p.106 B
20 فوجدت الشمس ساقطة. ونظرت ايضا الى القمر فوجدته
21 ساقطا. ووجدت قرعة السعادة والاستاء ايضا فى السقوط.
22,23 فلم بين ما يوجد منه الهيلاج غير | الطالع. وكان صاحب f.35v C
حد الطالع المريخ فوق الارض وناحية المشرق ولجزاء الاربعة
المذكورة ومكان السعادة ينظر الى الطالع ويطرح الشعاع
الى ذلك الحد الذى به الطالع من فوقه لانه يطرح الى
البيت والحد جميعا، ولو كان طرح الى البيت وحده لم
24 تكن له هذه القوة. وكان بقى من الحد درجة واحدة
فكانت للمريخ.

25,26 فتولا المريخ القسمة والشعاع. والى ان تتم هذه الدرجة
فى قسمته وشعاعه بغير شعاع احد فدل المريخ فى تلك
27 السنة على المضرة من النار والمرض. وان كان المريخ فى مكان
28 حسن فلا بد من ان يدل على اشباه هذا. وكانت هذه
29 الشدة اشد عليه لان القمر نظر اليه. ولولا ان الشمس حالت
بين شعاعه وبين الطالع وكسرت قوة المريخ لكان اخبث.
30 ثم تاتى قسمة الطالع الى حد الزهرة الى احدى عشرة درجة.
31 ولان المريخ خرج ودخلت الزهرة فينبغى ان تخلط قوتهما
32 جميعا. فلذلك رزق المولود المحبة من والديه لانهما كانا
33 كليهما من مكان حسن وعلى ذلك اصابه وجع. ثم الى
تسعة عشرة | درجة قسمة عطارد وفى ذلك الحين يزداد p.107 B
34 علما وادبا ونحو ذلك. ثم بلغت القسمة عند احتلامه
الى المشترى فدلت على الحمد فى سبب الادب والخير

12 عطارد ك BC || 15 حد المشترى BC || 27 بين¹] من BC

35 من المنطق و[لا]بتان الوجوه التحبب الى الناس. فانه وان
كان المشترى راجع السير ولا ينظر الى القمر والطالع لم ينقصه
ذلك لانه متى ما كانت الكواكب هكذا ضعفت قوتها
36 وكدرت عطيته. ولو كان المشترى فى مكان احسن من هذا
37 لزاده خيرا. ثم بلغت القسمة الى زحل وطرحت الشعاع
الزهرة الى سبع وعشرين درجة من العقرب من المربعة فقد
38 ولى زحل والزهرة جميعا هذه القسمة. فزحل دل على البطاء
له من العمل والمرض والبعد من ارضه والحزن والتاخير
والعرس، وكان ذلك اشد لان المريخ كان مستعليا على زحل.
39,40 ولولا ان المشترى نظر الى زحل لكان لخبث. ولمكان زحل
ماتت امه فى ذلك الحين واقتنى العروض لان زحل يدل
على هذه وتزوج امرأة بطهر | ويولد له ويعيش قليلا ويموت f.36 C
فى السنة الثالثة، ففرحه من النساء والولد من الزهرة وبكاءه
41 وموت ولده من زحل. ثم انتهت القسمة الى القوس حد الاول
42 وهو بيت المشترى وحده. فلان المشترى صار هذا المكان
بيته وحده فولى القسمة وحده بغير احد من الكواكب
43 ازدادت قوته. فدل للمولود على الرياسة والتكرمة فى جماعات
44 الناس وارتفاعه فيهم. ولان زحل كان [كان]² فى الدرجة | الثانية p.108 B
عشر دل على لخريوم من عمره وعاش بعد الدرجة الثانية عشر
ثمان واربعين ليلة لان زحل كان فى اول الدرجة.
45 اذا اردت ان تعلم كل كوكب كيف يزيد المولود وكيف
ينقصه فانظر الى مسير الكواكب ومن ينظر الى الهيلاج من الميمنة
والميسرة والى حد الطالع والى صاحب حد الطالع والكواكب التى
46 هى فيه. وانظر حسنا شعاع السعود هو او النحوس او مختلطة
47 لانه ان كان شعاع النحوس بغير السعود فخبيث. وانظر من
يلقى الشعاع بالنظر او الكينونة معه وفى كم درجة ينتهى
48 فى الاقليم الذى انت فيه من الطوالع الى القسمة. وانظر ذلك
الكوكب الذى يلقى الشعاع الى الكوكب الذى ينظر اليه او
معه وصاحب القسمة، فاخلطهم جميعا بقدر منحستهن
وسعادتهن وقوتهن فى اماكنهن ونظر الكواكب اليها
وحظوظها وحدودها وبيوتها، واقض كنحو ما تجدها.

تم الكتاب الثالث من كتاب ذرثيوس. والحمد لله
وحده حمدا يستحقه ويستوجبه.

17 المولود BC || 18 كان² lin. cancell. C, om. B || عشر¹ in m. C

كتاب درثيوس الرابع فى تحويل السنين.

p.۴۰۹B f. 36vC
|بسم الله الرحمن الرحيم وبه استعين. الكتاب الرابع من كتب
ذرثيوس على تحويل السنين.

1 ⟨١⟩ اذا ولد مولود فانه يكون رب السنة رب البيت الذى
2 ولد فيه المولود وكذلك فعد من الطالع لكل برج سنة حتى
تنتهى الى السنة التى تريد فانه يكون صاحب السنة رب ذلك
3 البيت. فانظر الى رب ذلك البرج اسعد هو ام نحس وفى اصل
4 الميلاد كيف كان موضعه وفى اى تأسيس كان. ومن اصل الميلاد
يعرف ما يكون فيه اول السنة، واول السنة يكون ابدا اذا
دخلت الشمس اول الدقيقة التى كانت فيها يوم ولد المولود.
5,6 فان كان رب البرج غربيا فانه تصيب المولود شدة. وان كان
الكوكب ايضا تحت ضوء الشمس وهو راجع فمثل ذلك.
7 وان كان الكوكب تحت شعاع الشمس وهو يزيد فى
8 الحساب ولا ينقص فهو خيرا له ويكون صالحا [لاكا]. كذلك
قالت العلماء الاولون من اهل بابل ومصر: ان كان ذلك
البرج تنظر اليه الشمس او القمر من مثلثة ذلك البرج الذى هو
فيه — قالوا، اذا كان كذلك فاحق الكوكب الذى هو
9 [فيما] رب السنة فى بيت نفسه فانه لا يعمل شر. وان كان فى
بيت عدوه فانه يكون اشد لشره لانه يمرض وتصيبه مضرة
وخسران فى ماله الا ان يشاء الله.
10 فان كان كذلك والمريخ الذى يدبر السنة فانه ينقص
عقله ورأيه وينصرف عقله يمينا وشمالا وامكنة شتى
110 B ويصيبه من الدم والحديد او الرعاف او ⟨...⟩ فى العقل
والمنطق، وربما كان المرض والمضرة الشديدة او يسافر سفرا
11 لا خير فيه ولا منفعة ويكون فى غربة عن بلده. وان كان
زحل كما ذكرت فوق الارض فانه ركى فى المال ويصيبه
مرض فى جسده من الابردة والبرسام والاذى وينقص ماله،
وربما اصابته لدغة ويصيبه ايضا شر من عمل فى يده
وابطال فى كل شىء يصيبه من عمله هم وحزن ومرض.
12 وان كان المشترى فانه يكون قليل الحرص على المال وينقص
ماله من غير ان يغلب عليه ومن غير ان يطيب به نفسه

BC الكواكب ١٩

ولكن لكيما يفرح او تكون منة من قبل بلدة اباءه او من
13 قبل الولد. وان كانت الزهرة كذلك فانه تصيبه مضرة من
14 قبل النساء وخصومة وعيب قبيح. وان كان عطارد يدبر
السنة وهو تحت ضوء الشمس فانه تصيبه مضرة من
التجارة او من شريك او من الكتاب والحساب او من العبيد 37C
او نحو العبيد وتنقطع رجاءه الا ما شاء الله ويروا عليه ما
لا يصنع وربما يعرض عليه المال والخير ولا يقبله.
15 قال واليس ايضا: انظر الى الكوكب الذى هو رب
تلك السنة، ان نظر يوم تدخل الشمس الى الدقيقة التى
كانت فيها يوم ولد المولود فانظر تلك الساعة التى تطلع
فيها تلك الدرجة من الطالع والبرج الذى يطلع من المشرق.
16 وانظر الى القمر اين هو وفى اى برج هو فاعلم الى كم هو
من تلك الدرجة التى كان فيها يوم ولد المولود، فاجعل
ذلك البرج طالع السنة.
17 |فان كان صاحب ذلك البرج المريخ رب السنة شرقيا 111 B
فالعمل الذى كان فيه ينجحه سريعا ويزيد فى عقل الرجل.
18 وان كان زحل رب السنة وهو شرقى فى ضوء نفسه فان
المولود يكون صاحب ارض وزرع وغرس وكل شىء
19 حديث ويحفر القنى والانهار. وان كان المشترى وهو فى
ضوء نفسه ظاهرا من تحت الشعاع شرقيا فانه يكون
له ثناء حسن من الاشراف وكل عمل بيده يتم ويكرم على
الاشراف، وان كان قضى له ولد فانه [لو]ايرث مال اباءه.
20 الزهرة اذا كانت رب السنة شرقية فان المولود يصيبه
21 فرح ونكاح وخير من سبب النساء. وان كان عطارد
شرقيا فى مكان صالح فانه يجمع المال ويصيب خيرا
من الحكمة والرأى والعلم والثناء الحسن بعون الله.
22 الان ابين لك اذا بلغت السنة الى حيث كانت
23 الكواكب فى الميلاد. فان بلغت السنة الى البرج الذى
كان فيه زحل وزحل فيه او ينظر اليه من المثلثة او المربعة
او السابع فان المولود يثنا عليه ثناء سوء ويصيبه جهل
ومضرة وعداوة من الناس والبلد ومنهم من يغضب
24 عليه السلطان ويعاديه. اذا بلغت السنة الى وتد الارض
او وتد المغرب وزحل فيه او ينظر اليه كما ذكرت فوق

BC الذى كان فيه ١٣

فانه تصيبه مضرة وعداوة من الناس وشر نخاف عليه منهم
وان كان ذلك والمريخ ينظر اليه ايضا فالشر اشد يصيبه من
قطع بالحديد او خنق او حرق بالنار او غرق وحمى ان
25 كان ذلك اينبغى له. فان نظر المشترى الى تلك النحوس p. 112 B
26 فان المرض يهون. فان بلغت السنة حيث كان المريخ
والمريخ كما ذكرت لك من امر زحل فانه يصيبه من الشر
27 مثل ما قلت فوق ذلك. وان بلغت السنة الى مكان
المشترى والمشترى فيه او ينظر اليه كما ذكرت فوق فانه
ان كان ينبغى له الولد فانه يكون له وصهر ويزيد ماله.
28 وان بلغت السنة الى مكان المريخ والمريخ وزحل ينظران
الى ذلك ا البرج فان المولود فى تلك السنة تصيبه شدة f. 37v C
29 وحزن ويتخوف من قبل الملوك وغضبهم. وان بلغت السنة
الى مكان النحس وهو فيه او كان فيه نحس اخر غيره فانه
30 لا يعمل شياء ويفر ويوجد فى جرم للغربة والعجلة. واذا
بلغت السنة حيث كانت الزهرة فانه غير نحس وهو
محسن معجب، فان ادرك التزويج تزوج وولد له اذا
31 كانت صالحة للموضع فى الاصل. وان بلغت السنة حيث
32 عطارد وكان عطارد صالحا فانه يصيب خيرا ويولد له. فانه
ان نظر اليه زحل فانه يخزى من اجل ولده ويحزن فى سبب
العبيد ويصيبه قتال وحزن.
33 واذا بلغ فى منقلب السنين المكان الذى فيه القمر
وكان زحل ينظر اليه فان ذلك المولود يصيبه مرض ويفسد
34 جسده. وان كان عطارد ينظر الى زحل فانه النحس له يرد
35 عمله ويصيبه قتال وشجب ومصيبات من الموتى. وان
بلغ منقلب السنين الطالع وينظر اليه المشترى والزهرة
فان المولود يصيبه اخيرا وكرامة وفرحا وولدا ويتزوج p. 113 B
36 امراة. وان كان زحل والمريخ ينظران فانه ينقص ماله وخيره
37 ويحزن على اقاربه. وان كان فى منقلب السنين مبلغ البرج
الذى كان الرابع او السابع وفيه زحل او ينظر اليه من
الرابع او السابع فان ذلك علامة شديدة ويصيبه وجعا
38 شديدا او حزنا على المال. وان كان معه المريخ فانه النحس
ويصيبه الدم ومصيبات من النار ويصيبه امراض حارة
ويسقط من مكان بعيد ولا يصيب خيرا او يكون كهيئة
39 المجنون. واذا بلغ منقلب السنين البرج العاشر ساعة
يلد <..> فيه او ينظر اليه فان ذلك المولود يصيبه كل
شر وبلاء ولا يصيبه من الله خيرا.

40 وانظر الى ذلك البرج الذى يبلغه منقلب السنين والبرج
41 السابع منه من ينظر اليه من السابع. فان كان فى السابع زحل
42 والمريخ او احدهما فانه لا خير فيه. وان كان فيه المشترى
43 والزهرة ايضا فانه صالح مرتفع. وكذلك الشهور ايضا فان نظر
اليها لا او كانت النحوس اليها او كانت فيها النحوس فانه لا خير
44 فيه ايضا. وان نظر اليها السعود فانه ينقص من نحو سيئة
45 النحوس. فان كانت السعود لا تنظر فان النحس يفسد ام ذلك
المولود فى ذلك الشهر.
46, 47 الان ابين لك امر الشهور حتى تعلمها. اذا اردت ان تعلم
ذلك فحد من البرج والدرجة والدقيقة التى فيها الشمس
الى البرج والدرجة والدقيقة التى فيها القمر ساعة ولد المولود،
ثم القه ا من الطالع فحيث نفد العدد فاعلم من رب ذلك p. 114 B
البرج الذى انتهيت اليه من السبعة فذلك ا الكوكب يكون f. 38 C
48 رب الشهر ساعة ولد المولود. وان كان رب الشهر فى مكان
صالح يفرح فيه وهو شديد الضوء وكان فى اصل الميلاد
49 كذلك فانه صالح. فان كان فى اصل الميلاد فى مكان صالح وكان
حين نظرت فى مكان ردى فان امر ذلك المولود يكون وسطا
50 بين ذلك. فان كان فى اصل الميلاد فى مكان لا خير فيه وكان
حين نظرت فى مكان لا خير فيه فانه شديد نحس لا خير فيه،
والنحس لذلك ان كان لا يرى من المشرق وهو تحت ضوء
51 الشمس. وان كان القمر رب الشهر فانظر الى القمر فى اى جانب
52 هو. فان كان يصعد وهو يزيد فى الحساب فانه صالح، وان
كان يهبط وينقص من الحساب فان امره يكون بين ذلك
وسطا، وان كان فى النقصان من الضوء وهو يزيد فى الحساب
فانه لا خير فيه، والنحس لذلك ان كان زائدا فى الضوء وهو
53 ينقص من الحساب. ومع ذلك ايضا فانظر الى الكواكب،
وان كانت الشمس ربة الشهر فانه صالح اذا كانت تزيد
فى طول النهار، والنحس لذلك اذا كانت تنقص من طول النهار.
54 وينبغى مع ذلك ان تنظر الى شهادة الكواكب.
55 فان اردت ان تعلم ملك ايام [البروج] فانظر من
الحين الذى تريد ان تعلم ذلك منه اين الشمس والقمر، ثم
احسب من الشمس ا الى القمر، ثم اطرحه من الطالع الذى p. 115 B

28 كان C || sup. lin. scr. من الضوء 24 || BC اول 16 || BC فيه 5
BC || 31 الخير BC

56 كان ساعة ولد المولود. فحيث نفد ذلك العدد فانظر من رب
57 ذلك البرج فهو ملك ايام (من) الكواكب. والايام ايضا ينبغى
لك ان تجعل السنين كلها اياما من اول يوم ولد المولود الى
اليوم الذى تريد فتجعل كل سنة ثلثمائة وخمسة وستين يوما
وربع يوم، ثم القه سبعة سبعة واعطى كل كوكب من السبعة
سبعة وابدا من الكوكب الذى يكون فى الطالع، ثم على الولى
58 الاول. فالاول تلقى الحساب من تسعة واربعين يوما، فما بقى
اقل من تسعة واربعين يوما، فاعط رب برج الحيوة سبعة، ثم
59 الذى يليه سبعة حتى ينفد حسابك من الايام. فحيث نفد
60 الحساب الايام فاعلم من ذلك الكوكب وفى اى برج القمر. فان
كان القمر فى ذلك البرج الذى انتهيت اليه الايام وكان فى ذلك
61 البرج فى الميلاد نحس فانه يصيبهم مرض وشر. كذلك ان كان
المكان رديا اذا كان ينظر اليه فى ذلك الحين نحس او كان ذلك
البرج فى اصل الميلاد فيه زحل او المريخ وكان ذلك البرج بيت
النحوس وكان ينظر اليه السعود فى المعر فان امره يكون وسطا.
62,63 فان نكس ذلك فانكسه. | انظر الى القمر من ينظر اليه من f. 38v C
64 السعود والنحوس. فان كان الكوكب الذى ينظر الى القمر سعد
على رأس خمسة عشرة درجة فان ذلك اليوم يكون شديد
على المولود وتلك الليلة يجد الراحة والافاقة من الغد.
65,66 | الآن ابين لك بابا على الزمانة. انظر الى البرج السادس من p. 116 B
الحيوة فاعلم بيت هو من السبعة وانظر الى اصل ذلك البرج
ما هو من بروج الانس او من ذى اربع قوائم او بروج السباع،
67 ثم انظر الى رب البرج فاعلم ما اصله وجوهره. فان كانا
جميعا فاسدين وكان اصلهما من الندى فان ذلك
المولود يصيبه مصائب من وجع الندى والابردة ووجع فى
68 مفاصله وياخذه وجع يطول به. فان كان البرج بيت
المريخ فانه يصيبه قطع من الحديد وكى بالنار او يعضه
الكلاب او السباع ومنهم من يطعن بالرمح وتصيبه
69 مصائب كثيرة. وهذه المصائب تكون اذا كان ذلك الكوكب
نيرا مضياء فان كان ذلك مغطا تحت ضوء الشمس فانه
يصيبه وجعا او مغصا ويشق بطنه ويموت من ذلك.
70 وينبغى ان تعلم مكان [البرج وجواهرها ومكان] ذلك
71 البرج وجوهره. فان كان ذلك البرج بيت المشترى فان ذلك

13 الخير BC ‖ 14 اول BC ‖ 29 ذلك sup. lin. scr. C

72 المولود من حب الخمر تاخذه تلك المصائب ويتورم كبده. وان
كان ذلك البرج بيت الزهرة فان المصائب تكون من قبل عشق
النساء تاخذه علتهم كهيئة الجنون ويذهب عقله وحياه
فى طلب النساء، وانحس لذلك ان كانت الزهرة فى برج ذكر.
73 وان كان ذلك البرج بيت عطارد فانه يفسد صوت ذلك
المولود وكلامه ولا يكاد يتكلم الا فى شدة وينقص سمعه
74 وياخذه بشس فى حلقه. فان كان ذلك البرج بيت الشمس او
بيت القمر او بيت المريخ فانه تصيبه زمانة فى عينيه
ويصيبه | من الشمس وجع فى قلبه ويصيبه من القمر وجع p. 117 B
فى طحاله.
75 وقد كان اناس من العلماء الاولين من يحسب
بالنهار من زحل الى المريخ وبالليل من المريخ الى زحل، ثم
يطرح حسابه من الطالع فحيث انتهى حسابه او نفد
العدد ينظرون من رب ذلك البرج، ثم كانوا ينظرون
ذلك البرج لاى عضو هو من الجسد، ثم يقولون ان الزمانة
فى عضو كذا وكذا من الجسد على ما يسمى لذلك
76 البرج. فان كان الحمل الرأس الثور العنق الجوزاء المنكبين
السرطان اليدين والصدر الاسد الجنبين والقلب السنبلة
البطن وقصبة الظهر الميزان المثانة وهو بين الوركين
العقرب الذكر والخصين والاست | القوس الفخذين جميعا f. 39 C
الجدى الركبتين الدلو الساقين السمكة القدمين.
77 وقد كان ايضا من علماء الاولين من ينظر الى جسد
78 الانسان من القمر. قالوا: اذا كانت النحوس تنظر الى القمر من
المربعة او من السابع — وكانوا ينظرون الى الحياة من
الطالع والزهرة وعطارد (ونظر النحوس اليهم) وجوهر
المكان الذى هى فيه، فان كان ذلك البرج من البروج ذى
اربع قوائم او من بروج الناس او من بروج الماء — وكانوا
ينظرون الى ذلك البرج لاى اعضاء الجسد هو فيقولون
ذلك العضو من جسد الانسان تكون فيه الزمانة.
79 اذا اردت ان تعلم تلك الزمانة من الجانب الايمن
تكون ام من الجانب الايسر | فانظر من البرج العاشر الى برج p. 118 B
80 الحياة. فان كان فيه شىء من السبعة فهى تسمى الجانب
الايمن، فان لم يكن فيه شىء من السبعة فهى تسمى الجانب
الايسر.
81 وانظر الى الوتد الرابع من الطالع ورب مثلثته بالنهار ورب

82 مثلثته بالليل اى كوكب هو. فان رب المثلثة الاول يعرف منه
83 الموت والثانى تعرف من قبله الزمانة. فانظر الى هذا الكوكب
84 وسهم الزمانة الذى ذكرت لك من المريخ الى زحل. اخذنا
ذلك واردنا ان تعلمه وتقوله لمن يسلك طريقة العلم حقا.
85 وقال العلماء الاولون من اهل بابل ومصر كلهم: اذا كان
القمر والسهم فى الحادى عشر من الطالع وكان المريخ فى الثامن
86 فانه ينكسر جسد ذلك المولود وتفسد مفاصله كلها. واذا
كان زحل ‹فى› مكان المريخ فان ذلك المولود يسقط من مكان
مرتفع طويل، فان كان ذلك البرج من بروج الندى فان تلك
87 المصيبات تكون من الماء اومن ياكله دواب البحر. وان كانت
النحوس اكثر درجا من الشمس والقمر ‹...›، وانحس لذلك ان
كان للمريخ لان شحة المريخ لا يطبقها الا الله وحده صدق العالم.
88 وان كان للمريخ فى البرج الثانى من برج الشمس اومن برج
القمر فان المولود يصيبه مصائب فى عينه او يذهب بصره،
وانحس لذلك ان كان الشمس والقمر فى الحيوة وكانت النحوس p.119 B
89 تغرب من بعد الشمس والقمر. وذلك يكون ايضا اذا كانت
الشمس والقمر فى المغرب ووجدت النحوس فى الاوتاد، وانحس
90 لذلك ان كان امتلاء القمر مثل الشمس. والقمر فان كانت f.39v C
الشمس مثل ذلك فلا خير فيه، فان كان المشترى ينظر الى
91 الشمس فانه يدل على ان ذلك المولود ينظر بعينه قليلا. اذا كان
زحل والمريخ يطلعان بعد الشمس والقمر وكانت الشمس
والقمر فى السابع فاقض على ذلك انه تصيب ذلك المولود
92 زمانة فى عينيه. وان كان القمر ينظر الى المريخ من السابع
وكان القمر ممتليا من الضوء او كان المريخ يطلع من بعد
93 القمر فان ذلك للمولود تصيبه زمانة فى عينيه. وان كان المريخ
مع الشمس فى السابع من الطالع وهو بيت العرس وكان
94 المريخ يرى من المشترى فانه كذلك يكون امر المولود. وان
كان المريخ مع الشمس فى الحيوة فانه تصيبه زمانة فى عينيه.
95 وان كانت الشمس والقمر فى احد هذه الامكنة التى
96 ذكرت فانه كذلك يكون امر المولود. فاذا طلعت الشمس
من بعده اوكانت الشمس اذا طلعت طلع القمر وكان
97 المريخ بينهما فانه كذلك يكون امر ذلك المولود ايضا. واذا كان
القمر مع زحل فى القوس فان ذلك المولود تصيبه زمانة فى عينه.

19 الشمس sup. lin. scr. C

98 واذا كان القمر ايضا فى القوس وكان زحل ينظر اليه من الرابع او
من السابع كذلك يكون امره ايضا.
99 القول فى هذا على حسب دلالة الاصل لا التحويل، فاعرف p.120 B
100 ذلك. فانه تحولت سنة المولود والقمر محصور بين النحسين
يتخوف المولود ذلك فلم يناله بحمد الله مكروه وسلم من جميع
101 العلل والآفات. فقلت ان ذلك بحسب دلالة الاصل، فاعرف
102 ذلك ان شاء الله. اذا كانت النحوس تنظر الى الشمس والقمر من
الرابع او السابع فان ذلك المولود تصيبه زمانة فى عينيه.
103 وانظر اذا كان الميلاد بالنهار والشمس فاسدة فان جانبه
الايمن وعينه اليمنى [وشقه وجنبه الايمن] واليد اليمنى تصيبه
104 فيها زمانة. وان كان المولود بالليل وكان القمر فى موضع قد
افسدته النحوس فان الجانب الايسر والعين اليسرى واليد
105 اليسرى تصيبه فيها زمانة. واذا كان القمر مع النحوس التى
تكون من قبلهن الزمانة او كان ينظر اليهن من الرابع فان ذلك
المولود لا ينفلت من الزمانة ولا من دواء الاطباء ولا برجوه من
106 الله العافية حتى يموت فى زمانته. وانظر حظ اثنا عشرية الشمس
107 والقمر فان كانت النحوس ينظر اليها فان ذلك المولود تصيبه
زمانة فى جسده.
f.40 C
108 وقد وضع القضاء الاولين من العلماء: اذا كان القمر فى
البروج والدرجة وكانت النحوس تنظر اليه من الرابع او السابع او
كانت النحوس مع القمر فان ذلك المولود يكون ازرق العين او
109 تكون فى عينه ظلمة او تفسد عينه. اعرف الاسد فى الاسد p.121 B
ثمانية عشر درجة، حمة العقرب فى ثلثة وعشرين درجة من
العقرب، جبهة العقرب وعيناها فى ثمان درجات وتسع
درجات وعشر درجات من العقرب، نصل السهم فى الدرجة
الثالثة من القوس، الثريا فى ست درج الى الدرجة التاسعة
110 من الثور، ‹...› والدرجة التاسعة من السرطان. اذا كان القمر
فى بعض هذه الامكنة وكانت النحوس تنظر اليها وهو ناقص
111 من الضوء فان ذلك المولود فى عينه ظلمة. فان كان القمر
ممتليا من الضوء فان ذلك المولود تصيبه زمانة فى عينه
ولكن لا تعمى عينه.
112 وان كان المريخ فى برج الحياة اوفى برج السابع وكان
القمر ينظر الى المريخ من السابع (وانحس لذلك ان كان القمر

33 اليه BC

ينقص من الضوء) فان ذلك المولود يكون قليل الحياة وياخذه
113 الجنون. فان كان القمر فى الثور اوبرج مقطوع الوصل والمريخ فى
جزء بيت الحياة ينظر اليه من السابع فان ذلك المولود يقطع بعض
114 اعضائه بالحديد فيبتر منه ذلك العضو. وكذلك يكون ايضا اذا
كان المريخ فى خمس بروج من الحيوة وكان القمر ينظر اليه من السابع
115 اذا كان المشترى فى السابع وكان القمر مع المريخ فى بيت
الحياة فان ذلك المولود ياخذه الجنون ولا يكون له عقل ولا
116 يدرى ما يصنع. فاذا كان زحل فى بيت الحياة او فى العاشر
وكان القمر فى السابع فكذلك يكون امره ايضا، والنحس له ان p. 122 B
117 كان القمر مع المريخ. فاذا كن كذلك بتلك المنزلة وكانت السعود
تطلع من بعضهن فان السعود فاسدة فى ذلك ضريرة، وذلك
118 حين يكون اول يوم من الشهر حين يهل الهلال. واذا كانت الشمس
والقمر فى برج واحد وكان المريخ بينهما وكان زحل ينظر اليهما ويطلع
119 من بعضهما فان ذلك المولود لا يكون له عقل. فان كان هذا فى
120 البرج الثامن كان النحس له. فان كانت السعود تنظر اليهن او تطلع
121 من بعضهن فانه ينفلت من ذلك البلاء. فان كان القمر ... والمشترى
فى بيت الحياة وكان المريخ ينظر اليهما من السابع فان ذلك المولود
لا يكون له عقل.

122 وان كان القمر تحت ضوء الشمس وهو ينقص من الضوء
وكان خروجه من النحوس وكانت تلك النحوس فى الاوتاد فان f. 40v C
ذلك المولود لا تكون له قوة ولا بطش ويكون مهزولا سقيما، والنحس
123 لذلك ان كانت النحوس الاخرى تنظر الى القمر. فان كان خروج
القمر من زحل فانه ياخذه وجع البطن ويستطلق بطنه
وياخذه وجع الابردة ويطول وجعه ومنهم من ياخذه وجع
124 الطحال ويستسقى ويشق بطنه وياخذه السعال. فان كان
خروج القمر من المريخ فانه ياخذه وجع الدم فى البطن وينفعه
125 دوا الاطباء. وان كان ذلك المولود جارية فانه [فانه] تاخذها
هذه الامراض كلها ويصيبها مع هذه الامراض كلها امراض اخر
لان ابطنها يتورم ولا يعيش لها ولد وينقطع ولدها فى بطنها p. 123 B
126 وتقى المرة السودا. وان كان خروج القمر من السعود ثم يتصل
بالنحوس فى ثلثين درجة من البرج الذى هو فيه فان ذلك
المولود يكون صحيحا نصف عمره ثم يتورم بعد ذلك وتاخذه
امراض لا ينفلت منها.

15 تطع C || 27 فانه² om. B

127 فاذا كان زحل والمريخ فى البرج الثانى وكانا ينظران الى القمر
وكان المشترى لا ينظر الى القمر فان ذلك المولود يصيبه فى جسده كل
128 بلاء. وان كان زحل ينظر الى عطارد فانه يكون اخرس ذاهب
العقل ولا يستطيع ان يتكلم ويكون فافا لا يتكلم الا فى شدة.
129 واذا كان زحل والزهرة فى العاشر وكان القمر فى العاشر وكان المريخ
ينظر اليهما فان ذلك المولود لا يستطيع ان يجامع النساء ويكون
130 رجل سوء. وان كان المولود جارية فانها لا تتزوج ولا يكون لها
131 ولد. واذا كان المريخ وزحل ينظران الى الزهرة والقمر فان ذلك
132 المولود يقطع ذكره وخصيته بالحديد. وان كان ذلك المولود
جارية فانها تكون عاقر لا تلد، والنحس لذلك اذا كانا فى البرج
133 السادس والثانى عشر من الحيوة. فان كان المشترى ينظر اليهما
فانه يكون من عمل يعمل لله فى عبادة امام) فى مسجد
134 واشباه ذلك ومن ذلك تكون معيشته. وان كان المشترى فى
مكان الزهرة او كان عطارد فى بيوتهما او كان عطارد مع المشترى
(والنحس لذلك ان كانا فى برج ذى جسدين وكانت النحوس p. 124 B
تنظر اليهما) فان ذلك المولود يكون مخنثا، وذلك ان المولود
135 يسمى بعطارد او باسم القمر. وان كان القمر فى ثلثين درجة
من البرج الذى هو فيه وكان زحل ينظر الى القمر من الرابع
136 فان ذلك المولود يكون نغاشيا اقصر الناس كلهم. واذا كان
زحل والمريخ فى برج واحد وكان القمر بينهما فان ذلك
137 المولود يكون ابرص وياخذه الجرب والحكة. وان كان القمر
فى الحمل او فى الثور وكان معه زحل والمريخ فان ذلك
المولود ياخذه الجذام والحمرة ويتورم جسده.
138 وانظر بعقلك وقلبك الى ذلك الكوكب فان كان من قبله
139 وهو فى جانب المشرق فان تلك الزمانة تكون فى اول عمره. وان f. 41 C
كان فى الجنوب فان تلك [فان ذلك] الزمانة تكون فى نصف عمره.
140, 141 وان كان فى الشمال فان تلك الزمانة تكون فى كبره. وانظر الى ذلك
142 الكوكب ا يرى من المشرق او من المغرب. فان كان يرى من
المشرق فانه انحس وان كان يرى من المغرب كان امثل ويصلح
ان يداوا فى شبابه.
143, 144 الان ابين لك امر الموت. فانه قد قال على الموت رجال
كثير من العلماء، منهم من كان ينظر الى اصل البرج الثامن من
الحيوة فينظر ما اصل ذلك البرج وجوهره فيعلم ا من بروج

24 قلبه] قبله BC || 26 كان] كانت BC | ذلك] ذلك BC | فان ذلك ... om. B

الماء هوام بروج يابسة او من بروج الناس او من بروج ذى اربع
145 قوائم او من بروج السباع. وينظر الى رب البرج الثامن ما هو ومن
146 ينظر الى البرج الثامن من السبعة. فان كان رب البرج الثامن زحل
وكان | زحل فى مكان المغربية فانهم كانوا يقطعون عليه القضاء p.125 B
147 ان ذلك المولود يموت فى غير ارضه. فان كان زحل فى موضع
نحى قالوا(١) ان ذلك المولود يموت فى الماء او ببطن التنين او
148 السمك. فان كان البرج الذى فيه زحل من بروج الارض فان
149 المولود يموت على رأس جبل. فان كانت الشمس مع زحل قالوا
150 ان ذلك المولود يقع من مكان مرتفع ويموت. وان كان رب البرج
الثامن المريخ فان ذلك المولود يقع عليه اللصوص فيقتل او يقتله
العدو فى القتال [فى القتال] او يحترق بالنار او تلدغه دابة من
151 دواب الارض او تاكله السباع. فان كانت الشمس مع المريخ فان
ذلك يصيبه من غضب الملوك او غضب ناس كبير فيقتل او
يصلب على خشبة او يقطع وسطه بالسيف او يقتله الاسد والنمر
152 او الدواب او خنزير برى. فان كان رب ذلك البرج الثامن ليس
153 فى مكانه فانه يموت فى غربة من ارضه. فان كان رب البرج الثامن
فى مكانه فان ذلك المولود يموت من قبل النساء او بالسم او شرب
154 الدواء. وان كان عطارد رب البرج الثامن فانه يموت من غضب
155 الملوك. فان كانت النحوس تنظر من الثامن ورب الثامن فاسد
لا خير فيه وكان رب الثامن ⟨لا⟩ فى مكانه فان ذلك المولود يموت
156 فى الاسفار. وان كان رب الثامن فى مكانه فان ذلك المولود يموت
157 فى ارضه وفى مكانه وفى اهله. فان كان ذلك الثامن | وربه p.126 B
سعود هما فاسدين فان ذلك المولود يكون موته كذلك ايضا
ولكن موته يكون اهون عليه.

158 وقد كان ايضا من علماء النجوم من يحسب من القمر الى
الثامن، ثم يطرحه من زحل، فحيث بلغ ينظر الى ذلك البرج
من هو ومن رب ذلك البرج، ثم يقضى عليه بالخير والشر.
159 ومنهم من كان ينظر الى ذلك الكوكب الذى يبلغ الى درجة f.41v C
السابع وليس فى التسيير ولكن ينظر ايهما اسرع سقوطا فى
160 المغرب فمن اجل ذلك يقضى عليه بالموت باذن الله. ومنهم من
161 يحسب البرج السابع ورب مثلثته، ثم يقضى عليه بالموت. فان
حل فى السابع المريخ وكان المريخ رب السابع فان ذلك المولود

11 فى القتال² lin. cancell. C², om. B || 22 وان B | الثامن] رب B || 25.26 الى الثامن in marg. C

162 تضرب عنقه بالسيف. فان كان المريخ تحت ضوء الشمس فان ذلك
163 المولود يصحبه ذلك الوجع فى عضو اخر من جسده. وان كان القمر
164 حل فى السابع فان ذلك المولود يموت بالنار. فان كان السابع وربه
نحسين وكان رب السابع ينظر الى بيت الحيوة وكان القمر ينظر
الى بيت الحياة فان ذلك المولود يقتل نفسه بيده.

165 وان كان المريخ فى العاشر وليس فى الاوتاد وكان القمر فى الوتد
السابع وكانت النحوس تنظر الى القمر فان ذلك المولود يقتله العدو
166 واللصوص. وان كانت النحوس تطلع من بعد البرج السابع او كانت
تنظر اليه من السابع (وانحس لذلك ان كانت النحوس فى الاوتاد) فان
ذلك المولود يموت بشر ميتة.

167 وقد كان من علماء النجوم من ينظر الى الوتد [والى] الرابع
168 والى ارباب | مثلثته كما كتبت لك فوق هذا. اول ارباب المثلثة p.127 B
169 يدل على الموت والثانى يدل على الزمانة. وان كانا جميعا فى مكان
لا خير فيه فاقض انت عليه بعقلك على ولد المولود انه يموت بشر
170 ميتة. وان كان صاحب المثلثة الاولى فى الرابع او فى السابع فان ذلك
المولود يموت ولا يطلع عليه احد من الناس ولا يدرون كيف مات
171 وقد قال ذلك رجل يسمى كبرسيل. اذا كان ذلك الذى من قبله
الزمانة [اوكان] فى السابع فان ذلك المولود يكون زمنا شقيا، وان
172 كان ينظر الى بيت الحيوة كان انحس له. فان كان رب البرج
السابع [ورب البيت] نحسا وكان تحت ضوء الشمس فان ذلك
173 المولود يموت من قبل العبيد او من قبل امر لا يعلم احد. فان كان
ذلك الكوكب يرى من قبل المشرق فان ذلك المولود يموت
علانية، وان كان راجعا فان ذلك المولود يموت من دواء لا خير فيه
ويطول وجعه.

174 وانظر الى جوهر البرج فان كان من بروج الناس فانه
يموت من قبل الناس، وان كان من بروج الماء فانه يموت من قبل
الماء، وان كان من بروج ذى اربع قوائم فانه يموت من قبل ذى
175 اربع قوائم او تاكله السباع. وان كانت النحوس مع القمر او كانت
نحوس اخر ينظر الى القمر من السابع فانه يموت من جراحة.
176 وان كان القمر فى برج جديد حين تهل من الشمس وكان ⟨...⟩
ينظر الى الشمس من الرابع او السابع ولا ينظر الى القمر فان ذلك
177 المولود يقتل نفسه. واذا كانت الشمس قد كسفها [الجوهر] فى
البرج السابع | وكان القمر قد جاوز من الدرجة التى تنظر الى f.42C

12 للمثلثات B || 19 كان¹] كانت B

الدرجة التى فيها الشمس فان ذلك المولود يموت بالنار او فى الماء ويموت
معه | اناس كثير. p.128 B
178 وانظر الى جوهر ذلك البرج واذا كان رب السابع فى مكان لا
خير فيه او كان فى العاشر وكان مع القمر النحوس فان ذلك المولود
179 يسقط من مكان مرتفع فيموت منه. اذا كان رب سهم السابع مع
سهم البخت وكانت النحوس تعينة فانه يموت من قبل اصدقائه.
180 وان كانت الزهرة فى البيت السابع وكان القمر فى مكان غربه وكانت
معه النحوس فان ذلك المولود تكون ميتة من قبل امرأة قد كان لها
181 ازواج كثيرة، ثم ماتوا. وان كان المشترى مثل الزهرة فانه يموت من
قبل الولد او من اسم نظير له حسن وثناء حسن يحسد عليه.
182,183 وان كان المريخ مثل الزهرة فمن قبل اخوته. وان كانت الشمس فانه
184 يموت من قبل امه وابواءه. وان كان القمر مثل الزهرة فانه يموت
من قبل امه وامرأة ابيه.
185 الان ابين لك ايضا تحويل السبعة بعضها الى امكنة بعض.
186 كل كوكب من السبعة اذا بلغ المكان الذى ينظر اليه من السابع
187 يوم يولد ذلك المولود فانه يكون شديد النحوسية. ولاذا بلغ ذلك
188 المكان الذى بلغ فيه يوم ولد المولود كان نحسا ايضا. وانحس لذلك
واشد كنحوسيته اذا كان المريخ يبلغ المكان الذى فيه المشترى
والشمس بالنهار وكان زحل يبلغ المكان الذى فيه القمر بالليل.
189 وانحس لذلك ان كان فيه نحس فان ذلك المولود يصيبه مصائب
190 فى جسده وخصومات مع ابيه. وان كان زحل والمريخ فى مثلث
ذلك البرج الذى كان فيه يوم ولد المولود فانه امثل منه اذا
191 كانا فى الرابع او السابع. وان كانت النحوس فى التربيع الايمن فانه
192 لاخير فيه، فان كانت السعود فانه صالح يضح جبهه. وان
193 كانت | السعود فى مثلثتها فان ذلك المولود يصيب خيرا. واذا p.129 B
كانت النحوس فى مثلثتها فانه [لا] يضر ذلك المولود لان رب مثلثة
بالنهار المريخ وبالليل زحل انحس ما يكون، وانحس لذلك ان
194 كانا فى اصل الميلاد فى مكان لاخير فيه. فاذا جوز المولود ثلثين
195 سنة فانه ينقص من مصائب زحل او نحو سنة. واذا كان زحل
والمريخ يطلعان بعد الاوتاد فان ذلك المولود تصيبه خصومات
196 ايضا ومشقة. اذا كان زحل والمريخ فى اصل الميلاد فى مكانهما
لاخير فيه، ثم كانت السعود ايضا فى منقلب السنين فى موضع
لاخير فيه فانه ينقص من ذلك الخير الذى يكون لذلك المولود
فى تلك السنة.

6 اسدقائه B || 28 اول B || 31 اول B

197 القمر اذا بلغ مكانه فى منقلب السنين | فان ذلك المولود يطيب f.42v C
(197) نفسه ويفرح. [و]اذا كان القمر فى منقلب السنين فانه ينقص من ذلك
198 الخير الذى كان لذلك المولود[ا]. فان كان القمر والزهرة والمشترى فان ذلك
199 المولود يفرح ويطيب نفسه. واذا بلغ القمر مكان الشمس فى منقلب
200 السنين فانه يصلح فيما يكون للمولود [ف]يما[ا] بعد يومه ذلك. واذا
بلغ القمر مكان المريخ الا ان يكون السعود ينظر الى القمر فان ذلك
201 المولود تصيبه مصيبات عاجلة. واذا بلغ القمر مكان المريخ او مكان
الشمس وكانت الشمس والمريخ فى مكان يوم ولد المولود فان ذلك
202 المولود يخرج من جسده الدم. واذا بلغ القمر مكان الزهرة ولم تكن
النحوس مع القمر فان ذلك المولود فى تلك السنة يفسد ماله فى الزناء
203 ويفضح نفسه ويشتهى يعلم به الناس. فان كان زحل مع | القمر فان p.130 B
204 ذلك المولود تاخذه الابردة فى تلك السنة. واذا بلغ زحل البرج الذى
205 كان فيه فى منقلب السنين فان ذلك المولود يصيبه خيرا. واذا
بلغ القمر مكان عطارد فى منقلب السنين فان ذلك المولود يعمل
206 كمثل ما كان جوهر عطارد. واذا بلغ القمر بيت الحيوة فانه تفسد
207 حياة ذلك المولود. واذا بلغ القمر الوتد العاشر فان ذلك المولود
يكون فى تلك السنة عمله علانية كمثل نظر السعود اليه والنحوس.
208 واذا بلغ الوتد السابع فان المولود يفلح ويظفر على عدوه ويدرك
209 دخله. واذا بلغ القمر الوتد الرابع فى منقلب السنين فى امر السر
الذى يخفيه ويكتمه، وان كان ذلك المولود يحدث نفسه للوصية
فانه صالح.
210 واذا بلغ زحل والمريخ مكان المشترى فى منقلب السنين فانهما
211 يفسدان صلاح المشترى. اذا بلغ زحل والمريخ مكان الزهرة وعطارد
212 فى منقلب السنين فانهما ينقصان من خيرهما. واذا بلغ زحل مكان
المريخ فى منقلب السنين فانه يفسد قلب المولود ويفسده ويخبث
نفسه.
213 ولاذا بلغ المريخ مكان زحل فى منقلب السنين فانه يصلح
214 نفس المولود ويشدها ويظهر على عدوه. واذا بلغ المريخ مكان
الزهرة والمشترى فى منقلب السنين فانه يذهب بكل خير المولود
215 فى تلك السنة. وان كان المريخ تحت ضوء الشمس فان ذلك المولود
ياخذه فى تلك السنة حمى وحرارة ووجع حار ويفسد عقله، وان
كان والد المولود حيا فان ذلك المولود يصيبه حزنا من قبل ابيه
216 ويفسد امره فى العمل | وامر الملوك. اذا بلغ المريخ مكان القمر فى p.131 B

9 واد C || 19 السابع BC || 32 والد sup. lin. scr. C

منقلب السنين فان ذلك المولود يصيبه وجع فى جسده، ثم انه
بعد يعقل ويظهر على عدوه شدة ومشقة.
217 واذا بلغ المشترى مكان زحل فى منقلب السنين فانه يذهب f. 43C
218 بفساد زحل فى تلك السنة ويصيب مالا وخيرا. واذا بلغ المشترى مكان
المريخ فى منقلب السنين فانه صالح يزيد فى اموال المولود ويظفر على
219 عدوه تلك السنة، وكذلك يكون ايضا اذا بلغ المريخ مكان زحل. واذا
بلغ <...>.
220 <واذا بلغت> الزهرة مكان المشترى فى منقلب السنين فانه لا
خير فى امور النساء يصيب المولود حزن وخصومة فى تلك السنة.
221 واذا بلغت الزهرة مكان المريخ فى منقلب السنين فانه يذهب
222 المولود منه غضب ولا ينظر الى احد. واذا بلغت الزهرة مكان عطارد
223 فى منقلب السنين فانها تزيد فى عمل المولود. واذا بلغت الزهرة
مكان القمر فى منقلب السنين فانه يصلح فى العمل ولكنه يطير
224 عليه ثناء سوء فى امر النساء. واذا بلغت الزهرة مكان الشمس فانه
يفسد حياة ذلك المولود ويصيبه من قبل النساء مصائب.
225 واذا بلغ عطارد مكان السعود فانه صالح، واذا بلغ مكان
226 النحوس فانه لا خير فيه. واذا لم ينظر اليه السعود ولا النحوس فان
ذلك المولود لا يحسن العمل ويذهب بالحزن والشر من نفسه.
227 واذا بلغ عطارد مكان المشترى فانه صالح فى كل عمل، وافضل
228 لذلك ان كان ذلك المولود يريد الدخول على الملوك. واذا بلغ
عطارد مكان المريخ فان ذلك المولود يكون قلبه شديدا خيانة p. 132B
229 كلها. واذا بلغ المريخ مكان عطارد فى منقلب السنين فان ذلك
المولود يكرب ويحدث نفسه بما لا خير فيه ويعادى اصدقاءه
ويسىء ظنه بهم ومنهم من يانف منه عبده وتصيبه مرزية فى
230 ماله. واذا بلغ عطارد مكان الزهرة فانه يصلح عمله ويصيب
231 خيرا. واذا بلغ عطارد مكان القمر فانه يصح جسد ذلك
232 المولود ويذهب وجع مفاصله. الشمس والقمر اذا كانا فى مكانا
233 النحوس فانه لا خير فيه. واذا كانت النحوس فى الاوتاد فانه لا خير فيه.
234,235 الان ابين لك امر الاوتاد. وانظر فى هذه الاوتاد الاربعة فان
حساب المولود انما يعلم من الطالع وهو الوتد الاول، وامر الولد
والعمل انما يعلم من قبل العاشر، وامر النساء والتزويج انما
يعلم من الوتد السابع، وامر الكبر واخر العمر انما يعرف من
قبل الوتد الرابع، وامر الجسد والمال انما يعلم من قسمة
236 الدرج والاجناس. انظر الى الاوتاد لان الطالع يعطى امر الشباب
من ذلك المكان الذى تطلع منه الشمس من الماء وتطلع ظلمة

العينين على اهل الدنيا وتضىء اعين الرسل الذى يرسلهم الى
237 خلقة. ومن بعد الشباب فانظر الى الوتد العاشر وعطيته حتى
238 يسخن جسم ذلك المولود ويتبت شعر عانته ويحب الجامع. ومن
قبل الوتد السابع تكون عطية الكبر وينقص من قوة ذلك المولود
عند الجامع [ومن قبل الوتد السابع تكون عطية الكبر وينقص
من] المولود عند ذلك قليلا وتغرب الشمس فتظلم العينين. f. 43v C
239,240 ومن قبل الوتد الرابع تعلم عطية الموت. فى هذه الاوتاد الاربعة
اذا كانت الكواكب امضية فان ذلك المولود يصيب خيرا، وان p. 133 B
كانت مظلمة فانه لا خير فيه.

كمل كتاب ذروثيوس الرابع على انقلاب سنين المولود بحمد
الله ومنة.

يتلوه الكتاب الخامس فى المسائل.

1 العلمين BC || 6 العلمين BC || 12 hic des. B

كتاب ذوروثيوس الخامس فى المسائل. f.44 C

بسم الله الرحمن الرحيم وما توفيقى الا بالله العظيم.

1,2 ⟨ا⟩ هذا كتاب ذوروثيوس ملك مصر. وهى خمسة كتب
وضع اربعة منها على المواليد فذكر فيه كل خيرا وشرا وشدة
او رخاء يصيب الناس من اول شأنهم الى اخره ووضع واحدا
منها فى امر الابتدىء وهو هذا الكتاب ويسمى الكتاب الخامس
فذكر حال كل عمل يبتدىء فيه احد معتمدا اوغير معتمد
الى ما يصير اول ذلك العمل ووسطه واخره وما يدخل فيه
3 من خير او شر. وذكر فى كتابه انه يتبع اثار العلماء الذين
مضوا من علماء بابل ومصر فانهم اول من نظر فى علم النجوم
وحسابها ودوران الفلك ومجارى السبعة الانجم ومطالع الاثنى
عشر برجا حتى استخرج من كتبهم هذا ثم ضرب لنفسه
4 فى تتبعه ذلك مثلا. فذكر انه حيث نظر فيما عالجوا
ودبروا من علم النجوم انه يتبع افضل علمهم واصوبه
واوضحه واجمعه واستخرجه من كتبهم فضرب لنفسه مثلا
فى تتبعه اثارهم وصنعته هذا الكتاب مثل النحل حيث
يتبع اطيب الثمار وافضله يتخذ منه عسلا ثم بدأ فوضع
لهذا الكتاب صدرا جامعا ذكر فيه قوة السبعة والاثنى
عشر وصلاحها وفسادها.
5 فقال: انظر فى ابتدىء كل امر تريده احد الى مستوية
الطلوع من البروج والمعوجة والمنقلبة والتوءم منها والى
موضع النجم الذى يكون فى الطالع فى ابتداء كل عمل
6 صالحة تكون عاقبته ام ردية. فانه ينبغى ان تبتدىء
فتعلم ما جوهر البروج المستوية الطلوع منها والمعوجة.
7,8 وسابين لك المستوية منها والمعوجة. المستوية منها السرطان
والاسد والسنبلة والميزان والعقرب والقوس لانه يطلع كل
واحد من هذه الستة فى ساعتين وبعض ساعة من الساعات
الهاوندروزية وهى الساعات التى تستوى فيها الليل والنهار
9 وطول كل ساعة منها خمس عشر درجة. والمعوجة منها الجدى
والدلو والحوت والحمل والثور والجوزاء لانه يطلع كل واحد
من هذه الستة فى اقل من ساعتين من ساعات الهاوندروزية.

25 صالح corr. in صالحة C || 30 الهاوند رونة C

⟨ب⟩ القضاء على المعوجة والمستوية.

1 فانظر فى كل ابتدىء يكون الى البرج الذى يطلع فى تلك
2 الساعة امن المستوية الطلوع هو او من المعوجة. فان كان من
المستوية الطلوع فان ذلك العمل سيكون اعسرا بطيئا يدخل f.44v C
3 فيه عناء ومشقة ومؤونة. ثم انظر الى مواقع السبعة فى الامكنة
لانه ان ابتدىء فى عمل وكان الطالع من البروج المعوجة وكان
فيه شىء من السعود ونظر شىء منها الى الطالع نزع اودة
4 واعان على نجاح ذلك العمل باذن الله. وان كان الطالع من
البروج المستوية الطلوع ووقع فيه شىء من النحوس او
5 نظرت اليه دخل فى ذلك العمل بطوء وشغب وعناء. وان
وجدت السعود والنحوس فى الطالع معا او نظرت الى الطالع
فاعلم ان ذلك العمل يكون وسطا فيه خلط من الخير والشر.

⟨ج⟩ القضاء على المنقلبة.

1 وان وجدت الطالع برجا منقلبا فانه يدل على انكسار
عاقبة ذلك العمل قبل الفراغ منها ويدل على ان ذلك العمل
سيبتداء فيه مرة اخرى.

⟨د⟩ القضاء على التوءم.

1 وان وجدت الطالع برجا توءما فانه يدل على ان ذلك
العمل الذى يبتدىء به تلك الساعة لا يفرغ منه حتى يدخل
فيه عمل غير ذلك ويفرغ منه قبل الفراغ من العمل الاول،
وكذلك يجرى فى كل ابتدىء يكون الطالع فيه برجا توءما.
2 وانظر الى البروج النهارية والليلية، وسابين لك النهارية
3 منها والليلية. فالنهارية منها الحمل ومثلثته الاسد والقوس نهارية،
4 والجوزاء ومثلثتها الميزان والدلو نهارية. والليلية الثور ومثلثته
السنبلة والجدى ليلية، والسرطان ومثلثته العقرب والحوت ليلية.
5 فاذا ابتدىء فى عمل نهارا فاقوى ما يكون اذا كان الطالع
نهاريا ويكون القمر فى برج نهارى، ويكون بالليل الطالع برجا ليليا
والقمر فى برج ليلى لان هذا من اجود الاحصاء واخصص
بذلك من اراد سفرا او اراد ركوب سفينة فان ذلك الابتدىء

28 مثلثاته C || 29 مثلثاتها C | مثلثاته C || 30 مثلثاته C

سيكون سهلا يسرا موافقا ان شاء الله تعالى.

<٥> فساد القمر

1 ثم ذكر حال القمر وفساده لا يبتدىء فيه مبتدىء بعمل او فى شىء من الاشياء ويوجد ذلك حتى يصلح حال القمر وربه.

2 وسابين لك فساده اذا كان منكسفا، واشده اذا كان كسوفه ذلك فى البرج الذى كان فيه القمر عند ميلاد ذلك المولود او كان كسوفه ذلك فى تثليث البرج الذى كان فيه القمر حيث ولد ذلك المولود.

3 واذا كان القمر تحت شعاع الشمس قد امتحق من ضوءه وهو لا يرى فانه فاسد ولكنه نافع لمن اراد f.45C سرقة او خيانة او شىء يضمره عليه ولكل عمل يكتم او يسر ولا يريد صاحبه اجهاره.

4 فان كان عمل يريد صاحبه كتمانه فابتداء فيه والقمر مغطا تحت شعاع الشمس فانه خير له، واسترضه اذا ابتدىء فيه عند انحلال القمر من الشمس وظهر من تحت

5 الشعاع. واذا كان القمر فى دوازدة بهرى للمريخ او زحل واذا كان القمر فى وسط خط الاستواء هابطا نحو الجنوب واذا كان القمر فى استقبال الشمس فانه ردى ويدل على لحاق خصومة

6 وان اصغرهما هو المقهور المخصوم. واذا كان القمر مع نحس او ينظر اليه واذا كان انحلال القمر من الشمس فى الطول او العرض واذا كان القمر فى مسيره الاصغر وهو اذا كان فى حسابه ناقصا وكان سيره فى اليوم والليلة اقل من اثنى عشر درجة فانه مسيره

7 هذا اشبه بسير زحل. فاذا كان كذلك فان العمل

8 الذى يبتدىء فيه تلك الساعة يدخل فيه عسر وبطوء. فان كان القمر فى مسيره فى الطريق الذى سميه العلماء الطريق المحترق (والطريق المحترق وسط خط الاستواء وهو للميزان والعقرب) واذا كان القمر فى اخر درج البرج فانه يكون عند ذلك فى حد زحل او المريخ وليس من حدودهما شىء انكد

9 من الحدود التى تكون فى اخر البروج. واذا كان القمر ساقطا من وتد بيت السلطان الى التاسع ويقع فى مكان مزدوج فان العمل الذى يبتدىء فيه تلك الساعة ينفسخ ولا يلبث على حال واحده ويدخل فيه انقلاب وشغب.

8 البروج C

10 فافهم وتفكر فى الذى وضعت لك من فساد القمر ولا تبتدىء فيه بشىء فان نزل امر لم يقدر ان تؤخره الى ان يصلح حال القمر

11,12 فليكن للمشترى او الزهرة فى الطالع او فى بيت السلطان. وانظر فى حال النجوم ومواقعها فانها ان وقعت تحت الشعاع او رجعت فى مسيرها او وقعت فى مكان ردى يزدوج وهو حيث يكون

13 ساقطا عن وتد فانه ليس لها كثير قوة. واذا كان معها شىء من النحوس فى درجة واحدة او نظرت اليه من التثليث او التربيع او التسديس او كانت معه فى برج واحد فانه يدل على

14 ان ذلك العمل ليس له قوة. واذا كانت الكواكب فى البروج التى سميها العلماء المظلمة فانه لا قوة لهن، ولا لشعاعهن اذا كن كذلك.

15 وانظر فى جميع كل ابتداء الى صفة واليس الفيلسوف ثم

16 اعتبر قوله فانه قد كان ينظر فى الامور نظرا لطيفا محكما. فقال: انظر فى ابتداء كل عمل الى الشمس والقمر ورب البرجين اللذين

17 فيه النيران، وانظر مع ذلك الى الطالع ووسط السماء. فان ابتدىء مبتدىء وعمل وكان القمر فى الطالع او وسط السماء او غيرة من الاوتاد ووقع رب برج القمر فى مكان مزدوج او ساقطا f.45vC متنحيا عن الوتد فان ذلك العمل اوله صالح وعاقبته ردية

18 يدخل من ذلك عليه ضرر وما لا يشتهى. فان القمر دليل على اصل كل عمل ورب البرج الذى فيه القمر دليل على عاقبته.

19 فان وجدت رب القمر فى موضع صالح وكان القمر فى مكان ردى فان ابتدىء ذلك الامر ردى وعاقبته صالحة ينتفع بها باذن

20 الله تعالى. وان وجدت رب القمر فى مكان قوى والقمر فى مكان مزدوج فانه يدل على ان اول ذلك العمل سيكون عسرا

21 بطيئا لا خير فيه وعاقبة صالحة ياتيه كما يشتهى. وان وقع القمر وربه فى مكان قوى فانه يدل على ان اول ذلك العمل

22 وعاقبته سيقع على الذى يشتهى. وان وقع القمر وربه فى مكان مزدوج فان ذلك العمل اوله ردى واخره اشر من

23 الاول. وان وقع رب القمر فى البروج التى تتلوا الاوتاد وهى العسار فانه يدل على ان ذلك العمل الذى ابتدىء فيه يكون اوله فيه تأخير وفى عاقبته بطوء.

24,25 وانظر الى القمر من اى النجوم ينصب. فان وجدته ينصب من السعود فانه صالح لكل عمل يبتدىء فيه ما خلا من يريد الهرب من السلطان او من ارضه والفرار من

4 مواقعا C || 28 البرج corr. in البروج C

مولاه فان اولئك افضل ما يكون حالهم اذا كان انصباب القمر فى
26 تلك الساعة من النحوس واجدرا لا يقدر عليهم. وانظر مع ذلك الى
رب نوبهره والى من يتصل القمر فانه لا يستقيم النظر فى ابتداء امر
على هذا النحو وعاقبته حتى تنظر فى ابتدائه الى صاحب سهم
27 السعادة وعاقبته الى من يتصل به القمر. فان هذا الباب قد
وصف فى الباب الذى ذكر فيه امر الهرب والسرقة.
28 قال: انظر الى القمر ورب البيت الذى هو فيه والنجم الذى
يتصل به القمر وكيف تجد موضع القمر والنجم الذى يتصل به
29 وقوتهما فى الاوتاد فانهما الدليلان على ذلك. وان كان القمر مع
نحسين فى برج واحد وقد سنغطا القمر بينهما فى ذلك البرج
ونظر اليه السعود من التربيع فان النكبة والبلاء الذى يبتلاء به
30 الانسان فى تلك الساعة ينجوا ويتخلص منها. وان وقع القمر
موقعا يكون ارباب مثلثته سعود ولم يستقبل القمر شىء من
النحوس ونظرت اليه السعود والنحوس من التربيع فانه يدل على
انه سينجوا مما وقع فيه ولكنه سيقع فى نكبة اخرى قبل
31 ان يتخلص من نكبته الاولى ثم ينجوا ان شاء الله تعالى. وان
وجدت القمر فى تثليث السعود ونظرت اليه النحوس من التربيع
فانه يدل على مثل ذلك.
32,33 وانظر فى ابتداء كل امر الى الطالع والقمر. فان القمر اقوا ما
يكون اذا كان فوق الارض، وسيما اذا كان ذلك ليلا، والطالع
34 اقوى ما يكون اذا كان القمر تحت الارض نهارا. فهذا ما ذكر فى
f. 46 C صدر كتابه ثم وضع لكل عمل يبتدىء فيه الناس بابا على
حدة فيه قوة السبعة والاثنا عشر وصاحب ذلك العمل من
السبعة والاثنا عشر فى اى يوم وساعة ينبغى ان يبتدىء فى
كل عمل.

<و> باب. من اراد ان يبنى بناء.

1 فان افضل تأسيس البناء اذا استبنيته والقمر زائد فى
الحساب وفى الضوء وهو وسط المنطقة وهو الخط الاستواء
صاعد نحو الا باختر ويكون المشترى او الزهرة مع القمر او ينظر
2 الى القمر من مكان قوى. وان كان زحل مع القمر او نظر اليه
من مكان قوى دخل فى ذلك العمل عسر وشغب وبطؤ او

13 مثلثاته C

3 عناء ومشقة. وان كان المريخ مع القمر او ينظر اليه من مكان قوى
فان ذلك البناء سيصيبه حريق او افة من النار.

<ز> باب. البناء اذا اردت نقضه.

1 فانه ينبغى ان تبتدىء فيه اذا خرج القمر من علوه
2 هابطا نحو سفالة. وقد ينبغى فى هذه الحال ايضا ان تنظر
الى قوة السعود والنحوس فان السعود تدل على السهولة والنجاح
والنحوس تدل على بطؤ وعسر ومشقة.

<ح> باب.

1 اذا اردت ان تاجر شياء او تدفعه بالطسق من ارض عامرة
او شجر او كرم او بيوت او شىء من نحو هذا فان الطالع يدل
على حال الذى تستاجر هذه الاشياء او تاخذها بطسق والبرج
السابع يدل على رب تلك الاشياء والبرج العاشر يدل على الطسق
2 والاجر وبيت الاباء يدل على عاقبة ذلك العمل. فان وجدت فى
الطالع شياء من النحوس فان الذى يريد ان يستاجر هذه الاشياء
3 او ياخذها بطسق سيرجع عن ذلك ولا ياخذ شياء منها. وان
هو استاجرها او دخل فى شىء منها فانما يدخل يخادعه
4 يريد ان يدخل فيه الخبث والفجور. وان وجدت شياء من
النحوس فى المكان السابع او نظرت الى المكان السابع فان رب
هذه الاشياء سيرجع عن ذلك ولا يدفع شياء منها بطسق
5 ولا مؤاجرة. وان هو فعل ادخل فيه فجور او خناء وخيانة.
6 وان وجدت النحوس فى البرج العاشر او نظرت اليه لم
7 يستقيم ذلك الامر ويكون اكما سكة فى الطسق. وان وجدت
النحوس فى المكان الرابع او نظرت اليه فان ذلك الامر وان استقام
فان عاقبته تكون ردية يدخل عليه من ذلك ضرر وما لا
8 يشتهى. وقد يدل على هذه الاشياء انصباب القمر واتصاله.

<ط> باب. الشرى والبيع.

1 | اذا اردت ان تبيع شياء او تشترى فانظر الى موضع f. 46v C
القمر فان النجم الذى يتصل به القمر يدل على المشترى والثمن
والنجم الذى ينصب منه القمر يدل على البائع ويدل على

2 السلعة التى تباع او تشترا. ثم انظر الى القمر والى النجم الذى ينصب
منه القمر او يتصل به. فان وجدت النحوس مع القمر او مع
3 النجم الذى ينصب منه القمر او يتصل او ينظر النحوس اليه فانه
يدل على انه يدخل على الامر الذى اضيف الى القمر او الى ذلك
4 النجم الذى ينصب منه القمر او اتصل به افة او مشقة. فان وقعت
السعود فى بعض تلك المواقع فانه يدخل على صاحب ذلك العمل
الذى اضيف الى ذلك النجم او الى القمر سرور وفرح ونجاح
الحاجة باذن الله.
5 وسابين لك هذا الباب ايضا من الاوتاد الاربعة وافسره لك.
6 الطالع يدل على الذى يشترى والسابع على الذى يبيع والعاشر
يدل على الثمن وبيت الاباء يدل على السلعة التى تباع او تشترا.
7 وانظر فى هذه الامكنة نحو ما وصفت لك من امر القمر فى الباب
الاول فانه حيث ما وقعت السعود والنحوس او نظرت اليه
دخل على الامر الذى اضيف الى ذلك الوتد ضرا ومنفعة.

⟨ى⟩ باب. شرى الارض.

1 اذا اردت شرى ارض فانظر الى حال تلك الارض من بيت
الاباء ومن بيت السلطان وهو العاشر الى ما فى تلك الارض من
الشجر ومن السابع الى ما فى تلك الارض من عشب او حشيش
2 او نبت ومن الطالع حراثة تلك الارض. فانه ان كان بيت الاباء
برجا من بروج الماء فانه يدل على ان تلك الارض قريبة من وادى
او فى بحر او فى موضع كثير الماء، وان كان برجا توءما فانه يدل
على ان تلك الارض ليست من نحو واحد ولكن منها حال ⟨...⟩.
3 وانظر فى سائر تلك الاوتاد على نحو الذى وصفت لك من قوة
النحوس والسعود.

⟨يا⟩ باب. شرى العبيد.

1 اذا اردت ان تبتاع مملوكا فان كان القمر فى الحمل فانه
يدل على ان ذلك العبد يكون ابقا ولا يوطن نفسه على المقام
2 ويكون مخالفا لمولاه. وان كان القمر فى الثور فان العبد الذى
يشترى يكون عمولا صبورا قويا مطواعا لزوما لعمل العبيد

9 وسابين C ‖ 21 حراثى C

3 من كل نفسه متواضعا. وكذلك يكون ايضا اذا كان القمر فى اخر
4 درج الجوزاء. وان كان القمر فى السرطان واشتريت عبدا فانه
5 ضعيفا كسلانا خائنا مذارا. وان كان القمر فى الاسد فان العبد
الذى يشترى يكون ضابطا مخرج على الصنعة خروجا حسنا f.47 C
حسن التربية غير انه يكون غضبانا كثير الاكل ويكون رعينا ولا
يزال يعرض له وجع البطن والمعدة لذلك السبب ويكون
6 مختلسا الاشياء. وان كان القمر فى السنبلة فان العبد الذى
7 يشترى يكون طريفا حافظا عمولا ناصحا لمولاه. وان كان القمر فى
الميزان فان العبد الذى يشترى يكون مقبولا على عمله بصيرا
8 بالعمل فقيها فى الدين والخصومات. وان كان القمر فى العقرب
9 فان العبد الذى يشترى يكون لصا اباقا. وان كان فى القوس
فان العبد الذى يشترى لا يكون احل شراءه طيبا ولكنه
10 يكون ضابطا فيه زهو واعجاب بنفسه. وان كان القمر فى
الجدى فان العبد الذى يشترى يكون كذوبا ولا يزال نفسه
11 ينصرف من حال الى حال ومنهم من يعتاد الاباق. وان كان
القمر فى الدلو فان العبد الذى يشترى يكون محبا للعمل صالحا،
12 وذلك ان الدلو فى صورة الناس. وان كان القمر فى الحوت فان
العبد الذى يشترى يكون نماما ويضمر فى نفسه الغش لمولاه
13 والغيبة له. وان كان الطالع عند شرى العبيد برج من
بروج التى وصفت فيها موقع القمر فانه يدل على مثل ذلك.
14 فهذا ما يدل عليه الطالع والقمر اذا لم ينظر السعود والنحوس
15 الى القمر والطالع ولم يكن معها فى برج. وانظر فى حال السبعة
وقوتها ايضا فانها اقوى من البروج كبيرا.

⟨يب⟩ باب. شرى الدواب.

1 ان اردت ان تشترى دابة فانظر فان كانت الدابة قد
ريضت واستعملت فاشتريها فى ساعة يكون الطالع فيها الحمل.
2,3 وان استطيعت ان يكون القمر ايضا فى الحمل فهو افضل. وان
4 كان الطالع الثور وفيه القمر فانه يصلح. فان كانت الدابة لم
تريض ولم تستعمل فاشتريها ساعة يكون الطالع اخر درجة
الاسد وفيه القمر واخر درج القوس وفيه القمر.

⟨يب⟩ باب. اذا اردت ان تعتق عبدا.

1 انظر قبل كل شيء الى حال القمر وموضعه فى الامكنة التى
2 بينتها لك. فان انت وجدته نقيا من الافات التى وصفتها فى
3 اول كتابى فهو صالح. ثم انظر ايضا الى اتصال القمر وانصبابه
فانه ان اعتق فى ساعة ينصب القمر من السعود ويتصل بالنحوس
فان الرق الذى كان فيه ذلك العبد خير للعبد من العتق
4 الذى صار اليه. وان كان مخالفا للذى ذكرت فعلى خلاف ذلك
اعنى، ان | وجدت القمر ينصب من النحوس ويتصل بالسعود f.47v
فهو صالح لذلك العبد فانه ينجوا من الشر والشقاء ويستقبل
الخير والسرور.
5,6 وانظر فى هذا الامر من الاوتاد الاربعة ايضا. فان الطالع يدل
على مولى العبد والسابع يدل على العبد الذى يعتق وبيت
السلطان يدل على السبب الذى اعتق فيه العبد وبيت
7 الاباء يدل على عاقبة ذلك الامر. وانظر فان كان القمر فى المكان
السابع مع النحوس فانه يدل على ان ذلك العبد وان كان نجا
8 من الرق فانه سيرجع فيه. وانظر من سائر الاوتاد حال ما
اضيف الى كل وتد منها على النحو الذى وصفت لك ان شاء
الله تعالى.

⟨يد⟩ باب. اذا اردت ان تطلب من والى او من انسان حاجة
او عطية او غير ذلك.

1 فاطلب ذلك والقمر فى الطالع او تربيع الطالع او فى
تثليث ويكون القمر زائدا فى الحساب وفى الضوء او
يكون رب الطالع مستقيم السير ليس براجع ويكون مع القمر
2 فى برج واحد ويتصل به القمر. وهو افضل ان يكون القمر فى
3 بيته او ينظر الى بيته ويكون عطارد مع المشترى. فانه ان
طلبت الحاجة وعطارد مع زحل او ينظر اليه من مكان قوى
4 فانه لا يشفع ولا ينال تلك الحاجة. وان طلب الحاجة وعطارد
مع الزهرة وكانت طلبته قبل النساء وهو شيء يفرحه ويتلهى
5 به فانه سيشفع فى ذلك. وان كانت الحاجة والطلبة قبل
الملوك واشراف الناس والقواد فاحببت ان تطلب ذلك فى
ساعة يكون المشترى راجعا او فى ساعة ينظر زحل الى المشترى.
6 وان كانت الحاجة قبل التجار او قبل العلماء واهل الادب

واصحاب الحساب فاطلب ذلك فى ساعة يكون عطارد فيها قوى.
7 وان كانت الحاجة قبل رجل ذى سن او رجل ليس له نسل او
رجل مأخوذ بذنب او قبل العبيد فاطلب ذلك فى ساعة زحل
فيها قوى.

⟨يه⟩ باب. اذا اردت ان تكتب الى انسان او تريد ان تعلم
انسان علما او كتابة.

1 فليكن ذلك وعطارد مع القمر وليس معه شيء من
النحوس ولا ينظر اليه ويكون عطارد شرقيا ولا يكون تحت
الشعاع ولا راجعا فى مسيرة ويكون القمر ايضا من الافات التى
وصفتها نقيا صافيا.

⟨يو⟩ باب. التزويج والنكاح.

1 | انظر الى حال الرجل من قبل الشمس والطالع والمنصرف f.48r
عنه القمر والى حال المرأة من الزهرة والبرج السابع والمكان المتصل
به القمر وبيت السلطان الى ما يدخل بين الرجل والمرأة من رضاء
او سخط او خير او شر ومن بيت الاباء عاقبة ذلك الامر وما
2 ساق اليها من مهر او غيره. فانه ان كان حيث يبتدىء فى ذلك
وجدت الشمس منحوسة والزهرة مع المشترى او ينظر اليها
المشترى فانه يدل على ان ذلك التزويج للرجل غير طائل او
3 ستصيبه افة ويصيب المرأة سرور وفرح ومنفعة. وان كانت
الزهرة مع المريخ او مع زحل او ينظران الى الزهرة فانه يدل على
انه ستدخل على المرأة مشقة وعناء وفضوح ولا يلبثان ان
4 تكون بينهما فرقة وقطيعة. اذا انت نظرت فى امر التزويج
فوجدت القمر منحوسا فانه يدخل عليهما جميعا الرجل والمرأة
5 من ذلك التزويج شرا وبلاء. وان كان عطارد مع السعود او
6 نظرت اليه فانه يدل على انه سيولد لهما عاجلا. وان كان القمر
والزهرة فى برج منقلب فانه لا يصلح فيه التزويج فانه يدل
على ان تلك المرأة فاجرة زانية تخلف الى فرش الناس سرا.
7 وان كان القمر فى برج منقلب فانه لا يصلح ذلك التزويج للرجل
ولا للمرأة فانه لا تكون بينهما موافقة ولا طول صحبة.
8,9 وسابين لك حال القمر فى الاثنى عشر برجا. ان كان
10 التزويج والقمر فى الحمل فانه لا يصلح فيه التزويج. وان

كان فى الثور فى اوله وفى اخره فانه لا يصلح فيه التزويج فانه يدل
على ان المرأة تكون خائنة لزوجها، ان كان القمر فى وسط الثور
11 فانه يصلح للتزويج. وان كان القمر فى الجوزاء فى النصف الاول
12 فانه لا يصلح وهو فى النصف الاخر صالح. ودع التزويج والقمر
13 فى السرطان. وان كان القمر فى الاسد فانه يصلح للتزويج الا
ان الرجل والمرأة لا يبقى كل واحد منها على مال صاحبه ان
14 يتلفه ويفسده وينزلانه بمنزلة مال غيرهما. وان كان القمر
فى السنبلة فقد يصلح فيه تزويج المرأة الثيب، واما البكر
15 فانه لا يصلح. وان كان القمر فى الميزان فانه لا يصلح فيه التزويج
16 ولكن الخطبة والطلب فيه صالح. وان كان القمر فى العقرب
فى الدرج الاول فانه يصلح، ولا يصلح فى اخر البرج فانه لا
17 يطول صحبتهما. وان كان القمر فى القوس فانه يدل على
ضروب كثيرة وهو صالح لبعض الاشياء وهو افضل ان
18 يؤخر ذلك التزويج ولا يبتدىء فيه. وان كان القمر فى
الجدى فى اوله فانه لا يصلح فيه التزويج وقد يصلح فى
19 وسطه وفى اخره. وان كان القمر فى الدلو فانه لا يصلح فيه
20 التزويج. وان كان القمر فى الحوت فان المرأة تكون مفسدة f.48v C
ولا تزال تؤذى زوجها وهو فى سائر الاشياء يصلح.
21 وانظر فى امر التزويج الى حال الزهرة فانه لا خير فى
تزويج يكون والزهرة فيه مع النحوس او ينظر اليها النحوس،
واقوى ما يكون اذا كانت الزهرة فى بيت السعود والمشترى
22 ينظر الى الزهرة والقمر جميعا. وخير التزويج اذا كان
المشترى مشرفا على الزهرة وهو حيث تكون الزهرة فى تربيع
المشترى عن يساره وتكون الزهرة فى البرج العاشر من القمر
فان المشترى يكون عند ذلك مستقبل القمر فيدل على انهما
سيرزقان ولدا فى ذلك التزويج صالحا وهو فى سائر الاشياء
23 ايضا صالح. وان كان القمر والمشترى والزهرة ينظر بعضها
الى بعض من التثليث فانه صالح للتزويج، وافضله ان
كانوا فى مثلثات او يكونوا فى بروج كثيرة الولد والنسل.
24 وان كانت الزهرة فى تثليث النحوس فان التزويج الذى
يكون عند ذلك قد يرزق فيه الولد ولكنه يرزق ذلك
الولد اذا انتهت السعود فى تحويل السنين الى موضع النحوس
فى الاصل او نظرت اليه.

16 فى¹ sup. lin. scr. C²

25 وقد ينبغى فى التزويج ان تنظر الى ميلاد الرجل والمرأة فانه
ان كان فى ميلادهما جميعا واحد من السعود فى بيت سلطانهما
26 فانهما يصيبان الولد فى علمهما الذى يجمعان فيه. وان كان بيت
سلطانهما برجا كثير الولد فان المرأة ستحبل فى اول يوم يلتقى
27 فيه هى وزوجها ان شاء الله تعالى. وان التزويج يحتاج فيه
الى الموافقة والود فانه ينبغى ان تنظر فى هذا الباب الذى يدل
28 على المودة والموافقة. اذا وجدت فى مولد الرجل والمرأة سعد فى
29 مكان واحد فانه يدل على حب كل واحد منهما لصاحبه. وكذلك
اذا كان فى ميلاد رجلين او امرأتين نجم من السعود فى برج واحد
فانه يدل على انه تكون بينهما اخاء ومودة وموافقة.
30 وانظر فى باب العداوة والبغضاء بين الرجل والمرأة وايهما
يستعلى على صاحبه ويقهره حتى يكون لصاحبه مطواعا.
31 فانظر فى ذلك الى ميلاد احدهما والى البرج الذى يقع فى بيت
32 شقائه. ثم انظر الى ميلاد الثانى فان وجدت القمر وقع فى
البرج الذى صار للاول بيت الشقاء فانه يدل على ان الذى
وقع قمره فى بيت شقاء صاحبه انه سيقهر صاحبه ويعلوه
حتى يصير صاحبه مطواعا شبه طاعة العبد مولاه.
33 وافضل التزويج اذا كان ابتداؤه فى ساعة يكون فيها
الطالع من البروج التى وصفتها انه اذا كان فيها القمر صالح
34 للتزويج ولا يكون شىء من النحوس فى الطالع ولا ينظر اليه. وان
كان ذلك التزويج فى ساعة تكون الزهرة فى برج ذكر والمشترى
فى برج انثى فانه يدل على ان ذلك التزويج للرجل خير منه للمرأة.
35 واذا كان مخالفا لهذا فقل ايضا بخلاف هذا، يعنى ان كانت الزهرة
فى برج انثى والمشترى فى برج ذكر فان ذلك التزويج للمرأة خير f.49 C
36 منه للرجل. واقوى ما يكون ذلك اذا كان القمر زائدا فى الضوء
37 وفى الحساب. وان كان عند التزويج شىء من النحوس مع القمر
او فى الطالع فانهما لا يتفقان على امر واحد ولا يصطلحان وتدخل
38 بينهما القطيعة والشغب. وان كان القمر فى ميلاد المرأة فى البرج الذى
هو نظير قمر صاحبه دخلت بينهما القطيعة والشغب ولا يصطلحان
ولا يتفقان على امر واحد، وذلك اذا كان قمر احدهما فى برج
39 الحمل وقمر الاخر فى الميزان. فان كان استقبال يدل على العداوة.
40 وان كان القمر فى ميلادهما جميعا فوق الارض فانه يدل ⟨على⟩
انهما سيجتمعان بعد الفرقة ويدخل بينهما صلح ومودة
فيصطلحان.

19 البرج C || 22 من corr. in منه C

〈يز〉 باب. خطبة النساء والمرأة التى تدخل بينها وبين زوجها تشاجر وصخب فتخرج من منزلها ناشزا.

1 فان اردت ان تعلم ان هى رجعت اليه هل ينتفع بها او
يرى فيها سرورا وفرحا وغير ذلك فانظر فى الساعة التى تسل فيها
2 عن ذلك الى موضع الشمس والزهرة. فان وجدت الشمس فوق
الارض فى بيت السلطان او فى بيت السعادة والزهرة راجعة فى
مسيرها غربية فانه يدل على ان تلك المرأة سترجع الى بيت زوجها
ولا تزال لزوجها مطواعة من يوم ترجع ما نفيت وسيرزق الزوج
3 منها منفعة وخيرا وسرورا. وان كانت الشمس فى الموضع الذى
ذكرت والزهرة ساقطة من الاوتاد فى مكان مزدوج فقد ينبغى
ان يجتهد فى طلب المرأة التى خطب فانه ستدخل عليه منها
4 منفعة وسرورا. وان كانت الشمس والزهرة جميعا فى مكان قوى
5 فانه يدل على مثل ذلك. وان وجدت الزهرة مستقيمة السير فانه
يدل على ان المرأة التى خرجت من بيتها كانت قاهرة لزوجها فلذلك
السبب دخلت القطيعة والفرقة بينهما ويدل على ان الرجل
6 سيندم بعد الفرقة، وكذلك يكون فى حال المرأة التى تخطب. وان
كان عند خروج المرأة من بيتها الزهرة فوق الارض فى بيت السلطان
او بيت السعادة والشمس تحت الارض لو فى مكان مزدوج الذى
هو السقوط فكذلك فقل فى ضعف الرجل وقوة المرأة.
7 واذا كان خروج المرأة من بيتها وشغبها والقمر فى استقبال
الشمس يدل على ان تلك المرأة لا تنصرف الى زوجها الا بعد عناء
8 ومشقة. وان كان عند خروج المرأة من منزلها حيث يعرض القمر f.49v C
من الاستقبال وحاره فانه يدل على ان المرأة سترجع الى زوجها
وبيتها عاجلا فى غير عناء ولا مشقة.
9 وان كانت الزهرة حيث خرجت المرأة من منزلها راجعة
السير او مقيمة فى المغرب فان رجوعها الى منزلها سريع تطيب
نفسها وتندم على الذى كان من خروجها وتستحى من
10 ذلك حياء شديدا. وان وجدت الزهرة عند ذلك حين خرجت
من الشعاع وهى غربية فانه يدل على مثل ذلك فى رجوعها لانها
لم تزل نادمة منذ خرجت.
11 وانظر فى كل حين فى امر التزويج الى البرج الذى يكون
12 فيه القمر. وانهما ان كانا منحوسين فان الرجل والمرأة سيدخل

29 حين] حيث C

بينهما صخب وشغب ومصارمة وفرقة ولا يقعان على امر ولا
13 يصطلحان، وكذلك يدل على باب الاخاء والمودة. وانظر فى جميع
14 هذه الاشياء الى قوة السعود. فانها اذا وقعت موقعا قويا
صالحا ذهب الشغب والقطيعة والشر ودخل بينهما الصلح
والموافقة والخير ان شاء الله تعالى.

〈يح〉 باب. للمرأة الحبلى اذا مات ولدها فى بطنها.

1 اذا اردت استخرجه من بطنها فانه ينبغى معالجة ذلك
فى نقصان القمر من الضوء وحيث يكون القمر هابطا من المنطقة
نحو الجنوب وينظر المريخ والزهرة من التربيع والتثليث الى الطالع
2 والى القمر. وافضل ذلك اذا كان الطالع والقمر فى برج مؤنث
ويكون الطالع والقمر فى بروج المستوية الطلوع.

〈يط〉 باب. المشاركة.

1 اذا اردت ان تشارك احدا فى عمل او فى مال او فى شىء
يحتاج اليه فى شركة انسان فليكن ذلك والقمر فى البروج التى
ذكرت انه يصلح فيها التزويج ويكون القمر نقيا صافيا من الافات
2 التى ذكرت. ثم انظر فان كان الطالع والقمر فى الحمل فانه لا تصلح
فيه الشركة لانها لا تكوم وتدخل القطيعة والفرقة بينهما عاجلا.
3 فان كان الطالع والقمر فى الثور فانه لا تنبغى مشاركة مع عظيم
خطر، وان كان مع السفلة ايضا فانه يدخل بينهما شغب ولا
4 يكون فى عاقبة ذلك الامر خير. وان كان الطالع والقمر فى الجوزاء
فانه تصلح الشركة وسينتفعان بذلك وتكون بينهما موافقة
5 وحفظ الامانة. وان كان الطالع والقمر فى السرطان دخلت فيهما
6 الخيانة والكرب واغتاب كل واحد منهما صاحبه. وان كان فى
7 الاسد تكون بينهما منفعة وحسن ثناء. وان كانا فى السنبلة فانه
تكون فيه منفعة صالحة ويمدحهم عقلاء الرجال وتكون لهم محبة
فى الناس ويصيبون ربح كثير فى التجارة ويدخل عليهما منها الفضل 50 C
8,9 والسرور. وان كانا فى الميزان فلا خير فى تلك الشركة. وان كانا فى
العقرب دخلت عليهما الخصومة والشغب ويضمر كل واحد
10 منهما لصاحبه فى نفسه الغش والغيبة له. وان كانا فى القوس فانه

18 الذى C || 22 من عظم C

صالح ماخلا انه يتكبر كل واحد منهما على صاحبه ويتعظم عليه.
11,12 وان كانا فى الجدى دخل عليهما فرح وسرور. وان كانا فى الدلو دخل
عليهما امة ومضرة. وان كانا فى السمكة فهو فائق مرتفع صالح.
13 وانما يدل على هذه الخصال التى ذكرت الطالع والقمر اذا لم يكن
14 معهما السعود والنحوس ولم ينظر الى الطالع والقمر.
وان نظر زحل الى الطالع او الى القمر او يكون معهما فانهما لا يتفقان
15 على مشورة ويبرد ما بينهما من ود ويعطلان فيما بينهما السنة
ويكون بينهما صخب وشغب وتدخل عليهما مشقة وفرقة وانقلاب
وبطؤ فى العمل. وان نظر بهرام الى الطالع او الى القمر من مكان
16 قوى او كان معهما فانه يدخل بينهما نحو الذى وصفت من
خصومة وقتال وشغب. فان نظر المشترى الى الطالع او الى
17 القمر من التثليث او كان معهما فانه ستدخل عليهما من شركتهما
منفعة وحسن ثناء وحظوة واخسهما امرا سيدخل عليه فى
تلك الشركة بعض الانقاص واوفرهما نصيبا واعظمهما خطرا فانه
سيفوز من تلك المنفعة عند العاقبة بالثلثين لان اهل السعادة
18 وذوى الاخطار احق بالتفضيل من غيرهم. وفى كل حين اذا
نظرت السعود الى الطالع او القمر من التثليث او يكون السعود مع
19 الطالع او مع القمر فان تلك الشركة ستكون صالحة ينتفع بها. وان
نظرت من التربيع او من الاستقبال او من التسديس فهو صالح
ولكن تلك المنفعة والخير اقل منه اذا نظرت من التثليث.

〈ك〉 باب. الدين والقضاء له.

1 اذا استدنت دينا او قضيته فانظر من الطالع حال الطالب
الذى له الدين ومن السابع حال المستدين المطلوب بالدين ومن
2 القمر وعطارد ايضا حال المستدين. فان كان القمر مع السعود او
نظرت اليه ونحسه شىء من النحوس سيقضى ذلك الدين ولكنه
3 يعود فى ذلك الدين ايضا. وان كان عطارد مع زحل كان فى قضاء
4 ذلك الدين اختلاط ومكر او خديعة. وان كان عطارد مع المريخ او
نظر اليه من مكان قوى عاد فى ذلك الدين ودخل فيما بينهما
5 لذلك الدين قتال وصخب وخصومة. وان كان القمر تحت شعاع f.50v C
الشمس فانظر الى ما وصفت لك النظر فيه من حال القمر
وموضعه فاجعل نظرك ذلك من الشمس وموضعها وخلاصها
من النحوس.
6 وان كان القمر فى المكان المحترق وهو اذا كان القمر فى

وسط المنطقة وخط الاستواء اخذا نحو القبلة الى الجنوب او كان
القمر فى اول درج الاسد او الجوزاء او القوس او كانت هذه الدرج
التى وصفتها هى الطالع فانه لا يصلح لك تقرض عند ذلك شيئا.
7 وان اردت فاستدين حيث يكون القمر فى الاسد او فى السمكة او فى
الدلو او فى العقرب او فى القوس ويكون القمر ناقصا فى الضوء ويكون
8 المشترى والزهرة وعطارد ينظر الى الطالع او الى القمر. وان هى
نظرت الى الطالع والقمر جميعا كان اقوى.

〈كا〉 باب. السفر.

1 اذا اردت او اراد احد السفر او خروجا من ارضه الى ارض
اخرى فانظر للمسافر من الطالع والارض التى يريدها من السابع
وللعمل وللحاجة التى يطلب فى ذلك السفر من بيت السلطان
2 ولعاقبة ذلك الامر من بيت الاباء. وليكن خروجه والقمر زائدا فى
الحساب ولا يكون عطارد تحت شعاع الشمس ولا مع النحوس ولا
يكون موقع القمر فى المكان الثانى عشر ولا فى المكان السادس من
3 الطالع ولا يكون رب الطالع ورب القمر تحت الشعاع ساقطا. فانه ان
كان القمر فى المكان السادس او الثانى عشر من الطالع فانه يدل على انه
4 ستدخل عليه فى ذلك السفر مشقة وعناء وضرر. وان كان القمر
زائدا فى الحساب فهو يدل على انه ياتى المكان الذى يريد فى راحة.
5 وان كانت السعود فى الطالع فانه يدل ان حال سفره ذلك الى
6 صلاح. وان كانت السعود فى بيت السابع فانه يدل على انتفاعه
7 بانطلاقه الى تلك الارض التى يريد. وان كان القمر وزحل والمريخ
جميعا فى الطالع او لحدها او فى بيت السابع فانه يدل على انه
سيدخل عليه فى سفره والارض التى ياتى وجع شديد ومرض
8 ثقيل وغرم وصخب وقتال. وان كان رب الطالع او صاحب
القمر فى المكث فانه يدل على انه ستطول غربته ويدخل فى امره
9 بطؤ وعسر. وان كان فى استقبال القمر او تربيعه شىء من
السعود واتصل بشىء منها فان الابتداء فى ذلك السفر يكون
10 صالحا. وان كان فى تربيع القمر او فى استقباله شىء من النحوس
فان الابتداء فى ذلك السفر ردى.

13 السلطان] العاقبة C

‹كب› باب. الانصراف من السفر.

1 وان اردت ان تعلم رجوعه الى ارضه ووطنه ومنزله | يكون
وخيا او يدخل | فيه عسر وبطؤ وبعد مدة فانظر الى نظير الشمس f.51r C
2 ومربعتها جميعا. فانه ان كان فى شىء من هذه الامكنة المشترى او
3 الزهرة فانه سيرجع من سفره ذلك عاجلا سليما. وان كان فى هذه
الامكنة شىء من النحوس فانه يتأخر انصرافه ويبطؤ ويكون انصرافه
حيث تخرج النحوس من موقعها الذى كانت فيه النحوس ويقع
القمر فى استقبال المكان الذى كان فيه القمر او فى تربيع ذلك
المكان، او يكون انصرافه من موضعه ذلك اذا رجعت الشمس
الى المكان الذى كانت به فى اول السفر او صارت الشمس فى استقبال
المكان الذى كانت به فى اول السفر وتكون الشمس نقية لا ينحسها
4 شىء. واذا ابتدىء فى سفر وكان القمر فى تربيع النحوس واستقبالها
ولا ينظر اليه السعود او اتصل القمر ببعض النحوس او كان بعضها
فى مربعة القمر فانه يدل على انصرافه من سفره ذلك الى ارضه
5 ووطنه فى عسر وعناء ومشقة او لعلة لا ينصرف. وان كانت
النحوس لا تنظر الى القمر من الاستقبال والتربيع وقد تنظر السعود
الى الشمس والقمر ما خلا ان القمر اتصل بواحد من النحوس فانه
يدل على انه ستدخل عليه لذلك الاتصال افة وامر فظيع شديد
ووجع ولكنه على ذلك ان تنظر السعود الى الشمس والقمر فانه
6 سيرجع الى ارضه ووطنه. وان كان البرج الذى عن يمين القمر
وعن يساره فيه النحوس فان القمر يكون عند ذلك مضغوطا بين
النحوس ويدل على انه سيصيبه فى سفره وجع شديد فظيع،
واشد لتلك النكبة اذا كان المشترى لا ينظر الى القمر، وان هو
نظر اليه فسينقص تلك الافة والنكبة.
7 فان اردت ان تعلم حال انصرافه من سفره ذلك هل يكون
عاجلا وخيا او بطئا بعيدا فانه ينبغى النظر فيه اذا هو انتهى
8 الى الارض التى اراد. فلتنظر الى البرج الذى يصير فيه تلك الساعة
9 رب الطالع والبيت الثانى وهو بيت المال. وان كان رب البرج
الثانى راجعا فى مسيره فانه يدل ‹على› ان انصرافه من سفره ذلك
سيكون عاجلا سريعا ردىء لا ينتفع بشىء من سفره ولا يقضىء
10 شياء من حوائجه ولا يفرغ منها. وان كان رب ذلك البرج فى
11 المكث فانه يدل على انصرافه فى بطؤ ومكث طويل. وان كان

8 التى C || 30 رب] البيت C

رب ذلك البرج فى المكث قد خرج من مقامه واستقام بسيره فان
انصرافه يكون وسطا ولكنه مع قضاء الحاجة والفراغ من العمل الذى
12 شخص فيه. وان كان رب ذلك البرج فى الطالع او فى بيت السلطان
13 فانه يدل على انه سيرى فى سفره ذلك صحة وسلامة من الافات. وان
كان رب ذلك البرج فى بيت الاباء فانه يدل على انه يتخوف عليه فى 51v C
سفره ذلك الموت.
14 وان كان القمر مع زحل فى الساعة التى يدخل فيها الرجل الى
ارضه ومكانه الذى اراد فهى علامة تدل على بطؤ ومرزية فى المال
15 ولعلة يبقى فى غربته تلك ويقيم فيها. وان كان القمر فى تلك الساعة مع
عطارد ويستقبلهما المريخ فانه يدل على انه سيصيبه فى سفره ذلك
16 ضرب وكسر وجرح وسائر الافات. وان نظر عطارد وزحل الى القمر
من الاستقبال فانه يدل على انه سيدخل عليه فى سفره ذلك بطؤ
وتباعد ويضمر على الخيانة والسرقة [والسرقة] والشر ويتهم
17 فيؤخذ لذلك السبب ويحبس ويتلف ماله. وان كان المريخ فى القوس
مع القمر او نظر من القوس الى القمر فانه يدل على انه سيدخل عليه
فى سفره ذلك وغربته ضرب وكسر وجرح.
18,19 وانظر الى جوهر البرج الذى ينحس فيه القمر. فان كان من
البروج التى هى من جوهر البهائم وكانت النحوس التى تنحس القمر
ايضا من بروج التى هى من جوهر البهائم فان تلك الافة تصيبه من
20 الدواب او السباع. وان كانت من جوهر الانس فان تلك الافة تكون
من الانس.
21 وان كان الابتدىء فى السفر وعطارد مع القمر ونظر اليهما
المشترى من التثليث او من التربيع فانه يدل على انه سيكون عمله
فى سفره ذلك يسيرا منجحا هنيئا يسرع الانصراف فى يسر وعافية.

‹كج› باب. شرى السفن وصنعتها.

1 اذا اردت ان تشترى سفينة او تصنعها فانه ينبغى الابتداء
فى ذلك اذا كان المشترى او الزهرة فى وتد بيت الاباء وينظران الى
2 الطالع والى القمر ايضا. وافضل ذلك اذا كانا فى بيت الاباء فى برج
جوهره ندى من بروج الماء او برج يكون جوهره جوهر
3 دواب البحر او من بيوت المشترى والزهرة. وافضل ذلك ان
يكون الطالع الثور وفيه القمر والجوزاء والسرطان او السنبلة

15 مع corr. in من C

او القوس او الجدى فى اخر درجاته وفيه القمر، وان الجدى اوله برى
4 واخره بحرى. وان كان الطالع السمكة [[ا]] وفيه القمر فهو صالح ايضا،
وافضل ما ذكرت من هذه البروج الثور ثم السمكة ثم الجوزاء ثم
اخر الجدى.

<كد> باب. الابتداء فى صنعة السفينة.

1 فان افضل ما يكون ذلك فى كل حين اذا كانت الشمس فى
تثليث السعود وكان القمر زائدا فى الضوء وفى الحساب وزائدا فى
2 عرضه وطوله ويكون فى حد السعود. واياك والابتداء فى ذلك فى f.52 C
ساعة يكون القمر [[ا]] والطالع منحوسين من المريخ فانه اذا كان
كذلك دل على ان ذلك العمل تكون عاقبته ردية خبيثة فى سبب نار
3 اوغضب اوغشم. وان كان الابتداء فى ساعة يكون القمر فى الدلو [[ا]] او
تكون الشمس والمريخ فى نظير القمر او المربعة او يكون مع القمر فى
برج واحد فقد يدل على ان تلك السفينة تصيبها افة من الماء
والذى شمل فيها لحياة اهلها ومعيشتهم ويصيبها حرق
وتدخل على اهلها افة شديدة وخوف شديد ويطرح جملها
4 فى البحر ارادة انقلاب الناس من الموت. وان لم يكن القمر فى الدلو
وكان فى برج بحرى وكان المريخ والشمس على الحال التى ذكرنا
من التربيع والاستقبال فانه يدل على غرق السفينة واهلها وما فيها
5 وهلاكهم ووقوعهم الى قعر البحر. وان لم يكن القمر فى بروج الماء
وكان فى برج يابس ونظر الشمس والمريخ على الحال التى وصفت
فانه يدل على ان تلك السفينة ستصيبها افة وكسر من ساحل
البحر او من حجر او جبل يكون فى البحر وينفرق الواح السفينة
6 فى نواحى البحر ويهلك ما فيها من شىء. وان كان القمر ليس فى
برج يابس فانه يدل على ان تلك السفينة ستصيبها فى البحر افة
من اللصوص ومن يقطع فى البحر ويقاتل اهلها فيغرق لذلك
السبب ويهلك ما فيها.

<كه> باب. ابتداء قذف السفينة فى الماء.

1 فان كان القمر لا ينظر اليه السعود والنحوس ويكون القمر فى
اول درج العشر من الحمل وهو فوق الارض فانه يدل على ان تلك
2 السفينة ستمضى فى سيرها وتخرج خروجا حسنا صالحا. وان
كان القمر فى الثور فانه سيعرض لها الموج فى الطريق، فان

نظرت النحوس الى القمر وهو فى الثور فانه يدل على هلاكها فى ذلك
3 للموج. وان كان القمر فى الجوزاء ثمان درج منه فانه يدل على ان تلك
السفينة سيبلغ ما فيها وينتفع بها ولكنه يدخل فى رجوعها
4 وانصرافها مكث وبطوء. وان كان القمر فى السرطان فانه يدل على انه
5 لا يصيبها موج وانها ستسلم وينتفع بها اهلها. وان كان القمر فى
الاسد فانه يدل على انه تصيب من فى السفينة من الناس افة، وان
6 كان القمر منحوسا زادهم افة على افة. او ان كان القمر فى السنبلة f.52v C
7 فانه يدل على ان انصرافه لا يكون وحيا عاجلا. وان كان القمر فى الميزان
من اوله الى عشرة درجات فلا خير فى سفر برا ولا بحرا لانه ردى،
وان كان قد جاوز عشرة درج منه فانه ليس بردى لسفر يكون فى
8 البحر والبر. وان كان القمر فى العقرب فستسلم من البحر وافاته
9 ولكن اهلها ينيلون من الهول بما يحبس منه انفسهم. وان كان القمر
10 فى القوس فانه تصيبها نكبة وافة من الموج. وان كان القمر فى
الجدى قد جاوز تسعة درج منه فهو صالح ولكنه ايضا يدل
على ان اهل السفينة يصيبهم من الهول ما يحبس منه انفسهم.
11 وان كان القمر فى الدلو فانه يدخل عليهم شغب وبطوء ومكث
12 فى رجوعهم ولكن عاقبته صالحة. وان كان القمر فى السمكة
13 يدل على انه تصيبهم افة ونكبة. وكل ذلك يدل عليها القمر
اذا لم تنظر اليه السعود والنحوس.
14, 15 وسابين لك من غير ذلك. انظر فانه اذا كان القمر تحت
16 الارض ونظرت اليه السعود او النحوس فانه ردى. وان كان القمر
تحت الارض مع زحل وزحل فى مكثه وهو مع القمر فى برج
واحد ويكون ابتداء قذف السفينة فى الماء تلك الساعة فانه
يدل على انه ستدخل عليهم اوجاع كبيرة وافة كبيرة شديدة
ويعرض لهم هول فظيع وموج شديد حتى يدخل الماء
السفينة ويهلك اهل تلك السفينة من قضى عليه الموت والهلاك
17 فى نداء اوماء فى ذلك الموج والقمر تحت الارض. وان كان القمر
فوق الارض وزحل فى مكثه [[ا]] وينظر الى القمر من التثليث فانه
يدل على ان اهل تلك السفينة يلقون كثيرا منها فى تلك السفينة
من امتعتها فى الماء رجاء نجاهم وينجون من ذلك بعد عناء
18 ومشقة شديدة والقمر تحت الارض. وان كان القمر فوق الارض
ولم يكن زحل فى مكثه وينظر الى القمر من التثليث فانه يدل
على امر فظيع كانهم قيام على حد الموسى ولكنهم مع ذلك

23 حذف C || 25 بهول C

الهول احسن حالا ولا يخلص اليهم من الاذى الا القليل اذا كان
19 زحل فى مكثه. وان كان زحل على هذه الصفة مع عطارد زاد الهول
شدة وفظاعة، وان نظرت السعود الى زحل فان تلك الافة تكون
ايسر واهون، وسيما اذا نظرت السعود عن يمين زحل ومكان قوى
20 الى زحل. وكما وصفت فى موقع زحل فى هذه المواقع فكذلك حالا
اذا كان زحل فى الطالع وان كان لا ينظر الى القمر.
21 وان كان زحل فى البرج الذى كان فيه فى ميلاد ذلك | الانسان f.53 C
وصار ذلك البرج هو الطالع اوكان زحل فى مثلث ذلك البرج الذى كان
فيه زحل عند ميلاد او تربيعه او فى استقباله فانه افظع واشد حالا.
22 وان كان بهرام فى مكان الذى وصفت به زحل والمريخ تحت الارض
والقمر فوق الارض يضربه المريخ فهو افضل لذلك الامر واشد حالا،
ولكن الهول والافة ليس من الماء والموج كما وصفته فى موقع
زحل ولكنه يكون فى سبب صخب وخصومة وكل شغب تجرى
منه عداوة بين اهل تلك السفينة ومن العدو الذى يكونون فى
23 البحر. ويدل ايضا على انهم تصيبهم جراحات شداد وكسر
24 مفاصلهم وتسيل دماهم واشباه ذلك. ويزاد ذلك شدة وفظاعة
25 اذا كان عطارد مع المريخ. وان نظر زحل والمريخ وعطارد الى القمر
والقمر فوق الارض جميعا من مكان واحد لو من امكنة شتى
26 فان تلك الافة امرها فظيع ليس لهم منها هرب ولا نجا. ويدل على
27 شبه ذلك اذا خالط المريخ عطارد. وان كان المريخ او زحل ينظر
احدهما الى الشمس والاخر الى القمر فانه يدل على انه يصيبهم هول
شديد فظيع، وتزيدهم فظاعة اذا كان نظرهم من الاستقبال.
28 وان كان الشمس والقمر ليسا بمنحوسين والقمر فوق الارض
وينظر الى القمر المشترى من التربيع فهو صالح فى ابتداء قذف السفينة
فى الماء والبحر فانه يدل على ان اعمالهم يكون نجيحا يسيرا صالحا ولا
ينقطع ما رجو وصنعوا فيه من خير ولكنهم ينالونه باذن الله.
29 وان وافق حيث نظر المشترى الى القمر ان تكون الزهرة مع المشترى
او نظرت الزهرة من غير ذلك البرج الى القمر زاد ذلك الامر خيرا
30 كبيرا. واى نجم من السعود او النحوس كان معه عطارد زاده فى
31 القسم الذى قضاه الله من خير او شر قوة. وان كان القمر فوق
الارض ونظرت الزهرة الى القمر وحدها دل على انه لا يصيبهم
فى وجوههم ذلك موج ولا افة ويرزقون فيه منفعة وخيرا
ولكنه ليس كنظر المشترى والزهرة جميعا لان الزهرة وحدها

26 وطعوا C

32 ضعيفة. وان كان القمر والزهرة جميعا فى برج واحد تحت الارض
وكانت الزهرة تحت الشعاع فانه يدل على انه لا يعرض لهم فى وجوههم
ذلك موج وتبلغ تلك السفينة الى منتهاها الذى يريدون من غير
33 افة. وان نظر المشترى والزهرة جميعا الى الشمس والقمر وكان القمر مع
عطارد فانه يدل على ان الابتداء فى تلك الساعة فى قذف السفينة فى
الماء او فى البحر كافضل ما يكون من الابتداء والابتداء افضل منه.
34 وان كانت النحوس فى الطالع والسعود مع القمر او وقعت
مخالفة لهذا (يعنى اذا وقعت النحوس مع القمر والسعود فى الطالع)
فان تلك السفينة ستصيبها افة من البحر ولكن اهلها | سينجون من f.53v C
35 ذلك الخوف باذن الله وقضائه. وان كان القمر من غير نظر السعود
فى الوتد وكان فى بعض البروج التى سميت فى صدر هذا الكتاب
36 انه اذا كان القمر فيها صالح باذن الله. وان كان القمر والطالع
خاليين من السعود والنحوس لا ينظر اليهما شىء من النحوس والسعود
فليكن ذلك الابتداء فى قذف السفينة فى الماء والبحر اذا كان الطالع
والقمر فى بعض البروج التى لخبرتها ورضيتها للابتداء فى هذا الامر.
37 وان اردت ان توجه وجها فى سفينة فاردت ان تنظر فى
ابتداء ذلك الامر فان النظر فى الابتداء فى ذلك الامر اول ما تحل السفينة
فيدفع فى الماء وابتداء امر من يركبها اول ما يضع الانسان رجله
38 فيها. اذا انتهت السفينة واهلها الى الارض التى وجهت لها فانه
ينبغى النظر فى ابتداء بلوغ السفينة واهلها ان يكون واحدا.
39 وانظر فى الابتداء فى السفر فى بر او بحر اذا اراد انسان سفرا
فى البر وكان القمر يقع فى السابع ليس فى برج يابس وكانت البروج
اليابسة فيها النحوس او ينظر اليها، وان اراد سيرا فى بحر ولم يكن
القمر فى برج الماء او فى برج جوهره جوهر الماء وكانت النحوس فيه او
تنظر اليه فان الابتداء فى ذلك السفر فى البر والبحر غير صالح
40 ويصيبه مكروه ومشقة. فان كان القمر منحوسا وكانت السعود فى
لبرج الماء او ابروج يابسة برية او نظرت الى تلك البروج فانه يدل
على انه بالحرى لا تصيبهم فى سفرهم ذلك افة، وان اصابهم فهو
41 اقل مما ذكرت. فان كان اصحاب ذلك السفر ممن لم يقض عليهم
الموت ولم يقن سنيهم فانهم ينصرفون الى بيوتهم، وان اصابهم
42 شدة فهو اقل مما ذكرت. النحوس من النجوم اشد ما يكون
اضرارا مريخ اذا سافر المسافر فى البر وزحل فى البحر والماء، واشد
43 ما يكون اضرارا اذا لم ينظر اليهما المشترى والزهرة. واشد ما

32 مقاصة [مريخ 32 C

يكون القمر في حد وصورة النحوس وينظر نحس من الاستقبال او
التربيع الى القمر ولم ينظر الى القمر المشترى والزهرة جميعا او احدهما.

‹كو› باب.

1 اذا جاء كتاب او خبر او رسالة الى انسان فانظر عطارد في اصل
مولده فانه متى ما نظرت اليه السعود او نظر عطارد مع النيرين الى
السعود او كان عطارد في برج ليس فيه معه نحس فان موقع هذه
النجوم اذا كانت على هذه الصفة دل على ما في الكتاب والرسالة من
2 الخير. وانظر في الخبر الذى ينتهى في الكتاب والرسالة الى الشمس
والقمر في مسيرهما فان كانا نقيين من النحوس وكان القمر مع عطارد
f. 54C في بعض | تلك البروج التى وصفت انها نقية من النحوس وفيها
السعود او ينظر اليها فان الكتاب والخبر والرسالة التى تنتهى تلك
3 الساعة الى صاحب ذلك الميلاد فيه فرح وسرور. وان كان الكتاب
والخبر والرسالة التى تنتهى تلك الساعة كان القمر في بعض تلك البروج
ومعه نحس وليس معه شىء من السعود ولا ينظر اليه فان الكتاب
4 والخبر والرسالة التى تنتهى تلك الساعة فيه شغب وافة وضرر. وان
كان عطارد في بعض احد اماكن السعود من تلك البروج وهو شرقى
وينظر اليه السعود والنحوس جميعا فانه خبر صالح.
5 وقد كان من العلماء من نظر في هذا الامر من وجه اخر.
6,7 فقالوا: نظروا الى المشترى والزهرة في مصرها. اذا انتهيا الى البرج الذى
كان فيه عند ميلاد ذلك الانسان النيران او كانا في تربيع ذلك البرج
الذى فيه النيران او يكون البرج الذى فيه المشترى والزهرة في مصرها
ذلك نقى من النحوس وعطارد خالصا من النحوس وينظر الى المشترى
او الزهرة فان ذلك الكتاب والخبر والرسالة التى تنتهى الى صاحب
8 ذلك الميلاد تلك الساعة فيه سرور وفرح ومنفعة. وان كان في ذلك
المصر زحل او المريخ او كلاهما في البرج الذى كان فيه النيران في
الميلاد او كانا في تربيع ذلك البرج ومعهما عطارد او ينظر اليهما فان
الكتاب والخبر والرسالة التى تنتهى تلك الساعة الى صاحب ذلك
الميلاد ‹دىء›، وان هو سافر في تلك الساعة دخل عليه ضرر.

6 اول C || 10 في² فيه C || 24 نقيين C

‹كز› باب. التقييد والوثاق.

1 ان قيد انسان من غضب الملوك او غضب رجل على مملوكه
2 فانظر تلك الساعة الى القمر. فانه ان كانت الساعة التى قيد فيها القمر
3 في الحمل فانه يدل على انه يطلق عنه ذلك الوثاق عاجلا. وان كان في
الثور فانه يدل على ان ذلك الوثاق سيتطاول به ويدل على ان ذلك
الوثاق في سبب مال يطلب منه ويدل على ان يؤخذ منه ولكنه
4 ينجوا ببدنه من ذلك الالم بعد شدة. وان كان القمر في الجوزاء فانه
ان لم يطلق عنه الى ثلثة ايام فانه يدل على انه سيتطاول به ذلك
5 الوثاق. وان كان القمر في السرطان فانه يدل على انه سيتطاول به
6 ذلك الوثاق. وان كان القمر في الاسد فانه يدل على ان ذلك الوثاق في
7 سبب رجل له خطر وقوة لا يتفلت من الوثاق حتى يتطاول به. وان
كان القمر في السنبلة فانه يدل على خلط من الخير والشر ولكن اكثر
8 ذلك ما ينفعه ويسربه. | وان كان القمر في الميزان فانه يدل على ان f. 54v C
9 صاحب ذلك الوثاق ينجوا منه. وان كان القمر في العقرب فانه يدل
على ان ذلك الوثاق سيتطاول به ويزمن منه ولكن بعاقبته النجاة
10 منه. وان كان القمر في القوس فانه يدل على ان ذلك الوثاق سيتطاول به.
11 وان كان القمر في الجدى فانه يدل على انه سينجوا من ذلك الوثاق.
12 وان كان القمر في الدلو او في السمكة فانه يدل على ان ذلك الوثاق
13 سيلزمه عمره ويصبر منه ولا يتفلت منه الا مع الموت. وانما يدل على
هذه الصفة القمر وحده اذا كان في هذه البروج، ولكن مواقع
النحوس ونظرها الى القمر يغير كثيرا من هذه الصفة ويبدله.
14 فان كان المشترى مع القمر او في الطالع او ينظر اليهما فانه يدل
على النجاة من ذلك الوثاق عاجلا وكذلك تدل الزهرة اذا وقعت في
15 ذلك الموضع. وان كان عطارد والمشترى مع القمر او ينظران الى القمر
فانه يدل على انه تزيد قوة في النجاة من ذلك الوثاق وسرعه باذن الله
16 تعالى. ولكن المريخ اذا كان مع القمر او ينظر اليه فانه يدل على انه
يصيبه في ذلك الوثاق ضرب وجراحات وحرق او عضة او لسع او
17 جراحة بحديدة تدخل عليه من ذلك الم ووجع. وان كان زحل مع
القمر او نظر اليه فان ذلك البلاء سيتطاول وسيلزمه ولا ينقضى منه الا
18 بعد عناء ومشقة. وان كان عطارد وزحل والمريخ جميعا مع القمر او
ينظر ثلاثتهم اليه جميعا فانه يدل على ان هلاكه في ذلك الوثاق.
19 وانظر في تلك الساعة التى يكون فيها الابتداء لذلك التقييد الى

33 فيه C

20 الطالع وما فيه من النجوم ومن ينظر اليه منها. فان الطالع يدل على مثل
ذلك الذى دل عليه القمر من خير او شر للمقيد اذا كان القمر ناقصا، وشر
21 له اذا كان القمر زائدا. وكانت تلك الساعة انحلال القمر من الشمس
22 (وانحلاله اذا اجتمعا فى برج فى درجة واحدة). ثم سار القمر وتباعد
من الشمس، واذا كان فى استقبال الشمس فى البرج السابع على مثل هذه
الصفة التى ذكرت فى اجتماعهما فان ذلك دليل على انه ذلك الوثاق
مشقة واذى، ثم ينجوا منه.
23 وان اتصل القمر بعطارد وكان عطارد غربيا فانه يدل على النجاة
24 من ذلك الوثاق. وان كان خارجا من وسط خط الاستواء اخذا نحو
25 القبلة مع عطارد والزهرة فانه يدل على النجاة من ذلك عاجلا. وان نظر
زحل والمشترى الى القمر من التثليث فانه يدل على انه لا يتفلت صاحب
ذلك الوثاق حتى يتطاول به ولكنه ينجوا بثناء حسن ومنفعة.
26 يسمى من ناحية وتد وسط السماء الى وتد الاباء ناحية الهبوط
وهو المغيب ويسمى من وتد الاباء الى وسط السماء ناحية الصعود
27 وهى ناحية الطالع. فان كان القمر فى ناحية الهبوط وهو المغيب f.55 C
وكان المريخ ايضا فى تلك الساعة ينظر الى القمر فانه يدل على ان صاحب
28 الوثاق سيتطلق عنه عاجلا بموت منه اوحياة. وان كان القمر فى
ناحية الصعود وهى ناحية الطالع ونظر اليه المريخ من التثليث
والمشترى من التربيع فان صاحب ذلك الوثاق سينجوا من وثاقه
29 ومحبسه. وان كان زحل مع القمر فى اى ناحية ما كان ونظر اليه
المشترى من العاشر او من التربيع فانه يدل على النجاة من ذلك الوثاق.
30 وان كان المريخ ينظر الى القمر من التربيع وزحل من التثليث فانه يطول
31 به ذلك الوثاق ويدخل عليه عناء ومشقة فى التخلص منه. وان كان
القمر ينظر اليه المريخ من التثليث وزحل من التربيع فانه يدل على ان
صاحب ذلك الوثاق يصيبه بلاء وجهد، ثم يكسر ذلك الوثاق والقيد
32 وينجوا منه بهرب. وانما ينبغى النظر فى بيت الاباء دون الاوتاد لان
فيه بيان كل عاقبة.

<كح> باب. القضاء فيما لم يكن بعد من امر يرجوه او نحو ذلك من الاشياء.

1 انظر الى اتصال القمر وانصبابه وفى اى حين يحتاج اليه ان
2 تعمل بانصبابه واتصاله. فان كانت مسئلة عما لم يكون بعد وهو

12 وصقة C

كائن او شىء ياملـه او عمل لم يبتدوء فى اصله بعد فانظر فى
هذه الابواب من اتصال القمر وانصبابه فى التربيع فى اى نجم
3 يكون. وان كانت المسئلة عن وجع او مرض او حبس او هرب
من ارضه وبلاده ا يتفلت من ذلك ام لا فانظر الى النجم الذى
4 ينصب منه القمر. فان الاتصال يدل على مستايف الامور
والانصباب يدل على ما قد كان ومضى.

<كط> باب. المسئلة عن المرضى.

1 ان سال سائل عن مريض وكانت حين ينصب القمر من
2 السعود فانه يدل على البروء من ذلك المرض. ولكنه ان سال والقمر
ينصب من المريخ فانه يدل على ان ذلك المرض من حمى يجهده
او قطع بعض اوصاله من جسده بحديدة او فى بتار او فصد
3 عرق من عروقه بحديدة. وان كان القمر زائدا فى ضوءه فانه
4 افظع واشد لذلك المريض. ولكنه ان كان القمر ينصب من زحل
فانه يدل على حمى نافض وتوصيم فى الطعام باطن او يصيبه
من ذلك ببطن او بزول او ورم طحاله، وربما اورثه الداء الشق
او يصيبه جرح وقرح شديد حتى يعقر اوصاله او يفسخ، وربما
هاجت به المرة السوداء حتى يحرج ويحرق امعاءه وهو
دليل على انه ايصيبه كل مرض يتطاول به. f.55v C

<ل> باب. الابتداء فى الاشياء كلها.

1 انظر فى كل امر تبتدىء فيه الى رب ذلك العمل من النجوم.
2 فانه ربما ابتدىء فى امر ونظرت السعود الى القمر والطالع ويكون
رب ذلك العمل تحت الشعاع او منحوسا او لا ينظر الى الطالع وهو
3 فى مكان ردىء فيكون ذلك العمل رديا لا خير فيه. واذا اردت
ان تشترى ارضا او تلى لاحد وكالة فانظر فى ذلك الى قوة زحل
4 والمشترى. وان كان اخذا او عطا او خصومة او تعاطى او شركة
او لحا او مودة او تجارة او طلب ادب او نحو ذلك فانظر فى ذلك
5 الى قوة عطارد. وان كان عرس او نكاح او شىء لطيف من اعمال
6 الزهرة فانظر فى ذلك الى قوة الزهرة. وان كان حرب او سلاح وما
7 يشاكل هذا فانظر فى ذلك الى قوة المريخ وان كان امر السلطان

16 بطن C

اوامر الملوك او حاجة قبل الملوك فانظر فى ذلك الى قوة المشترى.
8 وان كان من امر ظاهر بارز لا تريد فيه كتمانة ولا المكيدة ولا الشر
9 وانظر الى قوة الشمس ايضا مع المشترى. فان المشترى فى كل حين
10 اذا نظر الى النجم فانه يصرفه الى خير. وقد تفعل الزهرة ذلك ولكنه
11 ليس فى جسام الامور الا ان يكون معها المشترى او ينظر معها. فاما
قوة الزهرة فانها فى مودة ما بين اثنين او طعام او طيب وما
12 يشاكل ذلك. فان المشترى فى كل حين وعلى كل حال صالح لانه
انما يزيد صالحا وخيرا او ينقص من الشر والافات ويذهبها.

<ل> باب.

1 فان اردت ان تعلم حال المريض يتخوف عليه الهلاك والافات
فانظر فى وقت مرضه الى ميلاده فى اى برج كانت السعود وفى
2 اى برج كانت النحوس. فان البرج الذى كان فيه نحس فى ميلاده
اذا انتهى اليه القمر فى مسيره وممره فنظرت اليه النحوس من
التربيع ولم ينظر اليه السعود فى ميلاده ولا عند ممره على ذلك
البرج فانه ان كان ابتداء مرضه حين انتهى القمر فى ممره الى ذلك
البرج فانه يدل على انه مرض فظيع لا نجوا منه، واشد له وافظع
ان كان جاربختارية بغير صاحب حد ذلك المريض انتهاء ايضا
3 الى ذلك البرج. فان منتهاء جاربختاريته الى ذلك البرج او الى برج
سواه مما كان نظر زحل والمريخ فى ميلاده الى ذلك البرج وكان
ابتداء مرضه فى تلك الساعة فانه يدل على مرض فظيع ولا ينجوا
4 منه. وان نظر الى تلك البروج على اى اعضاء الانسان سلطانها
f. 56 C مثل ما قد بينت فى صدر هذا الكتاب | فان هذا ايضا دليل
على المرض الذى وصفت انه مرض يهلك فيه وتعلم من وجع
5 اى اعضائه يكون هلاكه ذلك. وان كان القمر فى برج ذى
جسدين وسيما اذا كان فى الجوزاء والسمكة ويكون معه
زحل والمريخ فى ذلك البرج ويكون مضغوطا بينهما فانه
اذا انتهى جاربختاريته الى نظر زحل والمريخ فانه يدل على ان
ذلك المولود يصيبه النقرس فى يديه ورجليه.

5 معها¹] معه C || 10 post باب C² add. حال المريض || 30 تلك C

<لب> باب.

1 اذا اردت ان تعلم متى يزيد مال المولود او ينقص منه فانظر الى
2 البرج الثانى من الطالع الذى كان فى ميلاده يسمى بيت المال. فانه اذا
بلغ جاربختاريته ما مضى من عمره الى ذلك البرج وكانت فيه النحوس
فى الدرج الذى تانتهاء الجاربختارية او فى استقبال او تربيع تلك الدرج
3 فانه يدل على ان مال المولود ينقص عند ذلك. وان كان فى تلك الدرج
السعود او تنظر اليه وتكون تلك الدرج التى تانتهاء الجاربختارية حد
السعود فانه يدل على ان المولود يزيد فى ماله ومسرته.
4 وانظر فى كل حين الى القمر فانه اذا كان فى ممره ومسيره فى البرج
الذى كان فى ميلاده فيه النحوس ولم تنظر السعود اليه وكانت النحوس
فى المكان الذى كانت فيه اصل ميلاده او تربيعه او فى استقباله او تنظر
الى القمر فانه يدل على ان ذلك المولود يصيبه تلك الساعة وجع وحزن
5 وهم ومشقة. وان انتهاء القمر فى ممره فى البرج الذى كان فيه فى
ميلاده وكانت فيه السعود وانتهت الى ذلك المكان فى مسيره وممره
ولم تنظر اليه النحوس او كان نظر السعود الى القمر من التثليث فانه
يصيبه ذلك المولود الفرح والمنفعة والخير من سبب كسوة او غير
ذلك من سبب لم يصب ذلك المولود مثل قبل ذلك حتى يشتد
بذلك فرحه وسروره.

<لج> باب. فيه بيان امر الخصمين اذا اختصما او ارتفعا الى الحاكم ايهما يفلح وايهما يخصم.

1 انظر اذا اردت ان تعلم ذلك فى الساعة التى تستقل فيها الى
الطالع فان الطالع يدل على امر المستعدى والمبتدىء فى
2 الخصومة. فان وجدت الطالع برجا صليبا فانه يدل على ان
3 طالب الحق حاد فى طلبه وليس ينصرف عن خصومته. وان
56v C: كان | الطالع برجا ذا جسدين فانه يدل على ان طالب الحق
4 بين نفسين وانه سينحم فى خصومته. وان كان الطالع برجا منقلبا
فانه يدل على ان تلك الخصومة لا تتم وليس لها عاقبة.
5 وان نظر المريخ الى الطالع وكان معه فانه يدل على ان
6 الطالب يصيبه فى سبب تلك الخصومة حزن وعار وشين. وان

1 post باب C² add. مال المولود وحاله || 12 اول C || 14 فيه sup. lin. scr. C

كان عطارد مع السعود فى الطالع او ينظر الى الطالع فانه يدل على ان
طالب الحق سيصيب من خصمه دراهم ومتاعا وينصرف عن
7 خصومة المطلوب. وان كان زحل الذى ينظر الى الطالع او كان معه
فان الطالب يدخل عليه فى ذلك السبب وتلك الخصومة ضرر.
8 وان كان فى الساعة التى تسئل عنها ينظر النحوس الى وسط
السماء فانه يدل على ان تلك الخصومة لا تنقطع وتصير الى قاضى
اخر غير القاضى الاول ويدخل على القضاة فى سبب تلك الخصومة
عيب وثناء قبيح وشين ويجتمع راى الخصمين على المكافرة
9 والرجوع عن القضاة. وان كان زحل فى وتد وسط السماء دل على
ان القضاة سيصيبهم بجورهم فى القضاء عيب وضرر ومكروه.
10 وان كانت السعود فى وسط السماء فانه يدل على ان القاضى عدل
لا يجور فى حكمه.
11,12 وانظر فى البرج السابع حال المطلوب. فان نظرت النحوس الى
ذلك البرج او كانت فيه فانه سيدخل عليه ضرر ومشقة واذى.
13 وان كان عطارد مع النحوس فى ذلك البرج او ينظر اليه دل على انه
سياتى المطلوب من بغيته بالجور وشهادة الزور.
14 وانظر من برج الاباء وهو وتد تحت الارض الى عاقبة تلك
15 الخصومة والى ما هى صائرة. فان كان رب الطالع او رب وسط السماء او
رب البرج السابع شرقيا وكان مع رب الاباء فى برج واحد فانه يدل على
ان الظفر لمن كان اولى بذلك الوتد الذى كان ربه شرقيا وهو مع رب
16 بيت الاباء فى برج واحد. وان كان رب ذلك الوتد تحت شعاع
الشمس مع رب بيت الاباء فان الذى هو والى ذلك الوتد سيخصم
17 ويقهر لانه مع رب بيت الاباء تحت شعاع الشمس. وان كان رب الطالع
ورب البرج السابع كلاهما شرقيين وكانا مع رب بيت الاباء فانه يدل
18 على ان الخصمين سيصطلحان ويصلح ذات بينهما. وان كان رب
الطالع ورب نظير الطالع كلاهما تحت الشعاع مع رب بيت الاباء
فان خصومتهما ستطول وتتأخر ولا يكون لها انقضاء.
19 وتدل [على] السعود على ما كان من فلح او ظفر وقضاء عدل.
20 وتدل النحوس اذا كانت غريبة ولم تكن فى بيتها فى الاوتاد وهى f.57 C
زائدة فان صاحب ذلك الوتد سيخصم ويقهر. وان كان فى بيتها
فى الاوتاد وهى زائدة فانها تدل على ان صاحب ذلك الوتد يصيب
فلحا بجور القاضى او فى سبب رشا او قهرا او محاباة.

20 رب sup. lin. scr. C || 21 الشعاع corr. in شعاع C || 29 وتد corr. in الاوتاد C

21,22 ويدل البرج <الثالث> من السابع على معونة للمطلوب. وان كان
رب وسط السماء ورب الطالع <يصلحان> واحدا واجتمعا فى برج
واحد او كانا فى الطالع او نظر رب وسط السماء الى الطالع او الى
صاحب الطالع فانه يدل على ان القاضى عون للطالب ويكون ضلعه
23 معه. [وان كان رب وسط السماء ورب نظير الطالع كالذى وصفت من f.59v C
الطالع وربه فان القاضى ضلعه ومعونته للمطلوب ويصيب الفلح لذلك.
24 وانظر فى جميع هذه الابواب حال الطالب والمطلوب وامر
القضاة والخصومة والمداراة ومن يفلح ويخصم وسائر ما وصفت
25 من هذه الابواب الى القمر ايضا. فان وجدته منحوسا بالآفات التى
وصفت فى صدر هذا الكتاب او كان القمر قبل دخوله تحت
شعاع الشمس يتصل بالنحوس وكان فى بعض تلك الاوتاد او بعض
الفشارشينات وهى البروج الثانية من الاوتاد فانه يدل على ان الذى
اضيف حاله الى بعض تلك الاوتاد او الى الثانى منها سيخصم ويقهر
وتصيبه افة وندامة بتلك الخصومة.
26 وان اختصم خصمان فى دين او مال وارتفعا الى القضاة
وكان القمر زائدا فى ضوءه فان القمر دليل على امر الذى اقرض
المال وهو الذى اعطاه والشمس تدل على امر الذى استقرض
27 الذى عليه الدين. فان كان القمر منقوصا فى ضوءه فانه تخالف
هذه الصفة فيكون دليلا على الذى يستقرض والشمس تدل على
28 الذى يقرض. فانظر عند ذلك الى الشمس والقمر الى اقواهما
29 واحسنهما حالا وقوة وقربا فى النظر الى الطالع. فان كان الدليل
30 على الذى اقرض اقواهما فان الفلح للذى اقرض. وان كان
الدليل على الذى استقرض فان الفلح للذى استقرض.
31 وانظر فى هذه الامور كلها الى سهم السعادة ايضا فان وقع
فى الطالع او فى البرج الثانى من الطالع فانه يدل على ان الفلح
32 للطالب. وان وقع سهم السعادة فى نظير برج الطالع او فى البرج
(32) الذى هو الثانى من السابع فان الفلح للمطلوب. [وانظر الى سهم
السعادة فانه ان كان فى الطالع او ينظر اليه فان الفلح للطالب،
33 فان كان فى برج نظير الطالع فانه للمطلوب.] وان كان رب سهم
السعادة فى وتد الاباء ونظر الى الطالع والى نظير الطالع فان f.60 C
34 الخصمين سيصطلحان من تلقاء انفسهما. وان كان رب سهم
السعادة فى وسط السماء وينظر الى الطالع ونظير الطالع فانه
يدل على صلح الخصمين ولكن صلحهما يكون بهوى القضاة
وامرهم.

5 post معه C add. ويصيب لذلك (sic)

35 وان كان رب الطالع ورب البرج السابع فى برج واحد فى صورتهما
36 فانه يدل على ان الخصمين سيتعاديان. وان كان البرج الذى
صار فيه رب الطالع ورب نظيره من بيوت عطارد فانه يدل على ان
تلك الخصومة هاجت بينهما فى سبب الولد او من هو بمنزلة
37 الولد. وان كان ذلك البرج من بيوت الزهرة فان الخصومة فى سبب
38 النساء والاخوات او البنات او من له مثل منزلتهن. وان كان
ذلك البرج من بروج بهرام فانه يدل على ان تلك الخصومة كانت
39 فى سبب الاخوات او ولد الاخوات او ولد الاخوة. وان كان من
بيوت زحل والشمس فانه يدل على ان الخصومة كانت فى سبب
40 الاباء والاجداد او من هو بتلك المنزلة. وان كان بيت القمر فان
الخصومة فى سبب الامهات او فى سبب ذى قرابة من قبل
41 الامهات. وان كان من بيوت المشترى فانه يدل على انه من قبل
اكابر الاخوة او من قبل الاخوان والاصدقاء.

⟨لد⟩ باب.

1 اذا سئلت عن انسان اخرج من ارضه وبلاده او سيرمنها
او طرد بامر من الولاة او غير ذلك فانظر عند ابتداء ذلك الى القمر
2 فان كان ينصب من السعود وكان فى الطالع سعدا وينظر اليه
3 فانه يدل على انه سيرجع الى وطنه وبلاده. وان كان القمر ينصرف
عن النحوس والطالع والقمر منحوس فانه يدل على انه ستصيبه
افات ومشقة وانه لا يقدر على الرجوع.

⟨له⟩ باب. اذا اردت ان تعلم امر سرقة سرقت او شىء هلك ايقدر
عليه ام لا.

1 فانظر فان كان حين سرق المتاع او هلك او ضل واذا
سئلت عن ذلك وكان النيران ينظر كل واحد منهما الى صاحبه من
التثليث فانه يدل على ان ذلك المتاع سيؤخذ سريعا بغير عناء ولا
2 مشقة. ولكن ان نظرت الشمس الى القمر من التربيع فانه يدل على
ان ذلك المتاع له يضائع سيوجد بعدما يتطاول ذلك مع
مشقة وان اللصوص حولو المتاع من موضعه الاول الذى f. 60v C
3 وضعوه فيه حين اسرقوه الى موضع اخر. وان كان القمر
والشمس مستقبل احدهما الاخر فانه يدل على انه سيوجد بعد
4 حين ومشقة. وان كان القمر مع نجم فى بيت ذلك النجم فانه

5 يدل على انه لحرى ان يوجد ذلك. وان كانت الشمس تنظر الى
6 ذلك الموضع والى ذلك النجم فانه لحرى ان يوجد. وان كان
دوازده بهرى القمر فى الطالع او فى وسط السماء او فى البرج الذى
فيه الشمس او فى البرج الذى فيه رب القمر او فى برج فيه نجم
7 شرقى فان ذلك المتاع الذى سرق او هلك سيوجد. وان كان القمر
فى حد نظير برج الطالع او فى الثانى منه فانه يدل على انه لا يوجد.
8 ولكنه وان كانت الشمس تلك الساعة تنظر الى القمر من التثليث فانه
سيوجد لان الشمس جعلها الله ضياء وهى تكسف عن الامور وتضىء
9 كل مظلم وتظهر عليه باذن الله. وان كان القمر فى الموضع الذى
سميه العلماء من اصحاب النجوم الطريق المحترق فانه يدل على انه
10 لا يقدر عليه وان قدر عليه فبعد مشقة وتأخير. وان كان النيران
كلاهما تحت الارض فانه يدل على ان الشىء الذى سرق او هلك انه
11 يضمحل فلا يقدر عليه. وان كان سهم السعادة مع الشمس او تنظر
الشمس الى سهم السعادة فانه يدل على ان الشىء الذى هلك او
12 سرق انه سيقدر عليه عاجلا. وان كان القمر مع سهم السعادة او
ينظر الى القمر من غير ان تنظر الشمس اليه او تكون معه فانه يدل
على ان الشىء الذى سرق او هلك انه سيقدر عليه ولكنه يدل
13 على ان فيه بطؤ ومشقة. فان لم يكن من النيرين مع سهم
السعادة واحدا او ينظران الى سهم السعادة فانه يدل على ان
الشىء الذى سرق او هلك لا يقدر عليه ولا ينبغى لصاحبه ان
14 يطلبه فانه يتعنا من غير ان يدرك شيئا. وان كان القمر فى الطالع
فانه يدل على ان الذى هلك او سرق يقدر عليه عاجلا لان النيران
اذا كانا فى الطالع دلا على ان الشىء الذى سرق او هلك سيقدر عليه
15 فان لهما فى ذلك المكان قوة فائقة. وان كان القمر تحت شعاع
الشمس وكان منقوصا فانه يدل على ان الشىء الذى سرق او
16 هلك لا يقدر عليه تقينا لان ذلك كان فى سبب قضاء واجب. وان
كان النيران فى نظير الطالع فانه يدل على ان الشىء الذى سرق او هلك
17 لا يقدر عليه الا مع بطؤ ومشقة او خصومة ولطا او قتال. وان
كانت الشمس وحدها فى الطالع فان الشىء الذى سرق او هلك
سيقدر عليه الا ان يكون الطالع الحلو او الجوزاء او الميزان وفيه
الشمس فان هذه البروج الثلثة هى نظير البروج التى هى
18 مثلثة الشمس. فان كانت الشمس فى بعض هذه البروج الثلثة f. 61 C
19 فانه ردى وليس بخليق ان يقدر عليه. وان كانت الشمس فى

32 مثلثات C

الطالع وكان الشيء الذى سرق لمن عرف ميلاده وكان الذى هلك او
سرق فى الساعة التى يكون القمر فى البرج الذى كان فيه فى ميلاده نجم
سعد فانه يدل على ان الشيء الذى هلك سيقدر عليه.

20 وقد كان من العلماء القدماء من ينظر فى امر السرقة من الاوتاد
الاربعة، وكان اذا سئل احدهم عن السرقة او شيء هلك نظر فيما
سرق او هلك من قبل الطالع والى وسط السماء الى صاحب المتاع وهو
الذى سرق منه ذلك المتاع وهو يطلبه والى امر السارق من قبل
نظير الطالع ومأوى اللصوص ما سرقوا حيث وضعو المتاع من قبل
21 وتد تحت الارض. وان كانت السعود فى الطالع او نظرت الى الطالع فانهم
ذكروا ان ذلك الذى هلك او سرق سيقدر عليه ويرجع الى اربابه والبيت
22 الذى سرق منه. وان كان فى وسط السماء نجم وكان ذلك البرج من بيوته
23 فانهم ذكروا ان الذى سأل عن السرقة صادق وهو يطلب حقا. وان
كان وسط السماء ليس للنجم الذى هو فى وسط السماء وليس له فيه
24 قوة فانهم ذكروا ان الطالب يدعى غير الحق. وان كان وتد تحت
الارض برجا ذا جسدين فانهم زعموا ان الذى سرق او هلك ⟨٧⟩
25 لانسان واحد ولكنه بين شركا. وان كان وتد تحت الارض ليس بذى
جسدين ولكنه برج منقلب فانهم ذكروا ان الذى سرق او هلك
26 كان لانسان واحد وليس فيه شركا. وان كان وتد تحت الارض برجا
ذكرا فانهم زعموا ان الذى سرق او هلك كان للرجال، وان كان
27 البرج برجا مؤنثا ذكروا انه كان للنساء. وان كان وتد تحت الارض
برجا نديا فانهم زعموا ان الذى سرق او هلك قريبا من بحر او
28 عين او بير او وادى او نهر او قناة او مكان فيه ماء. وان كان
برج بيت الاباء برج ذى اربع قوائم فانهم ذكروا ان الذى سرق
او هلك فى حصن الغنم او اوى دواب او فى مربط الدواب او مأوى
29 الدواب. وان كان وتد تحت الارض من البروج التى تشبه الانس
ونظر اليها المشترى والزهرة فانهم ذكروا ان الذى سرق او هلك
30 فى موضع نظيف ومكان صالح. وان كان المشترى والزهرة لا
ينظران الى ذلك الوتد ونظر اليه بهرام فانهم ذكروا ان الذى
سرق او هلك انه فى مواضع النيران او فى كور الحدادين او ما
31 يشبه ذلك. وان لم ينظر بهرام الى ذلك البرج ونظر اليه زحل f.61v C
فانهم ذكروا ان الذى سرق او هلك دفعه اللصوص الى
العبيد فقبلوا منهم ووضعوا فى بيت مظلم ومكان قذر
32 مبين الريح او فى مكان مشرف نحى قذر. وان كان زحل نظر

12 كان لانسان واحد iter. sed lin. cancell. C

الى ذلك البرج والمشترى فيه فان تلك السرقة لم يقبلها من اللصوص
33 العبيد ولكن قبلها منهم من له حسب. وان كان المشترى ليس
فى ذلك البرج وكان فيه المريخ فانهم ذكروا ان الذى قبض ذلك
34 المتاع من اللصوص كان فى بدىء شانه عبدا وهو اليوم حر. وان
لم يكن بهرام فى ذلك البرج وكانت فيه الزهرة من اول درجة
من ذلك البرج الى عشرين درجة فانهم ذكروا ان الذى سرق
قبضه اللصوص من النساء وهن نساء ذوات اموال وحسب.
35 وان كانت الزهرة من العشرة الدرج الباقية من البرج الذى هو
تحت الارض فانهم ذكروا ان الذى هلك او سرق قبضه من اللصوص
36 الاماء او من يعمل عمل الاماء. وان كانت الزهرة ليست فى وتد
تحت الارض وكان فى ذلك المكان عطارد فى العشرة الدرج من اول
البرج فان الذى سرق قبضه من اللصوص رجل وذلك الرجل
خرد وحسب والثناء عليه حسن وكان قبل ذلك فقيرا وهو
37 اليوم صاحب مال وميسرة. وان كان عطارد فى العشرة الدرج
الباقية من البرج فانهم ذكروا ان الذى قبض المتاع من اللصوص عبد
او انسان يعمل عمل العبيد.

38 وان كانت الشمس تنظر الى سهم السعادة فانهم ذكروا ان
39 الذى هلك او سرق سيقدر عليه عاجلا. وان كان القمر هو الذى
ينظر الى سهم السعادة ولم تنظر الشمس فانهم ذكروا انه سيقدر
40 على ذلك المتاع بعد بطؤ. وان لم ينظر النيران الى سهم السعادة
ولم ينظر الى الطالع فانهم ذكروا انهم لا يقدرون على ذلك المتاع
41 الا بعد مشقة وعناء. وذكروا انه اذا كان القمر فى تربيع الشمس
او فى تثليثها او نظير الطالع فان العبد الذى يفر تلك الساعة او
42 متاع يسرق تلك الساعة او يهلك سيقدر عليه. وان كانت الشمس
فى تلك الساعة التى ذكرت انها فى تثليث القمر او تربيعه او فى
استقباله وكانت الشمس فى الطالع او فى وتد وسط السماء او مع
سهم السعادة او تنظر الى الاوتاد والامكنة جميعا فانها تدل على
43 ان ذلك المتاع سيقدر عليه حقا. وان كان القمر فى الدرج الاخرة من
البرج فى الصورة الثالثة فان الذى هلك او سرق تلك الساعة فانه
يدل على انه ينقل من مكان الى مكان.

44 وان اردت ان تعلم حال المتاع الذى سرق او هلك فاردت
45 تعلم ما هو فان الدليل على ذلك كله القمر. فانه اذا كان ⌈تلك الساعة f.62C
التى سئلت فيها عن السرقة فى حد زحل وكان زحل فى وسط

7 فصه C

السماء او فى شرفه فانه يدل على ان الذى سرق هو شىء ثمين وهو
46 مما يحتاج اليه فى زراع الارض والعمارة وكسب المال. فان لم يكن زحل
فى شىء من هذه الامكنة وكان تحت الارض فانه يدل على ان المتاع
47 قذر خلق رث. وان كان زحل فى برج ساقط من الوتد وهو حيث
يكون فى مكان البروج او فى الحمل فى هبوطه فانه يدل على ان ذلك
48 المتاع حقير قذر منكسر. وان كان زحل حيث يكون فى هذه الامكنة
الساقطة من الاوتاد وينظر الى القمر فانه يدل على ان ذلك الذى
49 سرق او هلك فيه خشونة وجفاء. وان كان تلك الساعة التى تسل
القمر ليس فى حد زحل وكان فى حد المشترى فانه يدل على ان الذى
سرق او هلك من ذهب او فضة او شىء له بريق وضروبها او ثياب
من ديباج او متاع ثمين وهو شىء لا يقدر عليه الا فى خزائن الاغنياء
50 المكاثير. وان كان تلك الساعة القمر ليس فى حد المشترى وكان فى حد
بهرام فانه يدل على ان الذى سرق هو شىء عمل بالنار او فى اتون
51 او كور الحدادين او نحو ذلك. فان كان بهرام وعطارد ينظران جميعا
الى القمر فانه يدل على ان الشىء الذى ذكرت انه عمل بالنار والاتون
52 هو شىء قد عمل عملا محكما نهجا حسنا. وان كان القمر فى حد
بهرام [لا] ولم ينظر اليه بهرام ونظرت اليه الزهرة او عطارد فانه يدل على
ان الذى وصفت انه عمل بالنار والاتون هو شىء مولج بالصبغ او
53 الفصوص والتعاويذ او بالوان الجواهر. وان سئلت والقمر فى حد
الزهرة فانه يدل على ان الذى سرق او هلك فضة او ذهب او
جوهر او حجر ثمين او ثياب مما تلبيس كريمة بهية فيها وشىء
والوان من صبغ يشبه نور الطيب فيؤخذ منها ريح العطر او
طوق او حلى النساء او شىء طيب الريح جوهرة ندى له بريق
54 ترغب فيه النساء وتعجبن به. وان كانت الساعة التى تسل فيها
القمر فى حد الزهرة وكانت الزهرة مع القمر فى برج مؤنث دل على ان | f. 62v C
55 ذلك المتاع الذى سرق للنساء. وان نظر بهرام الى زهرة فانه يدل على
ان الشىء الذى سرق من جوهر ليس له بريق قد عمل عملا
56 لطيفا. وان كان حين تسل القمر فى حد عطارد فانه يدل على ان الذى
سرق كتاب او دفتر كثير الاطباق ودفتر فيه كتاب العلماء او ما
يحتاج اليه النساء او الرجال او ما يحتاج اليه فى الاسفار مثل الدنانير
والدراهم وشىء قد ضرب بالسكة.
57 وسابين ما يدل عليه البروج معا وصفت لك من امر
الحدود فمزج قوة البروج بالحدود فيكون اقوى لعلمك واحكم

26 زهرة] جوهرة C || 32 على C

58 لنظرك. وانظر اذا كان القمر فى الحمل وسئلت تلك الساعة عما سرق او
هلك فانه يدل على ان الذى سرق ثياب بذلة او حلى يلبس فى الراس
59 والوجه. وان كان القمر فى الثور فانه يدل على ان الذى سرق ذهب
60 او فضة او حلى يتقلد به او شىء يتخذ للنذور وللمساجد والالهة. وان
كان القمر فى الجوزاء فان الذى سرق دراهم او دنانير او مما يحتاج اليه
61 فى اخذ او عطاء او دفتر فيه كتاب او صنم يتخذ للالهة. وان كان القمر
62 فى السرطان فانه يدل على ان الذى سرق جوهر ثمين ندى. وان كان
القمر فى الاسد فانه يدل على انه ذهب او فضة او شىء صيغ من صفر.
63,64 وان كان القمر فى السنبلة فانه يدل على انه حلى النساء او دنانير. وان كان
القمر فى الميزان فانه يدل على ان الذى سرق فيه خلط من الاشياء وهو
65 شىء يتخذ للجسد او شىء يشترى موازنة او حلى يتخذ للايدى. وان
كان القمر فى العقرب فانه يدل على ان الذى سرق ذهب او فضة او
66 صفر او حجر له بريق. وان كان القمر فى القوس فانه يدل على ان
الذى سرق شىء ذو الوان وهو الوان جوهر وشىء يرغب ويتنافس
67 فيه ويكرم على اهله. وان كان القمر فى الجدى فانه يدل على ان
الذى سرق هو مثل الذى وصفت اذا كان القمر فى السرطان او شبه
68 ذلك او نحوه. واذا كان القمر فى الدلو فانه يدل على ان | الذى سرق f. 63 C
هو مثل الذى وصفت اذا كان القمر فى الاسد او شبه ذلك او نحوه.
69 وان كان القمر فى السمكة فان الذى سرق مثل الذى دل عليه القمر
وهو فى القوس او شبه ذلك ونحوه.
70 وان كان القمر فى الحساب وفى الضوء زائدا فان الذى سرق شىء
جديد، وان كان القمر فى الحساب وفى الضوء ناقصا فانه يدل على ان
71 الذى سرق خلق او لبيس. وان سئلت عن مسئلة وكان الطالع برجا
ذا جسدين فانه يدل على ان الشىء الذى سرق اثنين او شىء متصل
بعضه ببعض، فان كان اتصال القمر فى برج ذى جسدين فانه يدل
72 على مثل ذلك. وان اردت ان تعلم عدة المتاع الذى سرق فاحسب
73 من اول درجة فيه القمر الى الدرجة التى فيها عطارد. فان كانت فى
البروج التى منها ازواجا فانه يدل على ان الذى سرق موصول او اكثر
74 من واحد. وان كان ما بين القمر وعطارد من البروج افرادا فان
الذى سرق واحد.
75,76 وان سئلت عن سرقة فانظر تلك الساعة الى الطالع. فان نظر
اليه النيران فان الذى سرق ذلك المتاع من اهل البيت واهل الدار
77 ولم يدخل من خارج. وان نظر الى الطالع احد النيرين وكان

28 منهما C

لحداهما بعيد من الطالع لا ينظر اليه فانه يدل على ان السارق ليس من
78 اهل الدار ‹و›لكنه قد يختلف اليه ويعرفه اهلها. وان كان النيران كلاهما
لا ينظران الى الطالع فان السارق غريب دخل من خارج وليس بينه وبين
اهل الدار معرفة ولم يختلف اليها قبل ذلك.
79 وان اردت ان تعلم ما حلية السارق وصورته ولونه فان النجوم
80 التى تكون تلك الساعة فى نظير الطالع هى الدليلة على ذلك. فان وجدت
ذلك المكان ليس فيه من النجوم شىء فانظر الى البرج الساقط من برج
81 وسط السماء وهو التاسع من الطالع. فانظر ما فيه من النجوم فانها
82 تدل على صفة السارق ولونه وحليته. وان وجدت هذا البرج ايضا
خاليا ليس فيه من النجوم شىء فانظر الى البرج الساقط من الطالع وهو
83 الثانى عشر من برج الطالع. فان وجدت فيه شياء من النجوم فانها
84 تدل على صفة السارق وحليته. فان وجدت هذا المكان ايضا خاليا
فانظر الى القمر تلك الساعة بأى نجم يتصل فانه دليل على صفة السارق.
85 وان لم يتصل القمر تلك الساعة بشىء من النجوم فانظر الى القمر من
f. 63v C اى نجم يخرج والى اى نجم ينتهى فان هذين النجمين يدلان على
صفة السارق.
86 فان كان الدليل على صفة السارق المشترى فان السارق ابيض
مسمن عظيم العينين بياض عينيه اصغر مما ينبغى ان يكون
بقدر تلك العين والحاهم مستديرة جعدة واخلاقهم ودعتهم حسنة.
87 وان كان الدليل على صفة اللصوص كيوان فانه يدل على ان ذلك اللص
قبيح الوجه اسود اللون نظره نحو الارض منكسر صغير العينين قضيف
معوج النظر قد علته صفرة ارب كثير الشعر اقرن كذوب مسقام
ودعته واخلاقه تجرى على الكمانى والحيل ذو غور له فكرة ونظر.
88 وان كان الدليل على صفة اللصوص بهرام فان ذلك اللص احمر اللون
اصهب الشعر سبط حديد النظر مكلثم الوجه طليقة صاحب فكاهة
ذو بدوات ينصرف نفسه من حال الى حال حديد اللحظة جرى على
89 اذى الناس وهما شيئهم. وان كانت الزهرة هى التى تدل على السارق
فان ذلك اللص صبيح كثير شعر الرأس غليظ حسن العينين وسواد
عينيه اكبر من بياضها ابيض الخد واللون قد خالط بياضه الحمرة
90 وهو مسمن حسن الدعة والنحو يقبل الجميل من الامر. وان كان
الدليل على صفة السارق عطارد فانه يدل على ان ذلك السارق
قضيف مهزول حسن العظام مقتدر اصلع رجل حسن اللحية
91 مصفر ليس بمستقيم الفكرة. وان كان الدليل على صفة السارق
الشمس والقمر فان صفته وشبهه مثل النحو الذى وصفت فى
بعض هذه المواضع اذا كان ذلك مع الشمس والقمر او ينظر الى

92 الشمس والقمر. وان كان الشمس والقمر لا ينظران الى النجوم وهما متحيال
عنها وليس لهما الى شىء من النجوم نظر ولا معهما فى برج واحد وكانت
الشمس هى دليل على صفة السارق فانها تدل على ان السارق مسمن
93 احمر وقد خالط عينيه صفرة. وان كان القمر هو الدليل على صفة السارق
فانه يدل على ان ذلك السارق صبيح المنظر ابيض مكلثم الوجه.
94 انظر ايضا الى جوهر البروج ما هى، فانه اجدر ان يوافق بعضها
95 بعضا او احرى ان يعرف ذلك واحكم النظر فيه. فانه جوهره وصوره
البرج يدل على ان ذلك النجم الذى يدل على صفة السارق ونحوه ان
كان مع النجم الذى هو دليل على صفة السارق ونحوه فامزج البروج
96 بمواقع النجوم. فان الحمل يدل على انه ارب كثير الشعر حسن القامة
نظره نحو الارض اصلع جبار طليق الوجه ذو فكاهة قبيح المنطق.
97 الثور يدل على ان السارق حديد الانف رحب الجبهة ناتى الجبهة f. 64 C
مرتفع الشعر لا يعرف اخلاقه لان اخلاقه ضروب وله قوة فى الخبء
والخديعة والمكر رحب المنخرين غليظ الرقبة مسمن كبير سواد
98 العينين وحاجبه اقل من قدرهما وهو الى القصر ما هو. والجوزاء
يدل على ان السارق مقتدر القامة بعيد ما بين المنكبين دعته واخلاقه
حسنة ومنهم من يكتب ومنهم من كان قبل ذلك مؤتمنا وله منزلة
99 من الناس عندهم مرضى. السرطان يدل على ان السارق عظيم الالواح
غليظ العظام ليس له شعر جعد جهم الوجه اسود اللون مختلف الاسنان
100 مقتدر القامة اعضاءه السفلى اعلى من اعاليها. الاسد يدل على ان
السارق ازرق احمر الشعر اصهب اللون سبط جميل المنظر اعلا مفاصله
اعال واجزل من اسفله دقيق الساقين غضوب جافى حديد المنظر
101 تشبه حدة نظره السباع ومنهم من يكون صريعا يعرف به. السنبلة
تدل على ان السارق معتدل القامة حسن الجسم مقتدر القامة والاوصال
ليس بفاحش السمن ولا بالقضيف المهزول حسن الدعة امين صدوق
وهو ممن قد ادب على الكتابة وما ينتفع به مرغوب فيه مثمر العدل
102 والمعروف من الامر. الميزان يدل على ان السارق حسن الوجه واللون ابيض
مستوى الاوصال لا يخالف بعضها بعضا قد ادب على ضرب الاوتار
والغنى واحكام الالحان والشعر حسن الوجه حسن النحو فى تقدير
المعيشة محكم الكلام وهو على ما كان من قوة الزهرة وشهوة النساء
103 حريص مثائر عليه. العقرب يدل على ان السارق غليظ شعر الرأس
مرتفع الشعر ليس باسود الحدقة اشهل مقتدر العينين مكلثم الوجه
ضيق الجبهة صغيرها ناتى الجبهة طويل الساقين عظيم القدمين

9 وامزج C || 20 sup. اعلى scr. على C || 22 اعبل C

بعيد ما بين المنكبين طبيعته واخلاقه الاختلاس قليل الحياء والتروية
104 فى الامور جرى على امره غير مرضى والثناء عليه قبيح. القوس يدل
على ان السارق طويل الفخذين عريض الساقين اذا استدبر كان
اجمل منه اذا استقبل سبط اللحية طويلها قليلها احمر اللون فطين
خفيف دقيق ابق سائح رام صنع اليدين كسوب متلاف سخى
ومنهم من نهمته فى الدواب ومنهم من هو اصلع اوليس له شعر.
105 الجدى يدل على ان السارق دقيق الساقين بائسهما قضيف ذكر
تشبه صورة وجهه المعز من العتم سبط اللحية حديد الطرف
نظره نحوت الارض لا ينصرف رأيه من حال الى حال خفيف الفكرة
106 والمنظر. الدلو يدل على ان السارق ليس بطويل القامة ولا القصير f. 64v C
ولكنه مقتدر القامة حريص على الزينة حريص على جمع الاموال
حسن اللحية طيب الطعام حسن الدعة له فى الطعام والتنظيف
بنفسه كثير النفقة احدى ساقيه اعظم من الاخرى واطول.
107 السمكة تدل على انه بعيد ما بين المنكبين كثير شعر الرأس
صغير الرأس والجبهة ضيق الجنبين سواد عينيه اكبر من
بياضهما مائل هوى النفس اعوج النظر.
108 والدليل على هذه الصفة النجوم والبروج اذا مزج بعضها
109 ببعض. ولذا كانت السعود تنظر الى الدليل الذى يدل على صفة السارق
110 فان السارق ذو حسب. وان كانت النحوس تنظر الى الدليل فان
111 السارق عبدا او امة او من عمله الخدمة. وان كانت الزهرة هى التى
تدل على السارق وصفته فان الذى سرق امرأة او كانت سرقية
112 للنساء. وان كان عطارد الدليل على السارق فان السارق صبى او غلام
113 حدث. وان كان بهرام الدليل على السارق فانه يدل على انه شاب.
114 وان كان المشترى الدليل على السارق فانه يدل على ان السارق مجتمع.
115 وان كان زحل الدليل فانه يدل على ان السارق ذو سن.
116 وانظر معها وصفت لك الى مواقع النجوم فامزجها بما وصفت
117 لك فى صدر هذا الكتاب. فان النجم اذا كان شرقيا كل على ان
118,119 السارق حدث. وان كان غربيا فانه يدل على انه ذو سن. وان كان
كبار شبيه — اعنى ان يكون فى اقامته الاولى — فانه يدل
على انه قد دخل فى السن وهو الى الكبر اقرب منه الى الشباب.
120,121 وان كان فى اقامته الثانية دل على مثل ذلك. وان كان الدليل
من النجوم تحت شعاع الشمس فانه يدل على ان سن ذلك
122 السارق. النجم اذا خرج من تحت الشعاع فيصير غربيا او

14 الشعر corr. in شعر C

123 شرقيا والشرقى يدل على انه شاب والغربى يدل على انه شيخ. وان
كان زحل هو الذى خرج من تحت الشعاع او صار شرقيا فامزج
كبره وموضعه حيث صار شرقيا فانه عند ذلك يدل على ان
124 السارق مجتمع ليس بكثير السن ولا شاب. وان كان الدليل عطارد
او الزهرة وكانا شرقيين فانهما يدلان على ان السارق جارية او
125 غلام حدث. وان كانا غربيين فانهما يدلان على ان السارق مجتمع.
126 وان كان الدليل فى شرفه فانه يدل على ان السارق صحيح الاوصال.
127 وان كان فى هبوطه فانه يدل على ان اوصاله ليست بصحيحة
128 وبها خبل. وان كان ذلك النجم قريبا من شرفه دل على مثل الذى
129 وصفت اذا كان فى شرفه او هبوطه. وكذلك ‹اذا› اتصل بكوكب f. 65 C
130 فى صعوده او هبوطه. وان كان الدليل على السارق بينه وبين ان
يدخل تحت شعاع الشمس سبعة ايام فان السارق قد كان سرق
131 فان السارق قد كان سرق ما قبل ذلك. وان كان بهرام الذى ينظر
الى ذلك النجم فانه يدل على ان السارق قد اصابه قبل ذلك فى سبب
132 السرقة سجن وعذاب ومشقة وبلاء. وانظر فى هذا الامر الى سهم
133 السعادة. فانه ان كان لا ينظر اليه النحوس فانه يدل على ان السارق لم
يسرق قبل ذلك.
134 وان كان زحل الذى ينظر الى القمر والطالع فانه يدل على ان
135 السارق قد احتال ومكر وخدع حتى سرق. وان كان المشترى
هو الدليل على السارق فانه يدل على ان السارق لم يرد السرقة ودخل
الدار لغير ذلك فعرضت له السرقة قيدا له بعد دخوله الدار ان
136 يسرق حين رأى العورة. وان كان بهرام هو الذى ينظر الى الطالع
والى القمر فانه لم يصل الى السرقة حتى يفتت او حفر حائط البيت
الذى كان فيه المتاع او كسر الغلق او احتذى على المفتاح او
137 ‹دخل فى› كوة البيت. وان كانت الزهرة التى تنظر الى الطالع والقمر
فانها تدل على ان السارق دخل للمحادثة ومودة كانت بينه وبين
138 اهل الدار وثقته بذلك فسرق. وان كان عطارد الذى ينظر الى
الطالع والقمر فانه يدل على ان السارق انما دخل الدار بمكر وحيلة
وفطنة وارادة الشر باهل الدار التى سرق فيها.

‹لو› باب. الابق.

1 اذا ابق عبد او امة او هرب هارب واردت ان تعلم اتظفر

10 اذا in marg. C² || 25 دخل فى C²

به ام لا فانظر فى امر الابق الى الطالع والقمر والشمس ووسط السماء حال
2 طالبه ومولاه. فان كان الطالع والقمر فى برج منقلب من البروج التى
يستوى فيها الليل والنهار فانه يدل على ان الابق قد تباعد فى بر او فى
3 بحر. وان كان الطالع برجا ذا جسدين فانه يدل على ان الابق معه ابق
4 غيره. وان كان الطالع برجا معوج الطلوع فانه يدل على ان الابق متحير
5 قد جار عن الطريق او اخذ فى مفازة. وان كان الطالع برجا مستقيم
الطلوع فانه يدل على ان الابق لزم الجادة ولا يجور ولا يتحير حتى ينتهى
6 الى مكانه الذى اراد. وان كان القمر ليس فى خط الاستواء اولكنه فى f.57 C
برج ذى الجسدين فى اول درجة الى ان يبلغ الى خمس عشرة درجة
من ذلك البرج فانه يدل على ان الابق ان كان اباقه ذلك كان اول finis
7 اباقه ولكنه يعتاد الاباق بعد ذلك. اوان كان القمر فى الخمسة عشر f. 65 C
الباقية من البرج فانه يدل على ان الابق قد كان ابق قبل ذلك.
8 وان كان القمر فى الطالع فانه يدل على ان الابق قد توجه نحو
9 المشرق. وان كان القمر وسط السماء فانه يدل على ان الابق توجه نحو
10,11 القبلة. وان كان نظير الطالع فانه يدل على انه توجه نحو المغرب. وان
12 كان القمر فى وتد الاباء فانه يدل على ان الابق توجه نحو الاباخير. وان
كان القمر ليس فى شىء من الاوتاد ولكنه من البروج التى بين وسط
13 السماء والطالع فانه يدل على ان الابق توجه نحو المشرق. وان كان
القمر فى البروج التى بين وسط السماء ونظير الطالع فانه يدل على ان
14 الابق توجه نحو القبلة. وان كان القمر فى البروج التى بين نظير الطالع
15 ووتد الاباء فانه يدل على ان الابق توجه نحو المغرب. وان كان القمر
فيما بين وتد الرابع [ ] والطالع فان الابق توجه نحو الاباخير.
16 وان كان القمر يتصل ببهرام وبهرام فى اقامته او ينظر من مكانه
الذى هو به فى اقامته الى القمر فانه يدل على ان الابق قد اراق فى
البلاد التى اتاه دما فوقع لذلك فى وثاق او يؤخذ عنوة فيرد الى
17 مولاه. وان كان زحل الذى ينظر الى القمر كما وصفت لك من نظر
بهرام فانه يدل على ان الابق قد ركب ريبة ومكر فوقع لذلك فى
18 وثاق. وان كان زحل مقيما [ ] واتصل القمر به فانه يدل على ان الابق
19 يخنق نفسه. وان نظرت تلك الساعة شىء من السعود الى القمر فانه يدل
20 على انه سيتخلى عنه ذلك البلاء. وان كان زحل ليس فى اقامته واتصل
به القمر فانه يدل على ان الابق قد هلك المتاع الذى كان سرقه حين ابق f.57v C
طائق منه ويؤخذ الابق ويرد الى مولاه ويصيبه فى اباقه ذلك بلاء ووثاق.

8 باب الابق in marg. C² || 9 عشر f. 57 C || 10 ان² om. f. 65 C || 11 ولكن f. 57 C || 12 البروج C || 31 فان corr. in فانه C || 32 طائفه C

21 وان كانت السعود فى الطالع او نظرت الى الطالع او كانت مع القمر [او فى
الطالع] فان الابق الذى يابق تلك الساعة قد قضى له النجاة من العبودية
22 حقا يقينا. وافضل السعود فى هذا الامر الزهرة اذا نظرت الى الطالع او القمر
او كانت مع القمر او فى الطالع فان الزهرة اذا وقعت هذا الموقع فان
الابق الذى ابق تلك الساعة اما ان ينجوا فلا يؤخذ، وان اخذ ورد الى
مولاه فانه سيرضى عنه ويحسن اليه ولايته.
23,24 وان كان القمر زائدا فان الابق لا يدرك ولا يقدر عليه فى سرعة. وان
25 كان القمر ناقصا فانه يؤخذ عاجلا. وان كانت الشمس فى نظير الطالع
وكان زحل فى برج يغيب بعد الشمس وهو البرج الثامن من الطالع فانه
26 يدل على ان سيد الابق يموت قبل ان يؤخذ الابق. وان كان وسط
السماء او مع الشمس نحس فانه يدل على ان طالب ذلك الابق ليس له فى
27 طلبه خير، وان ادركه وظفر به فان يدخل عليه ضر ومشقة. وان ابق
والقمر تلك الساعة فى نظير الطالع وبهرام فى البرج الذى يغيب بعد
نظير الطالع وهو الثامن من الطالع ولم يكن من السعود اليه نظر ولا معونة
فانه يدل على ان الابق يصيبه فى اباقه ذلك بلاء وشدة وتكون عاقبته ان
28 يموت فى جهته ذلك. وان كان القمر فى نظير الطالع ولم يكن بهرام الذى
يغيب من بعده ولكنه عطارد الذى يغيب بعد القمر ونظر بهرام الى
عطارد من التثليث دل على ان الابق يصيبه فى اباقه ذلك شر وتكون
29 عاقبته فى وجهة ذلك ان يموت. وان كان القمر تحت شعاع الشمس
وليس له ضوء ونظر اليه بهرام تلك الساعة فان الابق فى اباقه ذلك
يصيبه هلاك من حرق نار او هلاك بحديدة.
30 وانظر الى جوهر البرج الذى فيه القمر تحت شعاع الشمس الذى
كان منقوصا من ضوءه فانه يدل [على] ذلك البرج على هلاكه من اى
31 سبب يكون. فانه ان كان ذلك البرج جوهره شبيه بالانس فانه يصيبه البلاء
32 من الانس. وان كان جوهر ذلك البرج جوهر الدواب التى تمشى على اربع
33 فانه يصيبه ذلك البلاء من البهائم. وانظر فى جوهر سائر البروج التى يكون
34 فيها القمر منقوصا من ضوءه. فان كان ذلك البرج من بروج الارض
فانه يدل على ان الابق ينهدم عليه بنيان فيهلك.
35 وان كان القمر فى نظير الطالع تحت الشعاع ونظر اليه زحل من
36 برج ندى فانه يدل على ان موت ذلك يكون غرقا فى غمر الماء. وان كان
عطارد مع زحل على النحو الذى وصفت فانه يدل على ان الابق f.58 C
37 سيقتل نفسه. وان كان المشترى والزهرة جميعا فى ذلك الموضع او
نظر الى القمر فانهما سيفرجان عنه ذلك البلاء باذن الله، وسيما اذا
كان للمشترى والزهرة فى ضوءهما وقوتهما.
38 وان اتصل القمر بالمريخ فى الطول فان الابق تلك الساعة يصيبه فى

39 اباقه ذلك ضرب وحبس. وان كان القمر يتصل بالمريخ فى العرض ونظر
المشترى الى المريخ فانه يدل على ان الابق تصيبه لاتصال القمر ببهرام افة
وخوف يسرق منه على الهلاك ولكنه ينجوا من ذلك الهلاك لنظر المشترى
40 الى القمر. وان كان القمر والنحوس فى بعض الاوتاد فان الابق تلك الساعة
41 يصيب فى اباقه ذلك موت كربه ويقطع يده ورجليه. وان كان القمر
وسط السماء وكان فى برج اخر بهرام عن يمين القمر وعن يساره زحل
فقد ضغطا القمر بينهما واضغطا القمر بالنظر فانه دليل على ان الابق تلك
42 الساعة يختنق فيهلك. ولكنه ان كان بهرام عن يسار القمر وزحل عن
يمينه يضغطان القمر بينهما فانه يدل على ان الابق الذى ابق تلك الساعة
43 يصلب ويهلك فى وجهة ذلك. وان كان القمر فى وتد وسط السماء او نظيره
الطالع او فى وتد الاباء وكان فى برج اخر عن يمين القمر وعن يساره فى
احدهما الشمس وفى الاخر بهرام مضغطا القمر بينهما فان الابق الذى ابق
44 تلك الساعة يحرق بالنار حيا. وان كان البرج الذى فيه القمر تحت الشعاع
ولم ينظر رب البرج الذى فيه الشمس الى القمر فانه يدل على ان الابق الذى
45 ابق تلك الساعة يموت مولاه قبل ان يؤخذ الابق. وان ابق فى ساعة
يكون الطالع والقمر او رب البرج الذى فيه القمر فى برج منقلب فانه يدل
46 على ان الابق سيرجع الى مولاه طائعا. وان كان القمر ينظر الى السعود
والنحوس جميعا اذا كانت فى برج واحدا او فى بروج شتى فان الذى
يابق تلك الساعة يؤخذ، وسيما اذا كان ذلك النحس فى تربيع القمر او فى
47 نظيره وبالحرى ان يكون اخذه اذا انتهى القمر الى موضع ذلك النحس. وان
لم يؤخذ ذلك الابق ايضا فى ذلك الوقت فانه كلما انتهى القمر الى موضع
48 الذى كان فيه ذلك النحس فانه تصيبه شدة وبلاء. وان كان القمر والطالع
منحوسين ولم ينظر السعود الى الطالع او القمر فان الذى يابق تلك الساعة
49 يدل على انه يعسر عليه الرجوع وان هو رجع اصابته افة وبلاء. وان [كان]
القمر والطالع منحوسين و[انظرت السعود الى الطالع والقمر وكانت السعود
التى تنظر الى الطالع والقمر فى برج ثابت [سليما] وكان الطالع والقمر خاليين
50 عن نظر النحوس فان ذلك الابق قد نجا وانفلت ولا يظفر به. وان كانت
السعود التى نظرت الى القمر والطالع لم يكن فى برج ثابت [سليما] وكانت f.58v C
فى برج منقلب او برج ذى جسدين فانه يدل على ان الابق يرجع او يؤخذ
ولا يصيبه من مولاه لاباقه ذلك سوء ولا غذاب ويكسر عنه غضب مولاه.
51 وان نظرت الشمس الى الطالع والقمر فانه يدل على ان من يابق او
52 يسرق متاعا فى تلك الساعة فانه سيظهر على الابق والمتاع ويظفر به. وان
53 نظر الى الطالع والقمر بهرام فانه يدل على انه يقدر عليه علجا. وان نظر

20 النحوس C || 26 ثابت sup. lin. scr. C || 28 ثابت sup. lin. scr. C

54 زحل الى الطالع والقمر فانه يدل على انه لا يقدر عليه الا بعد بطؤ او مشقة. وان
كان المشترى فى نظير الطالع فانه يدل على ان الابق تلك الساعة سيسكن عنه
55 غضب مولاه وينصل عنه ولا يصيبه من مولاه عيب ولا سوء. وان كانت الزهرة
فى نظير الطالع فانه يدل على ان الابق فى مكان تعبد فيه الالهة.
56 وان كان رب الطالع فى الوجه الاول من البرج ونظر اليه فانه يدل على
ان الابق ليس فى المكان الذى كان يفطن انه فيه ولم يات مكانا بعيدا
57 ولكنه قريب. وان كان مع رب الطالع نجم راجع ونظر من موضعه الى بيته
فانه يدل على ان الابق قريب ولم يتباعد.
58 وسابين لك امر الابق من قبل الطالع والبرج الذى فيه القمر اذا لم
59 يكن معهما نجم ولم ينظر اليهما. انظر فان كان الطالع الحمل، او كان القمر
فى الحمل فابق ابق تلك الساعة وكان الطالع الحمل او الجوزاء او الاسد او
القوس او السمكة فانه يدل على ان الابق يقدر عليه علجلا وبالحرى ان
60 يرجع طائعا من قبل نفسه. وان كان القمر فى الحمل والطالع فى غير البروج
التى ذكرنا فانه يدل على ان الذى يابق تلك الساعة فان طالبه وان نصب
61 وبعنا فى طلبه فانه لا يقدر عليه. وان كان القمر او الطالع فى الثور فانه
يدل على ان الذى يابق تلك الساعة سيظفر به ولكن ذلك بعد نصب
62 ومشقة وبطؤ. وان كان الطالع والقمر فى الجوزاء [او] فى الخمس عشر درج
الاولى فانه يدل على ان الذى يابق تلك الساعة ان لم يظفر به فى يومين فانه
63 قد افلت ولا يقدر عليه وقد اتا ارضا بعيدة ويأته اربابه خبر انه حى. وان
كان الطالع فى الخمس عشرة الدرج الباقية من الجوزاء فانه يدل على ان
64 الذى ابق تلك الساعة يؤخذ عاجلا. وان كان الطالع والقمر فى السرطان
فابق ابق تلك الساعة فانه يدل على انه سيظفر به بعد بطؤ فى مكان
65 تعبد فيه الالهة. وان كان الطالع والقمر فى النصف الاول من برج الاسد فانه
يدل على ان الذى ابق تلك الساعة سيظفر به فى منزل عظيم الخطر له قوة
ومنعة وشرف [او] لا يوصل اليه لمنعة ذلك الرجل الا بعد بطؤ ومشقة. f.59 C
66 وان كان الطالع والقمر فى السنبلة فانه يدل على ان الابق تلك الساعة
يشق على طالبه اخذه فانه سريع السير [وا...] ولا يقيم فى مكان واحد.
67 وان كان الطالع او القمر فى الميزان فانه يدل على ان الابق تلك الساعة
سيظفر به ولكنه يعوك بعد ذلك الابق لما يرى من شدة غضب مولاه.
68 وان كان الطالع والقمر فى العقرب فانه يدل على ان الابق سيظفر به
عاجلا فى مكان تعبد فيه الالهة وربما رجع من قبل نفسه طائعا.
69 وان كان الطالع والقمر فى القوس فانه يدل على ان الابق تلك الساعة ان
لم يظفر به الى خمسة ايام فانه يموت ولا يقدر عليه ولا يعلم اين صار.

6 فتطن C || 11 post فابق C² add. او

70 وان كان الطالع والقمر فى الجدى فانه يدل على ان الابق تلك الساعة يتحول
71 من مكان الى مكان ولايقدر عليه الا بعد بطوء ومشقة. وان كان الطالع او
72 القمر فى الدلو فى العشر درج الاول دل على ان الابق تلك الساعة يظفر به. وان
كان الطالع والقمر فى الدرج الباقية من الدلو فان الابق تلك الساعة لايقدر
73 عليه ولايرجا الظفر به. وان كان الطالع اوالقمر فى الدرج الاولى من السمكة
74 فانه يدل على ان الابق تلك الساعة لايدرك. وان كان الطالع او القمر فى
الدرج الباقية من السمكة فان الابق تلك الساعة يظفر به.
75 وان كان القمر فى برج ذى جسدين فى النصف الاول فانه يدل على
76 ان الابق لم يكن ابق قبل ذلك وكان اول اباقه. ولكن ان كان القمر فى برج
ذى جسدين فى النصف الاخير فانه يدل على ان الابق قد ابق قبل مرته
وليس ذلك منه بمنكر.
77 وهذا باب غامض لانه لايقدر على الساعة التى يابق فيها الابق
فانظر فى ابتداء هذا الامر فى الساعة التى ينتهى الى مولى العبد خبر اباق
(77a) العبد او الامة [وانظر فى جميع هذه الاشياء الى اتصال القمر ايضا فانه
ان ابتدىء فى عمل وكان اول اتصال القمر بالسعود ثم بالنحوس فانه يدل
(77b) على ان ابتداء ذلك العمل صالح وعاقبته ردية. وان كان مخالفا لهذه
الصفة فعلى خلاف ذلك — يعنى انه اذا كان اول اتصال القمر بالنحوس
(77c) ثم بالسعود ان اول العمل ردى وعاقبته سعيدة. وان كان كوكب فى
الطالع فى العشر درج الاولى فانه يدل على ان العمل والشىء الذى يبتدىء
(77d) به فى تلك الساعة يكون رخيا. وان كان الكوكب فى الدرج الباقية من
الطالع فان يدل على ان الشىء الذى يبتدىء به فى تلك الساعة يدخل
(77e) فيه بطوء وعسر. وان كان المشترى فى الطالع واتصل القمر بزحل او
المريخ فان العمل الذى يبتدىء به تلك الساعة اوله سهلا يسيرا واخره f.59v C
(77f) نكدا رديا. وان كان <ما> ذكرت مخالفا لهذه الصفة فقل خلاف
78 ذلك.] وان كان القمر تحت شعاع الشمس فان الذى يابق تلك
(78) الساعة من سيده لايدرك، وان ادرك فبعد بطوء. [وكل ابتدىء عمل
79 اوشىء يكون فى تلك الساعة فانه ردى.] وان كان القمر مع نجم من f.65v C
النحوس فى درجة واحدة فى الطالع او فى غير ذلك من الامكنة فان
الذى يابق تلك الساعة لايظفر به وما سرق من متاع او هلك لا f.59v C finis
(79a) يقدر عليه. [وكل عمل اوشىء يبتدىء فيه تلك الساعة فلها.]
(79b) <..> اوركوب سفينة فى بحر فانه ردى ويدل على ان الذى
(79c) ركب السفينة يصيبه بلاء وهول. وان كان فى الاجتماع او فى الاستقبال
ونظرت النحوس الى النيرين من الاستقبال وكان عطارد مع النحوس

30 فلها om. f. 65v C

التى تنحس النيرين فانه يدل على ان من يركب تلك الساعة سفينة فى
80 بحر ان السفينة ستغرق وتهلك اهلها وما فيها.] <..> ومن ابق تلك
(80a) الساعة فانه يموت فى اباقه ذلك عاجلا. [فان الاجتماع والاستقبال يقتل
ويضر كل احد وكل عمل <و>سيما ان كان يصير ميلاده الاجتماع
(80b) والاستقبال. فان عطارد اذا كان مع النحوس زاد للنحوس قوة فيما
يكون من قبل النحوس من الاضرار والسوء.]

<لز> باب. معالجة الارواح.

1 اذا كان فى بيت انسان شىء نحو شيطان اوما تريد ان تخرج
منه او ترى فيه ايات ردية مفزعة اوجن وتراد ان تخرج ذلك منه
بالادوية وبالرقا او تطلب اليه فى ذلك او تعالج بعلاج من الدين او الطلب
او بحيلة اخرى لتطهر ذلك المكان والمنزل فلتبتداء فى ذلك اذا كان
2 الطالع والقمر فى الحمل او فى الثور او فى الجوزاء. واجتنب الابتداء فيه اذا
3 كان الطالع والقمر فى السرطان والاسد. وهو صالح اذا كان الطالع والقمر
4,5 فى السنبلة والميزان. ولاخير فيه اذا كانا فى العقرب. وهو فى القوس والجدى
6,7 صالح. وان كانا فى الدلو فلاخير فيه. وان كانا فى السمكة فهو صالح.
8 وافضل له واقوى ذلك اذا كان المشترى والزهرة مع القمر او فى الطالع.

<لح> باب. من اراد ان يستبقى او يشرب دواء المشى وسائر ما
يعالج مما يصح به من قىء او مشى.

1 وان اراد احد ان يستبقى من الشبع او السعوط وسائر ما يعالج
به مما يكون فى اعلاء الرأس يريد ان يضغطه فابتدىء فى ذلك اذا
كان القمر فى الحمل او فى الثور والقمر ناقص فان هذين البرجين
يعظمان ويسميان ناحية الصعود، وافضل ما يكون ذلك اذا نظرت
2 السعود الى القمر. وان اردت تبتدىء فى شرب دواء المشى اوشىء
يسهل به البطن او حقنة او شرب ما سوى ذلك من الادوية التى
تسهل فان افضل ما يكون الابتداء فيه اذا كان القمر فى الميزان او f.66 C
العقرب فان هذا المكان ضغطا ويسمى ناحية السفال، واجود ما
يكون اذا نظرت السعود الى القمر.

5 النحوس] للنحوس C ‖ 11 مفرعة sup. lin. scr. C ‖ 21 C add. in marg. يعنى المشى الاسهال.

<لط> باب. من اراد ان يقطع من جسده شياء بحديدة او مبضع او
يفصد عرق.

1 وان اردت ان تقطع عرقا او حجامة وما سوى ذلك مما يقطع من
الجسد بالحديد فلتتجنب ذلك اذا كان الطالع او القمر فى الثور والسنبلة
او الجدى او فى السمكة فانه لا خير فيه. ولتتجنب ذلك ايضا اذا هل
2 الهلال حتى تصاعد القمر من شعاع الشمس بثلثة عشر درجة. ولتتجنب
3 ذلك ايضا اذا كان القمر من الشمس فى الاستقبال ونقص فانه ردى.
4 واجتنب بهرام واتقه اشد الاتقاء ان لا يكون فى الطالع ولا مع القمر او
5 <لا> ينظر الى الطالع او الى القمر. وان نظر بهرام مع زحل الى الطالع او الى
القمر قطع لاحد من جسده شياء فى تلك الساعة فانه يدل على انه لا يكاد
6 ينجوا منه ذلك الانسان او يعاد عليه ذلك القطع عاجلا. وافضل ما
يكون اذا اردت علاج ذلك اذا كان القمر ناقصا من ضوءه ولا تكون
7 النحوس فى فشارش القمر وهو اذا كان خلف القمر. وليكن القمر والطالع
مع الزهرة او ينظر المشترى او الزهرة الى الطالع ويكون القمر فيها نقيا من
8 النحوس. واجتنب العلاج قطعا بحديدة او مبضع من العضو الذى
9 يكون عليه سلطان البرج الذى فيه القمر او الطالع تلك الساعة. وان كان
القمر فى برج منقلب او فى برج ذى جسدين فانه لا يصلح فيه ذلك
الابتداء الا ان يكون السعود مع القمر او ينظر اليه.

<م> باب. اذا كان فى العين عدوة او عليها غشاوة او شىء مما
يعالج بالحديد.

1 فلتبتدىء فى ذلك الساعة التى يكون القمر زائدا فى الحساب
وفى الضوء ويكون المشترى او الزهرة معه او ينظر الى القمر ولا ينظر
بهرام الى القمر وهو من بهرام نقى فان بهرام اضر ما يكون بالقمر اذا
كان القمر فى حسابه وضوءه زائدا.

f. 66v C

<ما> باب. الامراض كما قال قيطرنوس السدوالى. افمنه اخذت
هذا القول.

1 <قال>: من اراد ان يعلم حال المريض اول ما يمرض الى ما هو
صائر فلينظر الى الطالع والقمر <ور>ب الطالع ورب بيت القمر واتصال

7 ساعد C || 14 مسارس C || 21 عددة C

2 القمر بالنجم الذى يكون ودوازده بهرى القمر. فان كان رب القمر ورب
الطالع من السعود وتنظر الى الطالع والى القمر والى دوازده بهرى
القمر السعود واتصل القمر بالسعود فان المريض اذا مرض تلك الساعة
وكان ابتداء مرضه فانه يدل على بروء مرضه وشفاءه من ذلك المرض
3 سريعا باذن الله. ولكنه اذا وقع بالموقع الذى وصفت بهرام او زحل
4 فانه يدل على انه يطول به المرض. فان كان صاحب ذلك المرض بهرام
5 فانه يصيب مرض من حر. ومن قبل زحل يدل على مرض يطول بصاحبه
6 ويصيبه منه السل والبرد والورم. وان كان الاضرار من قبل زحل وبهرام
7 بالقمر ولم يضر بالطالع فانه يدل على ان ذلك المرض يضر بجسمه. وان
كانا اضرا بالطالع ولم يضر بالقمر فانه يدل على انه يضر بنفسه ويغلب
على عقله ويعمى عليه او شبه ذلك من الافات التى فى سببها يتلف
8 نفسه. وان كان نحس زحل وبهرام الطالع ولم ينظر اليهما السعود فان
المريض يهلك من مرضه ذلك ويكون شكوة ووجعه فى العضو الذى
9 سلط عليه البرج الذى فيه القمر والطالع. وان كان فى ذلك البرج
شىء من النحوس او فى نظيره فان ذلك الوجع والالم يشتد به.
10 وان اردت ان تعلم ينجوا من ذلك الداء ام لا فانظر فى ذلك من
11 نظر النجوم فانه سيعلم ذلك. وان اردت ان تعلم حال المريض متى
12 ينثقل ومتى يخف عنه فان الدليل على ذلك القمر. فان كان القمر اذا
كان فى ممره او مسيره اول ما ينتهى الى النحوس او ينظر اليه فان المريض
13 عند ذلك اثقل ما يكون واشد وجعا. وان <كان> القمر حيث
ينتهى الى موضع النحوس ونظرها اليه يكون فى حد النحوس فانه يدل
14 على ان المريض اشد ما يكون خالا عند ذلك. وان نجا المريض ما دام
القمر فى الموضع والحد من الموت فانه اذا انتهى الى السعود او نظرت
15 اليه يخف عليه وجعه وما نجد من الالم. فان كان القمر بعد سبعة
ايام ينتهى الى تربيعه الايسر وبعد تسعة ايام الى تثليثه الايسر وبعد
اربعة عشر يوما الى نظيره وبعد ثمانية عشر يوما الى تثليثه الايمن
وبعد احد وعشرين يوما الى تربيعه الايمن وبعد ثمانية وعشرين يوما
16 حيث يعلق مكانه الذى كان فيه. القمر اذا انتهى الى بعض هذه
الاماكن التى سميتها من هذه الايام الى هذه فانها ايام قد فضلت
17 فيها قضية المريض. فكلما انتهى القمر فى بعض هذه الايام الى بعض هذه f. 67 C
الاماكن وقارن او نظر اليه نحس فان المريض يشتد به الوجع وينثقل.
18 وان كان منتهى القمر فى هذه الايام فى هذه الاماكن ونظرت اليه
السعود او كانت معه فانه يخف عن المريض كثير مما نجده.

20 كان add. C^2 || 28 post فيه C add. وهو اذا كان فى تربيعه
الايمن فان sed lin. cancell.

19,20 وساسمى ايام فيها فضل قضية. وهى اذا سار القمر من موضعه الذى
كان فيه حيث كان اول ابتداء مرض المريض عشرو درج واربعين درجة فان
تلك الايام التى ينتهى فيها القمر فى مسيره الى عشرو درج واربعين درجة تكون
21 من الايام التى فضل فيها القضية. فان القمر اذا انتهى فى مسيره الى هاذين
الموضعين فوافق فى ذلك المكان السعود او نظرت اليه دل على انه ينجوا
22 من مرضه ويبراء منه باذن الله. وان كان فى ذلك المكان حيث انتهى اليه
القمر النحوس او نظرت فانه يدل على انه يزداد وجعا ويهلك من مرضه
23 ذلك. وان كان النحس الذى ينتهى اليه القمر بهرام وكان ابتداء ذلك
24 المرض نهارا فهو اشد لوجعه وافظع. وان كان ابتداء المرض ليلا [] وينتهى
القمر الى ذلك الموضع الى زحل دل على مثل ذلك من شدة المرض وانقطعه.
25 وان كان ابتدوء ذلك المرض فى ساعة يكون فيها الطالع او القمر فى برج
منقلب فانه يدل على انه ايسر على ذلك المرض وبالحرى ان يبراء منه
26 ولكنه ربما تكسر ايضا. وان كان ابتداء المرض فى ساعة النيران فيها تحت
الارض فانه يدل على ان ذلك المرض فظيع شديد ولكنه ليس يدل على الهلاك
27 والموت هذه الصفة وحدها. فانه ينبغى من هذه الصفة ان تنظر الى
نظر النحوس ومنتهى النيران الى السعود والنحوس فانه لجدر ان تعرف حال
المريض والى ما يصير امره.
28 وان كان فى تلك الايام التى تسمى ايام القضية منتهى القمر فى بعض
هذه الاماكن الى زحل فان المرض يزداد من قبل النافض والابردة والتمطى
29 وتمديد العصب. وان كان بهرام بهذه المنزلة دل على ان المريض يزداد
مرضا ويشتد به من حمى سخنة قوية حديدة ويكون ذلك المرض من
هيج حر وربما كان سيل دم ولا ينبغى ان يفرغ لخروج ذلك الدم وسيله
فانه ربما ينتفع به ونجد المريض من مرضه راحة.
30 فان مريض مريض وكان ابتداء مرضه حيث يكون القمر فى حسابه زائدا
وكان مع الشمس او مع بهرام فى برج واحد فانه يوم ينتهى القمر الى تربيعه
الايسر او نظيره فان ذلك اليوم يتخوف فيه على المريض الهلاك والموت.
31 ولكنه اذا كان القمر فى تربيعه ونظيره وكان فى الحساب زائدا ونظر اليه زحل
32 دل على شفائه وعافيته باذن الله. اوان كان القمر فى ذلك اليوم فى حسابه f. 67v C
ناقصا وكان مع زحل او نظر اليه فانه يكون ‹فى› غير هذه الصفة ولا ينتفع
33 بنظر زحل اليه القمر. وان كان مع الشمس وخرج من مقاسة الشمس
فان الذى مرض تلك الساعة او كان ابتداء مرضه فانه اذا انتهى
القمر الى ذلك البرج او الى نظير البرج الذى كان فيه القمر ونظرت
اليه السعود وانتهت اليه فانه يدل على شفائه يقينا فى ذلك اليوم

15 ينبغى] ينتهى C ‖ 19 المريض C

34 باذن الله تعالى. وان كان القمر بهذه الحال فانتهى الى النحوس او نظرت
اليه فانه يدل على ان موته وهلاكه يكون فى ذلك اليوم يقينا.
35,36 وانظر فى امر المريض من هذه الاوتاد الاربع. فان الطالع يدل على الطبيب
ووسط السماء يدل على المريض ونظير الطالع يدل على سبب مرضه من اى
37 شىء يكون ووتد الاباء يدل على شفائه ودوائه باذن الله. وان كان المريض
اول ما يمرض وكانت النحوس فى الطالع تلك الساعة فانه يدل على ان الطبيب
لا ينفع بشىء من دوائه وتعبه وعلاجه، وذلك لان كل شىء من قبل الطبيب
38 يصير ضررا. وان كان فى الطالع تلك الساعة السعود فانه يدل على ان الطبيب
39 ينتفع به وانه يكون لطيفا بذلك العلاج. وان كان سعد فى وسط السماء فانه
40 يدل على ان ذلك المريض سيداوا بدواء ينتفع به باذن الله تعالى. وان كان
فى نظير الطالع سعدا فانه يدل على ان ذلك المريض يبراء من عز دواء يشبه
41 ولا شىء يعالجه وليس بالمرض الذى يتخوف منه وعلاجه يسير. وان رأيت
فى الطالع نحسا [ا]و فى النظير سعدا فانه يدل على ان الطبيب الذى ابتداء فى
معالجة المرض وان كان رفيقا عالما فانه لا ينتفع برفقه وعلاجه ويصير ذكر
ذلك وحمده لغير ذلك الطبيب.
42 وان اردت ان تعلم حال المريض وموته وكان ممن يعرف ميلاده
43 فانظر الى القمر اذا مر فى مسيره فى البرج الذى كان فى ميلاده فيه زحل. فان
كان حين مرض زحل ايضا مع القمر فى ممره او نظر اليه فان ذلك مرض
44 شديد يخاف عليه منه. وان كان القمر فى ممره على ذلك البرج الذى كان
فيه بهرام فى مولده وكان بهرام معه او نظر اليه فان ذلك المريض يكون
45 من هيج حر شديد يتخوف عليه منه. وان كان القمر فى ممره ومسيره فى
ذلك البرج الذى كان فيه زحل وبهرام فى مولده وكان مع القمر احدهما
ونظر الاخر اليه فانه يدل على انه سيشتد به مرضه وينثقل ويتخوف عليه منه.
46 وان كان القمر فى ممره فى ذلك البرج الذى كانت فيه النحوس فى ميلاده
فانتهى الى نجم سعد فى مسيره وانتهى به الى ذلك البرج او نظر اليه فانه
يدل على ان ذلك المرض سيتطاول به ويشتد عليه ولكنه ينجوا منه باذن الله. f. 68 C
47 وكل مريض يعرف ميلاده ممن ولد فى سبعة اشهر او فى تسعة اشهر.
48 فاحسب له من يوم ولد الى اليوم الذى مرض فيه وكل ابتداء مرضه ثم
القى من جميع ذلك الحساب ان كان مولده لتسعة اشهر تسعة تسعة ولمن
49 كان مولده سبعة اشهر سبعة سبعة. فان لم يكن من الحساب الذى القيت
له تسعة تسعة ولا لمن القيت سبعة سبعة فانه يدل على ان ذلك المريض
50 قد استوفا ايامه وانقضت سنوه وهو ميت. وان سنى اهل مصر ثلثمائة
51 وخمسة وستون يوما اذا القيت منها سبعة سبعة بقى واحد. فاحسب
لمن كان مولده لسبعة اشهر فلكل سنة مضت من عمره الى يوم مرض

6 السعود lin. cancell. et النحوس sup. lin. scr. C

يوما واحداً. وان كان مولده لتسعة اشهر فلكل سنة مضت من عمره خمسة
52 ايام. وخذ ما مضى من الايام سوى السنين ثم اجمع ذلك جميعا فانه ايسر
53 عليك من ان تصير ما مضى من السنين كلها اياما. ثم انظر فى اى برج كان موضع
الشمس والقمر فى مولده فاحسب البروج التى بين الشمس والقمر والبرج الذى
54, 55 فيه الشمس والقمر ايضا. وانظر كم يبلغ ذلك فاحفظ عدتها. ثم القى بعدد
تلك البروج التى بين الشمس والقمر من الايام التى مضت من عمره الى اليوم الذى
56 مرض فيه. فان لم يبق من عدة تلك الايام شىء فانه يدل على ان ذلك المرض
مرض شديد لا يرجا ان يبراء او ينجوا منه.
57 وان كان القمر فى عمره فى البرج السادس من الطالع (فان ذلك المكان يسمى
بيت المرض) او انتهى القمر فى عمره الى [البرج الذى انتهى فيه الى] البرج الثامن
من الطالع او الى البرج الذى كان فى ميلاده بيت الاباء او الى البرج الذى كان فى
الميلاد فيه القمر اصاب ذلك المولود مرض حين يكون القمر فى بعض هذه
58 الاماكن فانه يدل على ان ذلك المرض ليس بهين يسير ولكنه شديد فظيع. وان
كان نظر القمر فى ذلك العمر فى تلك الاماكن الى السعود فانه يدل على ان ذلك
59 المرض ستحلل عنه وينجوا منه باذن الله. ولكنه اذا كانت النحوس تنظر اليه
60 على هذه الحال فانه يدل على انه مرض يتخوف عليه منه. واشد ما يكون مرضا
اذا كان ابتداء المرض فى ساعة (يكون فيها) القمر فى البرج الذى كان فى اصل
61 مولده النجم القتال. والنجم القتال الذى كان فى بدو الميلاد صاحب مثلثة
وتد الاباء الاول لان رب مثلثة بيت الاباء الاول يدل على الموت والثانى على
62, 63 الامراض والسقم. ومن ارباب المثلثة ما تسمى منها دوشيسه. والدوشيسه منها
ما اذا كان الابتداء نهارا وكان ارباب المثلثة نجما نهاريا واذا كان الابتداء ليلا
64 وكان ارباب المثلثة نجما ليليا. فان ارباب مثلثة بيت الاباء اما لم يكن منها f.68v C
65 دوشيسه فهو يدل على الامراض والزمانة. وافظع ما يكون ذلك اذا (كان) بحد
نحس النحوس والنجم القتال مع القمر او ينظر الى القمر.
66 وانظر فى امر المرض كيف (مواضع) الشمس والقمر فى بدو ميلاده
67 وحين كان ابتداء مرضه. فان وجدت القمر قد سبق الشمس الى تربيعه
الايسر من حيث كان موضعه فى ميلاده او انتهى الى نحو الشمس عند
ابتداء مرضه فانه يدل على ان ذلك المرض سيتحلل عنه ويبراء منه عاجلا.
68 ولكنه ان لم ينتهى الى نحو الشمس قبل ان ينتهى الى تربيعه الايسر فان ذلك
دليل على ان ذلك المرض سيطول به ولا يتحلل عنه الا بعد مشقة وتأخير.

12 القمر²] المرض C || 17 فيه يكون sup. lin. scr. C² | اول C || 20 المثلثات] الح C | والدوسيسه] دوسيسه C || 21 المثلثات] ح || 22 المثلثات] المثلثات C | مثلثات C || 23 ذوسيسه C || 28 ينتهى¹] ينته C

⟨مب⟩ باب. الوصية.

1 اذا اراد انسان ان يوصى فليبتديه فى ذلك اذا كان الطالع والقمر
2 فى برج منقلب فانه يدل على ان الوصية والموصى سيغير. وليوصى اذا
كان القمر زائدا ناقصا فى الحساب وزائدا فى الضوء ويكون مسيره من
وسط خط البرجة متصعدا نحو الاباعير ويتصل بنجم فى اقامته وليس تحت
3 الشعاع. فانه ان كان ذلك النجم تحت الشعاع دل على موت عاجل، ولكنه
اذا كان النجم الذى هو تحت الشعاع لم يكن فى ذلك البرج ولكنه فى برج
4 اخر فخرج من تحت الشعاع فانه لا يدل على الموت العاجل. ولتجتنب ان
توصى فى الساعة التى يكون فيها بهرام مع القمر او فى الطالع فانه ان اوصى
تلك الساعة دل على ان الوصية لا تغير وسيموت المريض من مرضه ذلك
ولا تنفذ الوصية بعد موته ويرد عليه فى وصيته ويكتب بالوصية من
5 بعده او يسرق الوصية. ولا توصى لاحد اذا كان بهرام مع القمر او فى الطالع
6 او فى تربيع الطالع او فى نظيره او ينظر الى القمر او الى الطالع. وان لم يكن
بهرام فى ذلك الموضع ولكنه زحل فيكون مع القمر او مع الطالع فانه يدل
على ان فى اجل الذى يوصى تأخير وتمضى الوصية من بعد ولا يرد فى
7 حياته ولا بعد موته. فان لم يكن زحل فى ذلك الموضع ولكنها الزهرة او
المشترى فيكونان مع القمر او فى الطالع فان صاحب الوصية قد بقى بعض
عمره وسيغير الوصية.

⟨مج⟩ باب. فى بيان فاسيس القمر ورأس التنين وذنبه وهو يدل على
البيع والشرى والرخص والغلاء.

1 ويسمى الرأس المرتفع وذنبه الهابط والبروج التى سميها علماء
النجوم المغطاة فانها من الاسد الى الجدى وهى ناحية الهبوط ومن
2 الدلو الى السرطان ناحية الصعود. فانظر فان كان القمر فى ناحية الصعود f.69 C
زائدا فى الحساب فان الذى يشترا عند ذلك يشترا بغلاء وزيادة على
3 ثمنه الذى يساوى. وان كان القمر فى ناحية الهبوط وهو ناقص فى
الحساب فان الذى يشترى عند ذلك يشترى برخص واقل من ثمنه
4, 5 الذى يساوى. وانظر فى فاسيس القمر. وفاسيسه اذا خرج من تحت
شعاع الشمس الى ان يبلغ تربيع الشمس الايسر فانه ينتفع بذلك من يكون
نيته فى الشرى والبيع الصدق والوفاء فان من اشترى عند ذلك سلعة
6 اشتراها بالذى تسوى ليس فيها رخص ولا غلاء. اذا سار القمر من تربيع

8 البروج C || 13 توصين C

الشمس الايسر الى ان يبلغ الاستقبال للشمس فانه ينتفع بذلك البيع
7 والمبتدىء فى المخصومة. وان سار من استقبال الشمس الى ان يبلغ
8 تربيع الشمس الايمن فانه ينتفع بذلك المشترى والمطلوب بالحق. واذا
سار القمر من تربيع الشمس الايمن حتى ينتهى الى موضع الشمس فانه
ينتفع بذلك اهل النية فى الحق والعدل.

كمل كتاب دريوس الخامس وبتمامه تم جميع الكتاب. والحمد الله حق حمده وصلواته على عباده الذين اصطفى وانبيائه ورسله اجمعين.

قوبل على نسخة الاصل اولا باولا وصحح بحسب الطاقة والاجتهاد وبالله التوفيق.

TRANSLATIO ANGLICA

The first book of Dorotheus from the stars on the judgments concerning nativities: on the upbringing and condition [of the native] p. 3

In the name of God, the merciful and compassionate. May the lord I pr.
be rich in compassion towards you.

This is the first book of Dorotheus the Egyptian, on the judgments 1
concerning nativities. He chose it and selected it and picked it from 2
the books which were before him, and he wrote it for his son Hermes.
He said to his son at the time of his testament: I shall relate to you, 3
oh my son, and I shall explain to you so that you may depend on and
be confident in your heart about what I shall show you of my work
and words according to the stars which indicate for men what will
pertain to them from the time of a native's birth till his leaving the
world, if God wills. I have traveled, oh my son, in many cities, and I 4
have seen the wondrous things which are in Egypt and in Babylon,
which is in the direction of the Euphrates. I collected the best of their 5
sayings from the first [authorities] who were before me like the bees
which gather [honey] from the trees and all kinds of plants; for from
it there is the honey of medicine.

A chapter. The knowledge of the seven in longitude and latitude, I 1
and the triplicities of the signs and their lords.

Always, my son, before everything [else] understand the seven 1
[planets] in longitude and latitude, divide the four cardines by their
degrees, and know with this the triplicities of the signs. As for the 2
triplicities: Aries, Leo, and Sagittarius are a triplicity; Taurus, Virgo,
and Capricorn are a triplicity; Gemini, Libra, and Aquarius are a
triplicity; and Cancer, Scorpio, and Pisces are a triplicity. Know the 3
lords of the triplicities of the signs: the lords of the triplicity of Aries
by day are the Sun, then Jupiter, then Saturn, by night Jupiter, | then p. 4
the Sun, then Saturn; the lords of the triplicity of Taurus by day are
Venus, then the Moon, then Mars, by night the Moon, then Venus,

13 BT Dorotheus

then Mars, and in Virgo is also a share for Mercury; the lords of the triplicity of Gemini by day are Saturn, then Mercury, then Jupiter, by night Mercury, then Saturn, then Jupiter; the lords of the triplicity of Cancer by day are Venus, then Mars, then the Moon, by night Mars,
4 then Venus, then the Moon. I tell you that everything which is decided or indicated is from the lords of the triplicities, and as for everything of afflictions and distress which reaches the people of the world and the totality of men, the lords of the triplicities decide it, in an eclipse of the Sun or Moon in which they indicate the things which happen
5 and for how long it will be and of what kind it will be. If the Sun is eclipsed, its eclipse is for two hours and each hour is a year; as for what an eclipse of the Moon indicates when its eclipse is for two hours,
6 each hour is a month. If the Sun is eclipsed in Aries, I say that this distress and affliction is among sheep; if it is in Sagittarius, I say it is among work-horses and horses; if it is in Leo, I say it is among lions; and similarly is it said in all the sorts of signs.

7 I know, oh my son, to which of the seven [planets] each sign belongs, and I understand the signs crooked in rising and straight in
8 rising. Know the houses of the planets: Cancer is the house of the Moon, Leo the house of the Sun, Capricorn and Aquarius the houses of Saturn, Sagittarius and Pisces the houses of Jupiter, Aries and Scorpio the houses of Mars, Taurus and Libra the houses of Venus, and
9 Gemini and Virgo the houses of Mercury. Saturn rejoices arriving at Aquarius, Jupiter in Sagittarius, Mars in Scorpio, Venus in Taurus, and Mercury in Virgo.

I 2 A chapter. The exaltation of the planets.

1 p. 5 The ascent of the Sun, which is its exaltation, is in nineteen | degrees of Aries, of the Moon in three degrees of Taurus, of Saturn in twenty-one degrees of Libra, of Jupiter in fifteen degrees of Cancer, of Mars in twenty-eight degrees of Capricorn, of Venus in twenty-seven
2 degrees of Pisces, and of Mercury in fifteen degrees of Virgo. The descent of each one of them is opposite to its ascent.

I 3 A chapter. Judgment about the case of the native or his difficulty to his mother.

1 If a woman gives birth, if the native is a male and you find the Sun and the Moon and the ascendent in male signs, then the native of his

birth escapes what frightens him, and trouble does not strike his mother nor does misfortune. If the native is female and you find the 2
Sun and the Moon in female signs and the ascendent also a female sign, [it happens] similarly; and so speak about the goodness of her giving birth and of her deliverance. But if it is contrary to what I say it 3
indicates misery and death, then especially when you find Saturn, [who is] difficult [and] slow, in a cardine [which is] a female sign because it is more intense for its power with respect to evil and misfortune of birth. If you find Mars in a cardine, and especially in a female 4
sign, say that the woman will give birth heedless of what is happening, and giving birth will not be unbearable for her because Mars begins to cut, and sometimes [the time] comes upon her in the bath or on the road or like this. Look concerning the signs [which are] straight in 5
rising and [which are] crooked. If you find the Moon in [those] crooked 6
in rising and in the aspect of the malefics, there is no good for the woman who is wretched in this indication. If you find both malefic [pla- 7
nets] in signs [which are] crooked in rising and the Moon in a cardine aspecting them, it indicates injury and misfortune [for] the woman. Similarly, if you find the malefic [planets], both of them, in a cardine 8
and the two luminaries, which are the Sun and the Moon, not aspecting the ascendent, this is an indication of evil [for] the woman.

| A chapter. Judgment concerning the matter of the upbringing of the native. I 4 p. 6

Now I will tell you the matter of the upbringing. Take care that 1, 2
you are not afraid nor interrupt your expectation from the native because you find a malefic for him in a cardine because you desire that the first, second, and third lords of the triplicity of the ascendent aspect. If you find one of them in its term and a cardine or in what is 3
equivalent to this from among the places in which they are strong, then this increases his life, if God wishes, and strengthens him. If the 4
three of them are together in strong places, it is best. If two of them 5
are in a strong place, then the strength in their indication is complete, and this is better if the first of them is in a good place. If they are 6
together in one strong place from quartile or trine and one of them aspects the other, this indication is best. If they also aspect one of the 7
two luminaries, this is stronger for them.

8 If you find Saturn or Mars or both of them in the ascendent and the
lords of the triplicity of the ascendent in places in which they are
strengthened and not under the rays of the Sun but coming out in
9 their light, decree for him upbringing. But if you find the lord of the
triplicity of the ascendent in a sign of misfortune, either the sixth or
10 the third, make use of the lord of the triplicity of the lot of fortune. If
you find it aspecting the lot of fortune or in a good place and aspecting
11 the Sun by day or the Moon by night, it is good. If you find Jupiter in
the ascendent or in the triplicity of the ascendent or in what follows
12 the cardine of the ascendent, then he will be brought up. If you find
the Moon and Mercury together in the ascendent and Jupiter in the
cardine of the earth, it indicates life, if God – He is exalted! – wishes.
13 If you find Saturn and Mercury and Jupiter by day in the cardines,
14 they indicate the goodness of the upbringing. If you find Saturn by
day in a cardine and in his own triplicity, he will be brought up, if
God wishes.

I 5 p. 7 A chapter. On the superiority of the places.

1 Keep what I tell you of the places and the superiority of one of them
2 over another in power. So the best of the places is the ascendent, then
the midheaven, then what follows the midheaven, which is the ele-
venth from the ascendent, then the opposite to this eleventh place
from the ascendent, which is the fifth from the ascendent which is
called the house of the child, then the opposite to the ascendent,
which is the sign of marriage, then the cardine of the earth, then the
3 ninth place from the ascendent. Thus these are seven places which are
preferred to the places which are not recognized as good: the third
from the ascendent because it is said that it is the place of the joy of
the Moon, and the second from the ascendent, then the eighth from
4 the ascendent, which is the sign of death. Of these places which I told
5 you, the first is the strongest. There remain equal to this two places
which are the worst of the worst, and they are the sixth and the twelfth.

I 6 A chapter. The power of the seven planets.

1, 2 Now I will tell you the power of the seven planets. Each planet is
benefic when it is in its house or in its triplicity or its exaltation so
3 that what it indicates of good is strong, increasing. A malefic also,
4 if it is in its own place, its evil becomes lighter and decreases. Say how

Saturn harms one who is born by day and Mars one who is born at
night – then especially if Mars is in a feminine sign and Saturn in a
masculine sign. They are better if they are in one of their dignities. 5
The planets, if they are under the rays of the Sun towards the west, 6
their power disappears and they have no power. If it is retrograde in 7
motion, there is difficulty [and] misfortune in the natives and others.

A chapter. The upbringing of natives, and for whom there will be I 7 p. 8
an upbringing or for whom an upbringing will not be known.

Now I will tell you the matter of natives, and for whom there will be 1
a good upbringing and for whom an upbringing will not be known.
This is known from what I wrote for you without trouble and without 2
pain. Look concerning this at the seven places [about] which I inform- 3
ed you that they are the strongest of them – the four cardines, the
triplicity of the ascendent, and the eleventh place. If the nativity is 4
diurnal and you find diurnal planets in one of these places, he will be
brought up. If the nativity is nocturnal and nocturnal planets are in 5
one of these places, it indicates similarly concerning the matter of
upbringing. If a benefic is in one of these places, it is beneficial. If you 6,7
find a planet [such that there are] fifteen degrees between it and the
ascendent, then, even if it is in the second sign from the ascendent,
reckon its power as if it were in the ascendent. But if it goes beyond 8
this, it has no strength in the ascendent and it is an indication of those
who will have no upbringing. If you find the lord of the triplicity of the 9
ascendent eclipsed under the rays of the Sun or in a bad place, this
indicates a diminution of life, and especially if with this first lord of the
triplicity of the ascendent is also the second. There is no good for the 10
native in the matter of his upbringing if Saturn and Mars strike the
Moon, then especially when the Moon is in a cardine and one of the
two malefics aspects it from opposition and the degrees of the ascen-
dent from the degree. This is the indication of ruin, and retain this. 11
If the Moon is in the seventh place from the ascendent free from the 12
benefics and a malefic is in one of the cardines, then the women give
birth to what has no escape from ruin. Similarly if the Moon is in the 13
cardine of the earth and Saturn and Mars aspect from opposition or
are with it, this is a corrupting indication for the upbringing. If the 14
Moon is as I told you and is in its own triplicity and the benefics
aspect the malefics from trine, he is not ruined but he is brought up in

another house than his parents' because he is expelled and is brought
up in the house of strangers, and sometimes he will be a slave and will
be employed and will be miserable.
15 p. 9 | I will tell you which of them and to whom it happens concerning
16 slavery and that they are cast out. But however it is, if you find the
Moon between the two malefics [and] one of the malefics casts its rays
17 upon it, then the livelihood of the native is little. If the Moon with
this is decreasing in its light, it indicates fate and shortness of life.
18 If you find a benefic with this it indicates his escape from what I told
19 you, but if it is a malefic ruin. If you find the Moon with a malefic in
a cardine or what follows a cardine and benefics aspect it, the native
20 will be brought up but his parents [will cast him out]. If you want to
know which of them will desire this, if you find the Sun aspecting the
malefics say that his father favors his expulsion and believes in him
21 a belief of misfortune. If you find the Moon injured, his mother fa-
22 vors and desires this. If you find the Moon and the Sun both injured,
23 he departs from his house learning from his parents who they are. If
you find Mars by day in a cardine or in what follows a cardine in oppo-
sition to the Moon, and the Moon in another than its own house and
not its place, or aspecting the Sun similarly, the native is cast out
24 while he is young. Similarly say thus if you find Saturn in a nocturnal
nativity aspecting the Sun and the Moon.
25 If you find one of the two malefics in the ascendent and the other
opposite to it and the Moon in the midheaven or in the seventh sign,
26 the native has no upbringing. If you find the Moon in a term of the
malefics and a malefic in a cardine and the Moon not aspected by the
27 benefics, there is calamity for him. It does not stop unless they aspect
the lord of the triplicity of the Sun in a diurnal nativity and the lord
of the triplicity of the Moon in a nocturnal nativity because these two
indicate upbringing and other than that because a benefic, if it aspects
28 a malefic, removes its evil. If we do not find for the native one bene-
fic in a cardine and not [in] the sign of fortune and not in the triplicity
of the ascendent and the malefics aspect the Sun and the Moon and
the conjunction and the fullness [of the Moon], all of this is an evil
indication, and this is also a misfortune if it [the Moon] is injured, and
worse if the Moon and Venus are both injured as Venus and the Moon
29 indicate the matter of his mother. If it is thus, it indicates injury to his
p. 10 condition and injury | to the condition of his mother unless we find a

benefic aspecting the ascendent and the Moon as the ascendent indi-
cates the native and the Moon and Venus his mother.

A chapter. Knowledge of the masculine and feminine "hours" of the I 8
nativity.

Know the masculine and feminine "hours" as, if the Moon is in a 1
masculine dodecatemorion, he [the native] is masculine. If the Sun 2
and the ascendent and the Moon are in masculine signs, then, even if
the "hour" of the nativity is double [i. e., even], males are born in it.
If the Sun is in the ascendent in a masculine sign and the "hour" is 3
double, males are born in it. If the ascendent is a two-bodied sign and 4
is masculine and a masculine planet is in it, then, even if the "hour" of
the nativity is double, males are born in it. If you find a masculine 5
planet in the ascendent and another masculine [planet] in the seventh
sign and the "hour" is double, males are born in it. If the Moon is in 6
a masculine sign and the Sun also is in a masculine sign and the ascen-
dent is what it is and the lord of the ascendent is Jupiter, similarly
males are born. Count the dodecatemoria according to this manner: in 7
a masculine sign two and a half "days" [i. e., degrees] masculine and
two and a half "days" feminine, and in a feminine sign: two and a
half "days" feminine and two and a half "days" masculine.

A chapter. The matter of bringing up again. I 9

Look concerning the matters of bringing up at the lot of fortune and 1
the lot of the demon. If you find the Moon with one of them or aspecting 2
them in trine, this is a good indication in the matter of bringing up,
and this is an indicator of the beauty of his face and the perfection of
his limbs and the sprouting of his teeth without discomfort. If the 3
Moon is free from these two, say the contrary to what I said.

| A chapter. Knowledge of what indicates whether the native and his I 10 p. 11
mother are slaves or free.

If you want to know whether the native is a slave or free, look first 1
thing at the Moon. If you find the Moon in the twelfth or in the sixth 2
[place] and the lord of the triplicity of this sign is not in a good place,
then the native is a slave. If you find with this the first lord of the 3
triplicity of the Moon or its participant by night and the first and the

second lords of the triplicity of the Sun by day in a good place, this
indicates that the native is born from free [parents] but according to
4 this his parents are poor. If you find the Moon in the degrees of the
end of the sign, his mother is bad in descent unless Jupiter is with it.
5,6 If a sign other than his sign is bad, the misery is removed. If you find
Venus with the Moon in its [Venus'] house, it indicates the disappear-
7 ance of the evil. If you find a malefic in his cardine and you find Mars
by day or Saturn by night aspecting the Sun or the Moon without the
aspect of Jupiter, the reputation of the free will leave the native and
8 he will be a servant. It is worse than this if the Moon is in a feminine
9 sign, and [even] worse than this if Venus is injured. Look: if you find
the Sun and Saturn in the sixth or twelfth or eighth or fourth [place],
10 judge for his father misfortune in his condition. If you find the Sun
and the Moon in term[s] of the benefics and [in] the aspect of the lords
of their houses, judge goodness in the condition of his parents, and
11 length of their survival and goodness of their house. It is better than
this if the Sun or the Moon is lord of the lot of fortune or is in a cardine.
12 But if you find the Moon in a cardine or in what follows a cardine
[and] supervising it one of the malefics, it will strike him even if he is
13 free. His descent is destroyed if [one] malefic is with the Moon and
14 the other supervises it. Similarly, if you find the Moon when the na-
tivity is nocturnal in the seventh or fourth sign in the aspect of the
malefics, judge for him destitution and slavery and difficulty in liveli-
15 hood. If you find the lot of fortune in the sixth or twelfth | [place], p. 12
16 this is an indicator of service. If you find the lord of the lot of fortune
in the sixth or twelfth [place and] not in its term, it indicates [some-
17 thing] similar to this. If you find the Moon when the nativity is
nocturnal in a masculine sign while the ascendent is feminine, or the
Sun in a diurnal nativity is in a feminine sign while the ascendent is
18 masculine, the native is like a slave. You want to look at the term[s]
of the Sun and the Moon and the ascendent, so that it is known whe-
ther the lord of the term is masculine or feminine (the feminine pla-
nets are Saturn, Venus, and the Moon, the masculine ones the Sun,
19 Jupiter, and Mars). If you find the Moon with the malefics free from
20 the benefics, it indicates slavery. If you find a malefic in a cardine or
Mars is aspecting the Moon while the Moon is coming into conjunction
21 with Saturn or the reverse, it indicates that the native is a slave. If
you find the Moon at the end of a sign and in the aspect of Saturn or

Mars, it indicates that the native sometimes is cast out [aborted] and
sometimes [his] birth is hard. If Jupiter or Venus aspect the Moon 22
with this, he is born [but] then he grows up in the house of strangers.
If you find the lord of the triplicity of the ascendent cadent and you 23
find the Moon [with] a malefic opposing it and the Sun in an evil
place, the native's parents are slaves.

I command you, concerning the one who is born in a conjunction, 24
to see that you observe the degree of the conjunction so that it is
known which is the lord of the triplicity of this sign, and [concerning]
one whose nativity occurs in the fullness [of the Moon] so that there
is known the lord of the triplicity of the sign in which the fullness
occurred. You look at these two signs [and] which [planet] aspects 25
them. If you find the first lord of the triplicity in an evil place and 26
the second in a good place, these will release him from slavery to
manumission. If you find the first lord of the triplicity in a good place 27
and the second in an evil place, say that he is free in the beginning of
his age and at the end of his life poverty and contempt and service
will come to him. The evil places are the sixth, the twelfth, the eighth, 28
and the third except that the Moon rejoices at its arrival in the third.
If you find the first and second lords of the triplicities of the con- 29
junction and the fullness [of the Moon] in an evil place, the one who is
born in this does not cease being a slave or a servant from the be-
ginning of his life till the end of his life. | If both of them are in a 30 p. 13
good place, he is free from the beginning of his life till the end of his
life. If you find a malefic in the sign of the conjunction or of the full- 31
ness [of the Moon] and you find another malefic aspecting it, he will
experience his fate and evil will overcome him. If you find the lord of 32
the term of that degree in which the conjunction or the fullness [of the
Moon] is in an evil place or in the seventh sign or the fourth from the
ascendent, it indicates slavery and poverty. But if a benefic planet 33
is aspecting it and the lord of this term is in a good place when the
conjunction or fullness [of the Moon] is in an evil place and [in] the
aspect of the malefics, then the father of the native is of noble birth
and his mother is bad in her lineage.

If you find Jupiter in the nativity of a slave in a cardine in any sign 34
except Capricorn, [whether] you find it with malefics or with benefics,
it indicates his manumission and escape from slavery. If Jupiter 35
aspects the Moon from wherever it aspects or is uninjured, the pains

36 of slavery are completely loosened for him. If in the birth of a slave
Venus is in a cardine without the aspect of the malefics, this is an
37 indicator of manumission. If you find Venus also with the Moon in the
38 seventh [place], it informs [you] about his escape from slavery. If
you find the Sun and Mercury and the Moon in cardines or you find
the Sun and the Moon in one [and the same] triplicity, they indicate
39 manumission. If you find the Moon in Taurus or in Cancer when they
are cardines, without the aspect of the malefics or in the aspect of the
40 malefics and the benefics together, he is freed from slavery. He who is
born when Jupiter is with the lot of fortune or in quartile from it, the
41 misery of slavery will depart from him. But if Jupiter aspects the lot
of fortune and they are both in evil places, this indicates that he will
be manumitted but he will not escape from servitude which is like
42 slavery. He who is born while Jupiter is in the eighth sign from the
43 ascendent or the second, as for him it indicates what is like slavery. If
it is in the sixth or twelfth, it is more evil and worse.

I 11
p. 14 | A chapter. The knowledge of how many will own the native if he is
a slave.

1 If you wish to know how many will own the native if he is a slave,
look in the day-time from the Sun to the lord of the triplicity of the
lot of fortune, then [at] whatever of the planets is between these two,
2 and count these planets as rulers. If the nativity is nocturnal, [look]
from the Moon to the lot of fortune, then [at] whatever of the planets
3 is between these two, and then the number of these is ruling. Look,
and if you find the Moon above the earth, then you count what is
between the sign of slaves, which is the sixth place, to the twelfth
place, and then whatever of the planets is between these two, that is
4 the ruling number. If the Moon is under the earth, then mark off from
5 the twelfth sign to the sixth [and proceed] as I told you. Whatever
6 planet you find in a sign having two bodies, double it. If you wish
to know how many will own his father, then mark off from the Sun
to the lord of its [the Sun's] triplicity, and whatever of the planets is
7 between these two, that is the number which will own him. Mark
off from the Moon to the lord of the triplicity of the Moon for his
mother.

A chapter. Consideration concerning the upbringing of the native, I 12
his condition, and his livelihood.

It is necessary also to look at the sign which the Moon enters on the 1
third day from the birth of the native as you will know this from the
place [of the Moon] and the lord of [its] exaltation and which [planet]
is associated with it and from its lord and from [the planet] aspecting
it. It indicates the native because, if benefics aspect this sign, it indi- 2
cates first thing the goodness of [his] upbringing and [his] good for-
tune. If it is evil and malefics aspect it, it indicates his misery. Look 3,4
also at the lord of the house of the Moon on the third day, and mark it
off, but if you find it in a good place shining in its light or benefics
aspecting it, then the native is middling in condition and livelihood,
and he is in this neither happy nor destitute. If it is different, then this 5
is misery. If you find the dodecatemorion of the Moon with malefics 6
or they aspect it, then this is an indication of misfortune for the native.
If you find the Moon void of all the planets, [and] none of them aspects 7
it, and none is in the ascendent | or aspecting the ascendent, then this p. 15
native is void of good in livelihood, possesses pain and hardship in the
pursuit of what he needs. If you find the Moon increasing and Mars 8
aspecting it from opposition or quartile or [Mars] is with it, or [if] it
[the Moon] is decreasing and Saturn is aspecting it, then there is no
good for him in [his] livelihood. If the Moon is increasing in the di- 9
rection of North, he attains good at the end of his life, and if it is
cutting from the direction of the South to the direction of the North
and is ascending, then he attains good at the beginning of his life and
at its end. Know that the Moon is best of all if it is increasing, rising in 10
the sphere of heaven toward the North. This is an indication of pros- 11
perity and manly virtue for the native.
Look at the tenth place from the Moon; if you find a benefic in it, 12
it indicates splendor and good for the native, but if a malefic is there,
a diminution of this and injury. If the Moon is injured and Saturn is in 13
the tenth from it, it indicates misery and misfortune. If the malefic is 14
in other than its house and its place is not on this side, this is an indi-
cation of great harm, but if a benefic is in the tenth from the Moon in
its own place, then this native attains wealth and gains in right and
honesty.
If you wish to consider the parents of the native, look for his father 1

from the Sun and the lord of its triplicity because from these planet[s]
are known the lineage of his father and his livelihood [respectively].
16 If you find the lord of the triplicity, [whether] benefic or malefic, in a
good place, and the Sun also strong in its place, then this is an indi-
17 cator of wealth and praise and fame for his father. If the Sun is in the
terms of the benefics, then it is better, and it indicates with this that
18 the native will inherit this from his father. But if you find with the lord
of the triplicity a malefic, it indicates a decrease in the property of
19 his father and injuries and calamity. If you find the Sun and the lord
of its triplicity in bad place[s], then this indicates that his father is not
20 noble and poverty and necessity have overtaken him. If you find the
Sun in a good place and the lord of its triplicity cadent, then this indi-
cates that his father is noble, but he will not keep his property and
21 his honor because the Sun's indication is thus. If you find with this
the Sun in the terms of malefics, say that his father has no splendor
22 because [this is] an indication of service for him. If with this the male-
p. 16 23 fic aspects the Sun, you | will find illness, putrefaction in his father. If
with this you find the Sun in a bad place and the lord of its triplicity
in a good place, then say that the father of this native increases the
good, and they are elevated afterwards over those whom they meet of
24 equal position. If you find the first lord of the triplicity of the Sun in a
strong place and the second is in a bad place, then his father at the
beginning of his birth attains goodness of condition, but this does not
persist till the end, and if it is the opposite, then reverse it.

25 Look concerning the matter of his mother from the Moon and, in
lineage, from its place and its term and its right side and its left side
and from its place in the South and its position relative to the ascend-
ing node and the descending node because, if you find it descending
toward the South or in an eclipse or in [its] dejection or in the terms of
the malefics, then all of this is bad for his mother, then especially if
26 the malefics aspect it. If you find the Moon in the term[s] of the bene-
fics descending toward the South or in a constellation with what I
told you of its malefic or its dejection, then his mother is noble, but
27 ignominy and disdain and humiliation have struck her. If you find
the Moon in the cardine under the earth, then a chronic illness will
strike his mother or his mother will be harmed in [her] reputation.
28 And especially if the Moon is in the cardine of the West or in the car-
dine under the earth in the term[s] of the malefics and the lord of

its house is cadent, then the livelihood of his mother is in slavery. If 29
you find the Moon in a cardine and it is in quartile of Saturn or Mars
or [in] opposition to these two or conjoining with them, then his
mother will die a terrible death.

If you find the Sun, and the lord of its triplicity is in a bad place, 30
[its] dejection, in other than its [the Sun's] sign, then it indicates
death in a terrible place for his father. If with this the malefics 31
aspect it from quartile or opposition or are with it, all the property of
his father and his mother will be squandered. If [the nativity] is in the 32
daytime and the Moon and the lords of its triplicity are in a bad place
while the Sun and the lords of its triplicity are in a good place, then
this is something with respect to his mother and her end, and simi-
larly in a nocturnal nativity. If the Sun is in the place of the Moon, it 33
indicates the father in a diurnal nativity. If you find the Sun and the 34
lord of the triplicity | of the Sun in a cadent sign in a bad position, then p. 17
judge for the native and his father affliction and misery, and [that]
sometimes his father will desire his expulsion and his ousting from
his house, and his nursing will not reach weaning at the whim of his
father till the time he is cut off, because in a diurnal nativity the Sun
and the lords of its triplicity indicate the father, and the Moon and
the lords of its triplicity [indicate] the matter of the native and of the
mother. If you find the Moon and the lords of its triplicity in a noctur- 35
nal nativity in a bad place, then it indicates misfortune in the condi-
tion of the mother and the native, and so on. Say in a diurnal nativity 36
that the Sun and the lords of its triplicity indicate the matter of his
father and his end, and so the Moon in a diurnal nativity indicates the
matter of his mother. If you find the Sun and the Moon and the lords 37
of its [the Sun's] triplicity in a bad place, then judge for these two
together what is mightier than he has strength for of misery, and little
livelihood, and with this that the native will not be brought up, but
will be harmed by his parents, but if you find one of the benefics in a
cardine, this misery is withheld from him until a rotation of that pla-
net which is in his cardine has passed. If you find the Sun shining in a 38
good place and the aspect of the malefics while the benefics aspect,
this indicates his father's doubling in what there is in him of property
and wealth, but it indicates also the diminution of the property of the
native. If you find the Moon thus, say [the same] about the matter of 39
his mother. It is worse than this if the lord of the cardine, the fourth, 40

41 is injured because it is the indicator of the matter of the parents. If you find the Sun in a cadent and the malefics aspect, it indicates the slavery of his father, and if the Moon is thus it indicates the slavery of his mother and their poverty and their need for nourishment day by
42 day. If with this you find the lord of the ascendent cadent like this, then the native is not brought up out of misery and expulsion because he is a slave or a pauper or one in need of nourishment.

I 13 p.18 | A chapter. Knowledge of the lot of the father.

1 Do not leave aside the consideration concerning the lot of fathers
2 and so on. Calculate it by day from the degree of the Sun to the degree in which Saturn is, and by night from Saturn to the Sun, and add to it the degrees of the ascendent [by day] and subtract it from the ascendent [by night] thirty [degrees at a time], and look where its
3 lord is situated. If you find its lord in a good place, it indicates the good of his father, and the condition of his father is known by means
4 of the fate of its [the lord's] location. Prevent that it be the sixth or the
5 eighth or the third or the twelfth as these four places are bad. From it
6 [the lord] is also known the character of the father. If you find Saturn under the rays of the Sun, then mark off the lot of the father from Mars to Jupiter, and add to it the degrees of the ascendent [by day] or subtract it as you subtracted previously; then [you find] the lot of the
7 father. Look from the lord of the sign in which the lot of the father is, and if you find it aspecting the lot or you find the lord of the lot in what follows its own house, or [if] the lord of the sign opposite the sign of the lot is aspecting the lot, then the native is summoned to [someone] other than his father.

I 14 | A chapter. The lot of the mother.

1 Calculate the lot of the mother in a nocturnal birth from the Moon to Venus and in the daytime from Venus to the Moon, and add to it the degrees of the ascendent [by night] or subtract [it] from the ascendent [by day] thirty [degrees at a time]; wherever it ends, there is the
2 lot of the mother. If you find the Sun and the Moon in tropical signs, and the ascendent is a tropical sign, then the parents of this native are not from one race, and especially if the malefics aspect them or are
3 with them or in quartile of them or in opposition. It is also thus if you find one of the two luminaries not aspecting the other and not

aspecting the ascendent, or [if] one of the two is under the earth and the other above the earth with the malefics, or [if] the ascendent is a tropical sign in which there are more planets than one, and especially if these planets are malefic and one of the two luminaries is with them, as it is an indicator that his parents are not from one race.
If you find the Sun in the seventh sign, it indicates the separation | of 4 p.19
his parents, one of the two from his companion. If with this it [the 5
Sun] is in the term[s] of the malefics, it indicates the squandering of his father's property. If you find the Moon in this position, then say 6
[something] like this concerning his mother. If you find Mars and 7
Saturn with the Sun or in quartile to it [the Sun] or opposition without the aspect of the benefics, it indicates the squandering of his father's property and its dispersal. If you find the Moon in this position which 8
I described, this is concerning his mother, and his parents are separated, one of the two from his companion, in the youth of the native, in life or [in] death, so that he is not about by mistake to become an orphan — and sometimes he is a needy orphan. If you find Saturn 9
in a cardine (and this is worst if it is in the cardine [which is] the seventh) without the aspect of Jupiter, while Jupiter is cadent, then this indicates the separation of his parents. Say similarly if you find 10
Mars in a cardine without Venus. If you find one of the two luminaries 11
cadent from the sign of the West [and] the other opposes it from the twelfth, then this also is an indicator of the separation of his parents.
If you find both luminaries in one of the two places which I mentioned, 12
and the two of them are together in one place and the conjunction is in it, then it is an indicator of the separation of his parents. Similarly 13
it indicates the separation of his parents if you find the lot of the father and [that] of the mother together in one place. The aspect of the 14
malefics also indicates separation from his parents. Similarly [does it 15
happen] also in a nativity in which one of the two luminaries does not aspect the other or the ascendent. If you find the two lots, each one of 16
them, in a sign at its term[s], and the malefics are also injuring them from the sign, then this is an indicator of the destruction of what is between the parents.

Look at the cardine, the fourth. If you find Venus and the Moon as- 17, 18
pecting the cardine, the fourth, then predict regarding his mother an increase of good and a goodness of condition. If you find the Sun and 19
Jupiter and Saturn are opposite the house of the father, it indicates

20 praise of the father and the goodness of his condition. If they aspect
together, then judge for his two parents together good fortune and
21 p. 20 wealth and fame. If you find | Mars and Saturn aspecting the cardine,
the fourth, in opposition to it or in quartile or [if] they are in it without
the benefics, then predict concerning his parents misfortune and mis-
22 ery and slavery. If the position of the Moon is in the cardine, the fourth,
then predict regarding his mother the aggregate of this evil, but if the
position of the Sun [is in it], then regarding his father.

I 15 A chapter. Knowledge of the death of the parents of the native, one of the two before his companion.

1 If you wish to know which of his parents will die before his com-
panion, then look at the lots of these two; that in which the male-
fics are or which they aspect from opposition or quartile, that is the
2 one who will die first. If you find Mars in quartile to the Sun on the
left side, then say that his father will die before his mother so that she
3 will become a widow. If you find Mars in the second sign from the
Sun, then similarly [will it happen]; say also: if you find the Sun in
quartile with a malefic or in opposition to a strong malefic, then his
4 father is dead. If you find the Moon approximately as I told you
about the Sun, then predict concerning his mother in the way you
5 predicted concerning the father. If you find the malefics aspecting
both of the lots but [the two lots] not aspecting any of them [the
malefics], then look after this at the two luminaries, which of them
more quickly will enter the cardine under the earth — not by the
6 proper motion of the stars, but [by] the rotation of the sphere. If you
find [that] the Sun will precede [the Moon] to that place, then his
father will die first; but if the Moon is quicker to that place, then the
7 mother [will]. If you find the two luminaries, both of them, injured
from opposition or quartile, then look from the conjunction or the
fullness [of the Moon] as this will indicate to you whatever of that
8 you wish. If you find the Sun under the earth and the malefics aspect
9 the ascendent, then his father will die first. If the Moon is in this posi-
10 tion, then the mother [will die first]. Look also at the conjunction of
11 the Moon. If you find Saturn in opposition to Mars or [if] you find
Mars in right quartile from Saturn, then this is an indicator of the
12 destruction of his father's property. As for the time of death of these
13 two, that is made clear from the lot. If Saturn transits that lot and

Jupiter is in a cardine, then predict thereupon [that] the native will
inherit his father's wealth at his [the father's] death. If Saturn and 14
Mars transit the sign in which the two luminaries are, then it indi-
cates the death of them both.

| A chapter. Knowledge of whether the native will inherit his par- I 16 p. 21
ents' property or not.

If you wish to know whether or not his father's property will reach 1
him, look at his father's property from the Sun and Saturn by day.
If you find them both in a place good in luck for them, then this is an 2
indicator that his father's property will reach him and of [his] holding
on to it. If Mars does not aspect from quartile and is not with the 3
Sun, you will succeed [when you predict thus] because Mars is an indi-
cator of the squandering of property. But if you find the benefics 4
aspecting the Sun and Saturn or the Sun alone, then he will inherit
his father's property and will hold on to it. But if this is reversed, and 5
you find Mars in a cardine, and especially by day if Saturn is not in his
dejection, then he will waste the property of his father during his
father's lifetime and after his death. If you also find the Sun in the 6
sixth or the twelfth, then similarly it indicates the loss of his father's
property. If with this Jupiter aspects, the grief which strikes him 7
because of the property will be diminished.

Look concerning the mother's property from Venus and the Moon 8
and from their lords because if these two are in the West in a bad
place and the Sun also is in a cadent, and [its] rays do not relieve
these two nor the bad place, then predict that the native is from poor
[and] needy [parents] and [that he himself] is needy. If you find the 9
lord of the lot of the father in a bad place and a malefic aspects from
the fourth or the seventh, then his father will die a terrible death. If 10
you find the lord of the lot of the father in a bad place while the lord
of the Sun and the Sun are not aspecting the ascendent, this indicates
a terrible death for his father. If you find Jupiter overcoming Saturn, 11
it indicates miseries of the father because of his son. If you find Saturn 12
in opposition to Jupiter, it indicates misery and misfortune in what
is between son and father. But if you find Saturn in the triplicity 13
of Jupiter, it indicates the love of son and father and with this the
seeking of affection, and that the son will inherit the property of his
father.

I 17 | A chapter. Knowledge of how many will be born to the mother of
p. 22 the native.

1 If you wish to know how many will be born to his mother before
she bears [them], then look at the ascendent and at the lord[s] of
2 its triplicity, and consider which lord of its triplicity is the stronger. If
you find the stronger of these two in the ascendent, then say that this
child is the first, if you find it in midheaven, then say he is the fourth
or the first, and if you find it in the seventh, then say he is the seventh
3 or the first because the cardines indicate the beginning. If [the two
4 lords] are in cadents, then sometimes nothing is allotted. If [the two
lords] are in the vicinity of the left side from the ascendent under the
earth, then mark off from it to the ascendent, and from it it will be
5 clear to you how many were born before him. If you find a malefic
between this [and the ascendent], then say that he is a miscarried fe-
6 tus or one having a [birth]mark or a defect. If you find a benefic
[there], then say that there will be more than that number which you
predicted if that benefic is direct in [its] motion [and] is brilliant in its
7 light. If you find the lord of the triplicity above the earth, then count
from the ascendent to it, and the rest of the consideration is as I wrote
8 for you; he who considers [correctly] is a master. If you don't find a
malefic or a benefic in what is between the ascendent and the mid-
heaven, say that this [native] is the first-born, but if he is not the
first-born, then the one who is before him will not be counted and
there is no good in him, [but he is] a miscarried fetus or [something]
9 like that, or it indicates the death of the one who is before him. If
you find a malefic in what is between that [ascendent and midheaven],
then say that there is no use in him who is before him, and he will die.
10 Look from the ascendent to the cardine under the earth; if you find a
planet in what is between that [ascendent and cardine], then say that
11 a child will be born to his mother. If that planet is a malefic, it indi-
12 cates the death of him who is after him [the native]. If you then find
nothing, then say that there is none who is [born] from his mother
after him.

I 18 A chapter. On the matter of brothers.

1 I am showing you the matter of brothers: know that he for whom
the Moon is in Leo or Sagittarius or whose ascendent is one of these

two signs will have few brothers. If you find Mercury in a term of 2
Mars aspecting the Moon or the ascendent, then | this is harmful to p. 23
the brothers. Whoever has Scorpio or Cancer or Pisces for his ascend- 3
ent, know that his mother will bear numerous children.

A chapter. The lot of brothers. I 19

If you wish to compute the lot of brothers, count from the degree 1
of Saturn to Jupiter and add to it the degrees of the ascendent [by
day] and subtract it from the ascendent [by night]; wherever it comes
to, then [there is] the lot of brothers. If you find a planet in it or 2
aspecting it, then from this the matter of brothers will be made clear
to you. If the lot happens to be in a sterile sign, then there is no good 3
in his brothers (sterile are Leo, Virgo, Capricorn, and Aquarius, while
great in number are Cancer, Scorpio, and Pisces because some of them
are signs of water and the rest of them keep the middle). If you find 4
Jupiter and Venus aspecting the lot of brothers, then it is a good indi-
cation in the matter of brothers. If they aspect from quartile, then 5
according to that they are beneficial. If you find Mars and Saturn 6
aspecting the lot from quartile or opposition, then this will injure the
brothers and diminish them, and sometimes their death will be seen.
But if the malefics aspect from trine, then there is no great calamity 7
for them.

A chapter. Knowledge of the love of the brothers. I 20

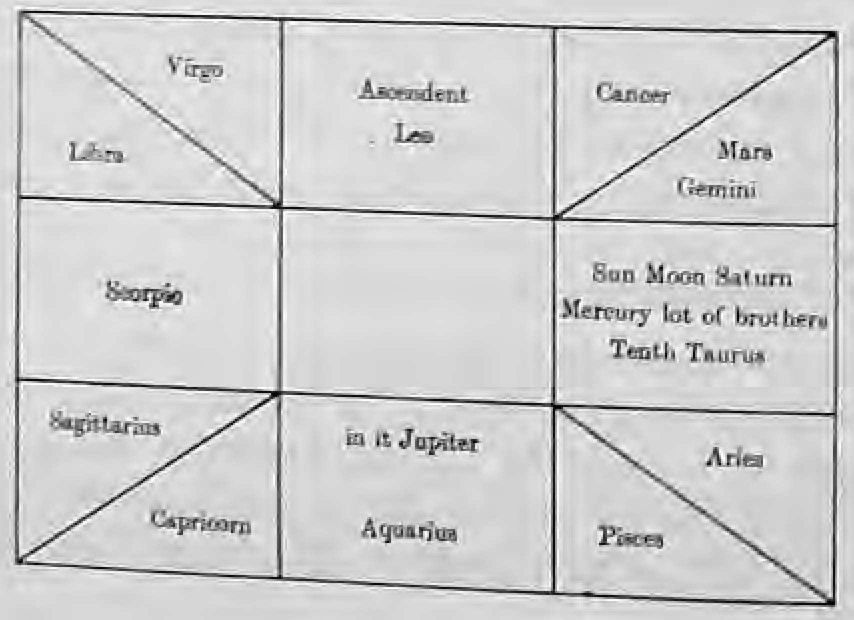
If you wish to know what of love and other than that there is be- 1
tween him [the native] and his brothers, then look from the lord of the
lot of brothers. If its lord aspects it from trine, it indicates love 2
between them, and if it aspects from quartile, it indicates a medium
amount of that love. If you find it in opposition to the lot, then it is 3
an indicator of enmity and separation. If it [the lord] does not aspect 4
it [the lot], it indicates the estrangement of one of them from the other.

| A chapter. Knowledge of the number of brothers and sisters. I 21 p. 24

Count from the degree in which Mercury is to Jupiter, and add to it 1
the degrees of the ascendent [by day] or subtract it from the ascendent
thirty [degrees at a time] [by night]. Whenever the counting comes 2
to an end, look at the number of planets which aspect that place, and
in their number will he have brothers. Whenever Venus and Mercury 3

aspect [that place] from a good place, then if the sign is feminine they
4 are feminine, but if the sign is masculine they are masculine. If one of
these two is in a masculine sign and the other in a feminine sign, then
5 the brothers are feminine and masculine. If those planets which aspect
the lot are in bad places, then it indicates [that] the brothers [have]
no good in them or have sicknesses, or [that] there is enmity between
them, and bad and evil [are their] opinion and thought [of each
6 other]. If you find Saturn and Mars and the Moon and the Sun in
7 houses not their own, then they indicate the loss of the brothers. If
you find some of them in their house or their own places, then he has
brothers who do not love him and are not his friends or who have no
use for him because what the malefics indicate is not complete.
8 Look from the third sign from the ascendent about the matter of
9 brothers. If you find it [a sign] having two bodies, or its lord is in a
sign having two bodies, then it indicates [that] the brothers are
mixed [in their parentage], sons of concubines, [born] from his father
10 and his mother and others than them. Look in the matter of brothers
as I told you: Saturn and the Sun indicate older brothers, Jupiter and
Mars indicate middling ones, Mercury younger ones, the Moon older
sisters, and Venus younger sisters.
11, 12 Look in the matter of brothers from Mars. If you find the first and
second lords of the triplicity of Mars in a bad place, it indicates a small
13 number of brothers. If you find one of the two in a good place and the
other in a bad place, then he has brothers, but it is inevitable that he
will see their death.

p. 25



It is the nativity of a man when midheaven is Taurus, in which are 14
the Sun, the Moon, Saturn, Mercury and the lot of brothers, and Mars
is in Gemini, Jupiter is in Aquarius, and its ascendent is Leo. The 15
indicator[s] of the matter of brothers are Saturn and Mercury be-
cause they are the lords of the triplicity of Mars. Because they both 16
happen to be above the earth you count from them to the ascendent,
but if they were below the earth you would count from the ascendent
to them. Thereupon you predict that the native will have five brothers 17
because from Taurus, in which are the two lords of Mars' triplicity, to
Leo, which is the ascendent, are three signs and [one] sign having two
bodies; so this [makes] five. But if you did not find both of them in 18
one sign, it would be necessary for you to separate them. Whichever 19
of the two is eastern and in a strong place, count [from it]; but if both
of them are in the same strength, then the first is the better, and so on.
Predict to whoever asks you about the like of this nativity which I 20
mentioned to you: the lot of brothers is in midheaven, and because the
sign is feminine and Saturn is in it his sister will die, and because the
Sun [is in it] then also because of this a brother who is older than he
will die, and because Mercury is there another who is the youngest of
them will die, but what is equal to this [i. e. its full effect] will be
rejected because Jupiter aspects this place.
| There are some experts who consider in a diurnal nativity how 21 p. 26
many planets are above the earth, in a nocturnal how many below
the earth, then in accordance with that number they predict the
[number of] brothers. If Jupiter aspects the Moon from right trine and 22
the lot of brothers is with Jupiter, then it indicates that he has bro-
thers older than he is. If you find the Sun aspecting the Moon in [a 23
case] like this, then it indicates brothers who are older than he is. If 24
you find Mercury in the ascendent, then predict that he has no bro-
thers older than he is, and if there were, they are dead. If you find 25
the Moon leaving Saturn, especially by night, then predict that he
will have no benefit from his brothers who are before him because they
will die, but a reputation of eminence will remain for them. If the 26
Moon leaves Mars, it indicates [something] like this. If it leaves Venus, 27
then he has a sister older than he is, and he will love the acts of Venus,
and in old age he will be better with respect to his property and his
medical treatment than he was in his youth. If the Moon leaves Mer- 28
cury, then this native is not older than his brothers, and he is gentle,

integral in mind and character for things, and he will be praised con-
29 cerning this. Look also with this at the varieties of signs as the ac-
tualization of this will be made clear to you in them.
30 If you find the Sun in the ascendent, then there is no good in this
31 with respect to brothers. If you find Mars and Saturn in the ascendent
or midheaven or either what follows the ascendent or [what follows]
the tenth, then this is the worst thing in the matter of brothers as
sometimes he will see concerning them [things] like this: he will have
no brothers, or whatever of them he does have will not survive or will
32 be enemies, each one of them to his companion. If you find Mars in the
twelfth or in the cardine under the earth or in the cardine, the seventh
[place], then there is no good in the matter of brothers, especially if
you find the lord of the ascendent or the lord of the Moon with Mars
33 or Mars aspecting Mercury. It is worse than this if Mars in a nativity
like this is the lord of the ascendent or of the Moon as this indicates the
34 enmity of some of the brothers to others. But if Mars is in the place of
Mercury or aspects it, then a quarrel will occur between the brothers
until they bequeath this terrible quarrel [to their heirs] and it will
come to be a momentous affair, especially if Mars aspects the Moon or
Mars aspects the lot of brothers.

35 p. 27 | If you wish to know what benefit will be his from brothers or what
36 loss will be his from them, then look at the lot of fortune. If you find
the lot of fortune and the lot of brothers together, then he will bene-
fit from his brothers and, if they die, he will inherit their properties.
37 If you also find the lord of the lot of fortune with the lot of brothers
or the lord of the lot of brothers [at the same time] the lord of the third
from the ascendent [and] with the lot of fortune, then similarly it
indicates benefit from them.

38 Look concerning one who will see the death of his brothers, look at
these two lots, and count from the degree of the lot to the degree to
which Saturn casts its rays in quartile or opposition or presence, as
according to this the native will see the death of his brothers, espe-
39 cially if Mars aspects or is stationary in this place. If it is stationary,
then it is a calamity, and worse than this if Jupiter does not aspect.
40 If Saturn and Mars in the place of the lot aspect Mercury, it in-
dicates the death of his younger brothers, but if it is Venus [that
they aspect], then females [i. e., sisters]; all this is according to this
manner.

A chapter. Knowledge of the matter of the fortune of the native I 22
and [his] property and his illness.

Look concerning the matter of fortune and property and what is the 1
utmost limit of this fortune and its stages in rising up. If the nativity is 2
diurnal then look at the Sun and the lords of its triplicity, if it is
nocturnal then look at the Moon and the lords of its triplicity. If you 3
find the first and second lords of the triplicity, both of them together
or each one of them separately, in a good place, then his condition
will not cease from the beginning of his age to the end of his life to be
in excellence and elevation and wealth. If you find the first lord of the 4
triplicity in a good place and the second in a bad place, then his con-
dition will be better in the beginning of his age, but will degenerate at
the end of his life. If you find the first in a bad place and the second in 5
a good place, then it indicates middling good in his life, but this will
not last in him so that it will abate. But if | the second lord of the 6 p. 28
triplicity is under the earth or in a bad place and the first is in a good
place, then some misfortunes reach him and he does not have every
desire, but some forbearance against calamity and grief and loss in
livelihood is inevitably his. If you find both of these [lords] in cadents 7
in it [the nativity], then this will not cease being in misery and poverty,
especially if the malefics aspect these two from quartile or opposition
and the malefics are in cardines; whoever is thus will not find bread to
fill his belly or clothes in which to clothe himself. If you find the lord of 8
the triplicity under the rays of the Sun and in the place of Saturn, then
whatever of good it indicates is not stable, and his property will not
increase, and he will be more learned in meditation than he is in work.

A chapter. Knowledge of the division of the planets with regard to I 23
good and evil.

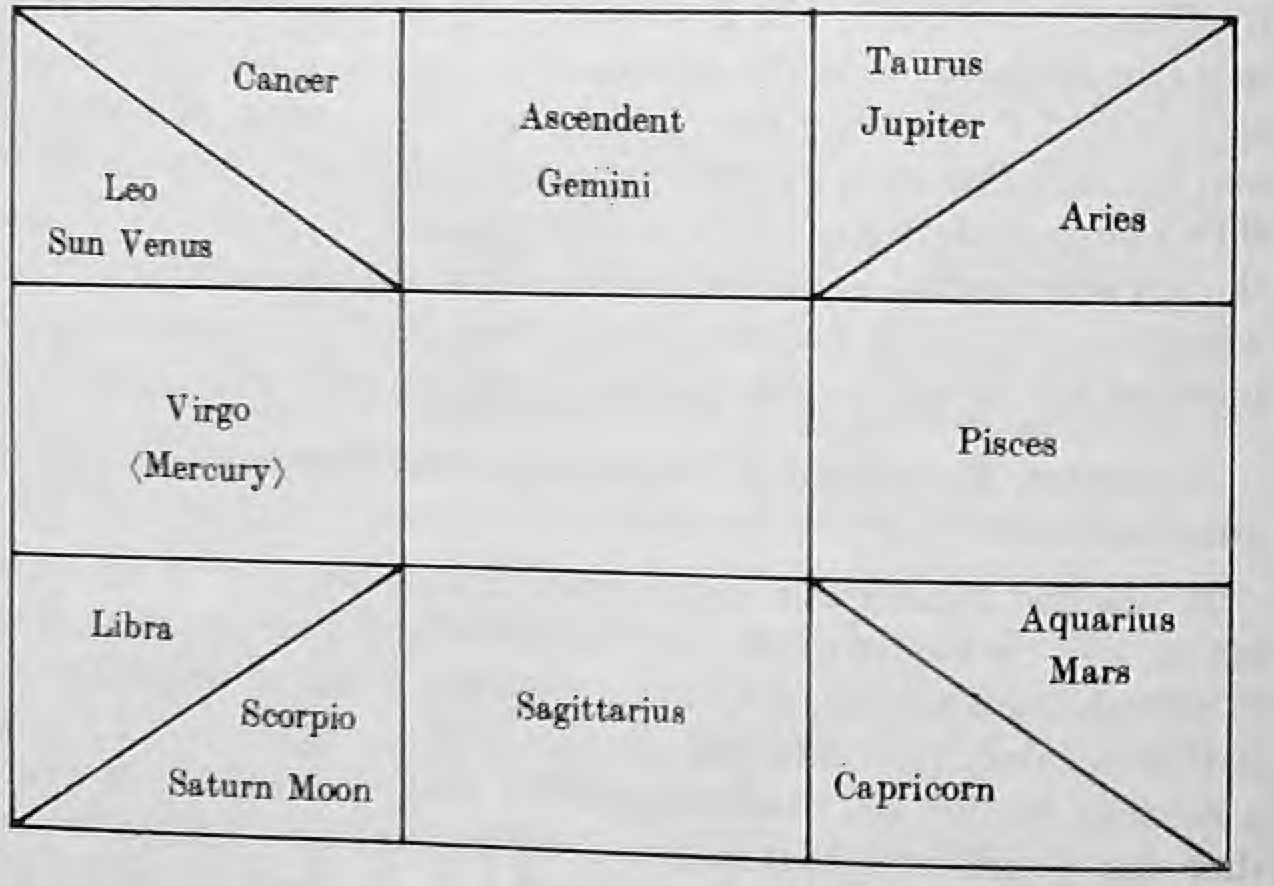
If you find Jupiter in a bad nativity in a cardine, then it will drive 1
off the evil for twelve years, but if it is in what follows a cardine, then
it will obstruct the calamity until it reaches a sign in which Jupiter
indicates calamity. Venus will obstruct [evil] for eight years if it is in 2
a cardine. Saturn will obstruct [evil] for thirty years if it is in a car- 3
dine and dominant in that nativity (and its dominance is when by day
it is lord of the Sun's triplicity or by night the lord of the Moon's
triplicity), but if it does have these credentials it is not beneficial. Mer- 4
cury will obstruct [the evil] in a nativity like this for twenty years if it

is in a cardine and it has a share in the nativity like what I told you
5 with regard to Saturn. Mars will obstruct [the evil] for fifteen years
6 if it is thus. If the Sun in a diurnal nativity is in a cardine or in its own
triplicity, it will drive off the evil for nineteen years, but this will not
7 happen to it [the Sun] in a nocturnal nativity. If the Moon is in a cardine which is a feminine sign, it will drive off the evil for twenty-five years, but in masculine signs for twenty-five months.

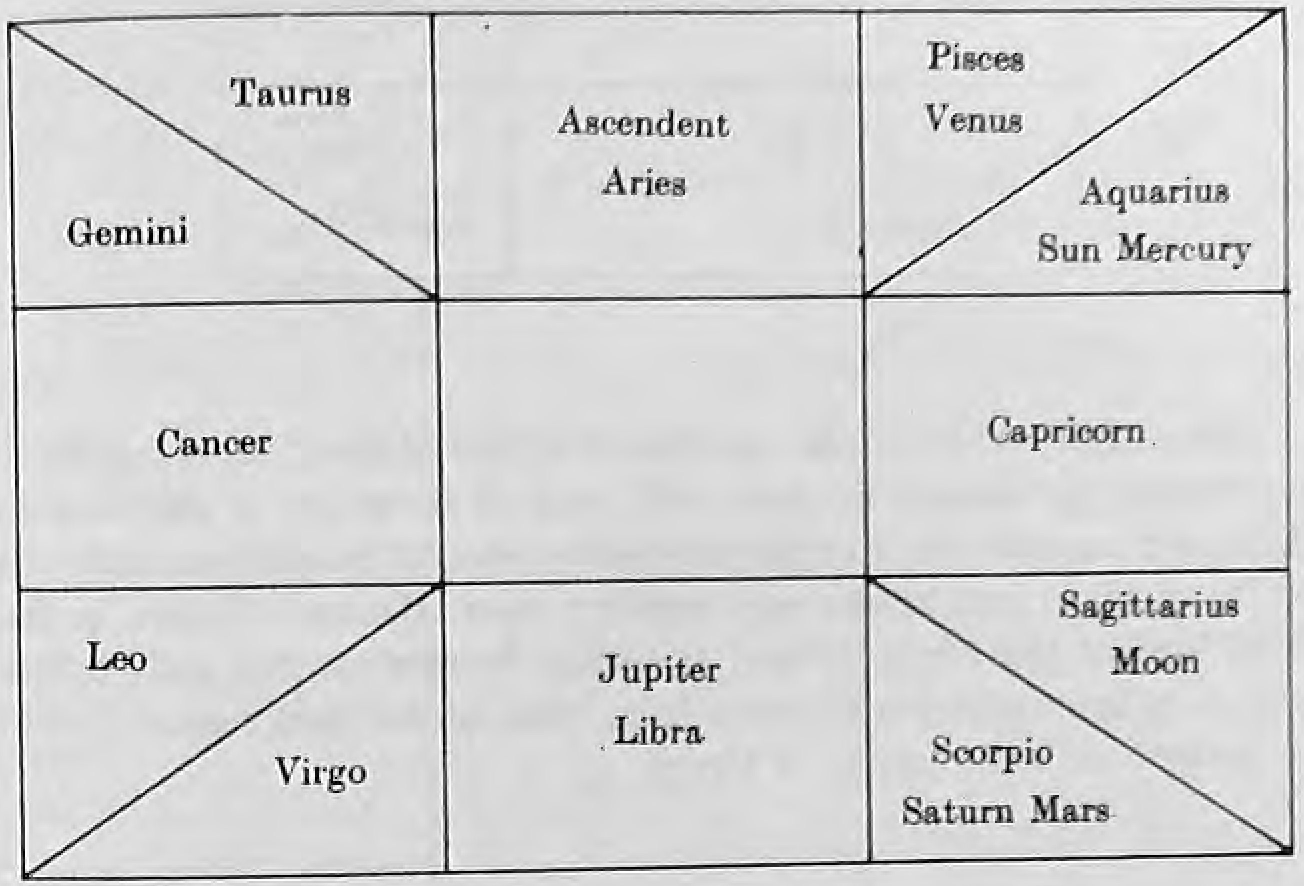
I 24 p. 29 | A chapter. In it are judgments concerning the matter of fortune and property in nativities.

1 Now I will cause to pass by you [in review] the things in which I showed you [what to do] if you wish to judge the nativity with regard to property and fortune.

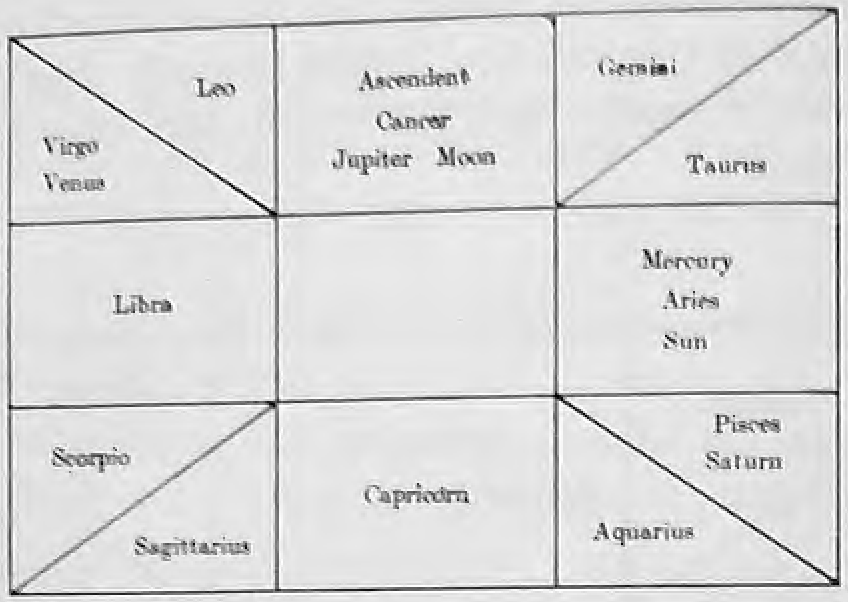
2 A native was born when the ascendent was Gemini and the positions of its [the nativity's] planets in the sphere were according to this diagram.



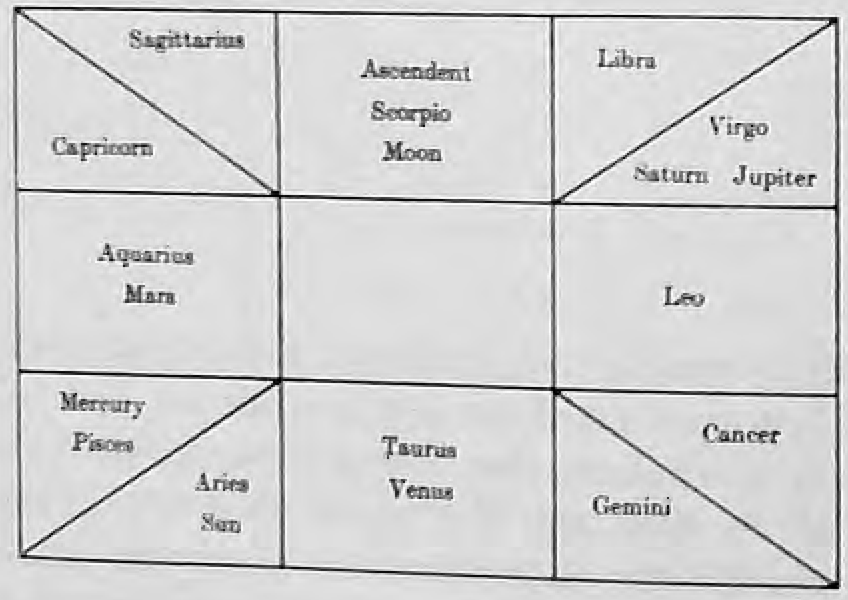
The nativity was nocturnal, and I found the first planets in the 3
matter of fortune to be Mars and Venus because they are the lords of the triplicity of the sign in which the Moon is; and both of them are in cadents so that this man should be needy, poor, not finding
his daily bread, miserable. And this was in him more evident than 4
what I told you.



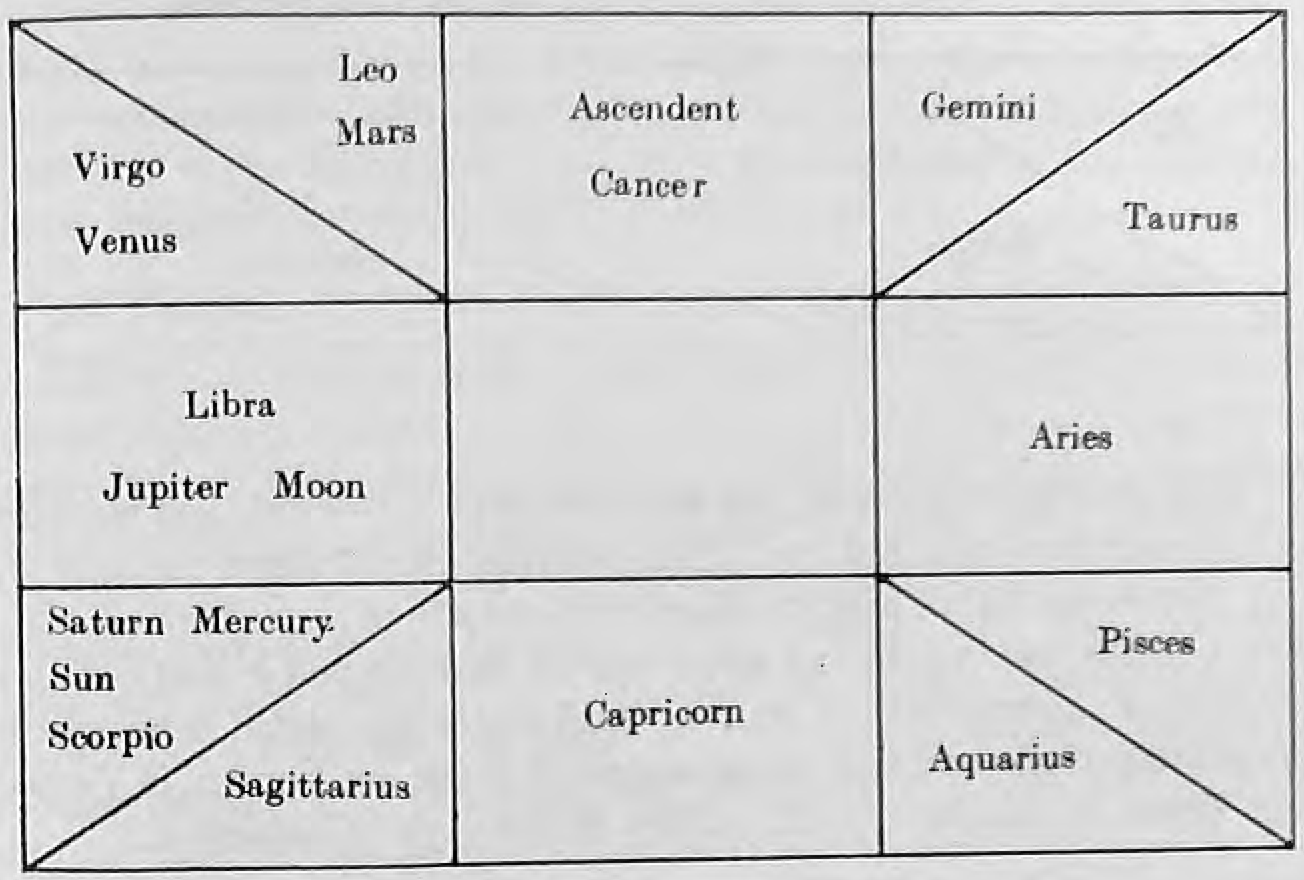
| This nativity was diurnal, and Aries was becoming visible at that 5 p. 30
hour in the East from out of the depths of the sea, and the lord of the
Sun's triplicity was Saturn, then Mercury. Saturn was in what follows 6
the cardine of the West and Mercury in what follows the cardine of midheaven, which is the place of fortune, so that the native should be wealthy, rich, powerful in business affairs, great in property, seizing eminence and fortune and increasing in them.



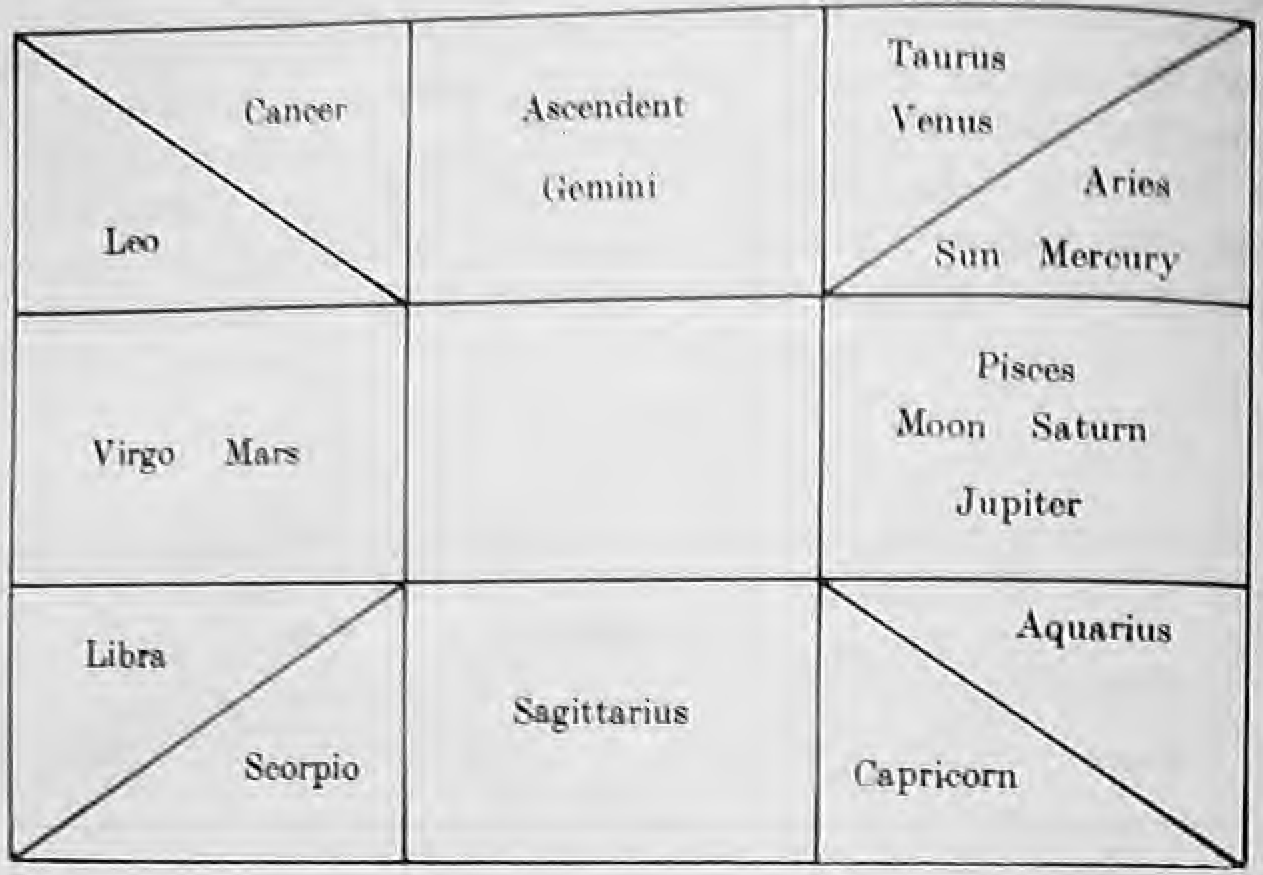
7 This nativity was diurnal, and the first lord of the [Sun's] triplicity is the Sun, the second Jupiter, and both of these are in cardines in their own exaltations, so that the native should be praised with the
8 praise of kings and nobles and wealthy men. Because Saturn is the third lord of the triplicity and is cadent from a cardine and Jupiter aspects it in its [Jupiter's] house from trine, so for that reason he will be praised with the praise of kings.



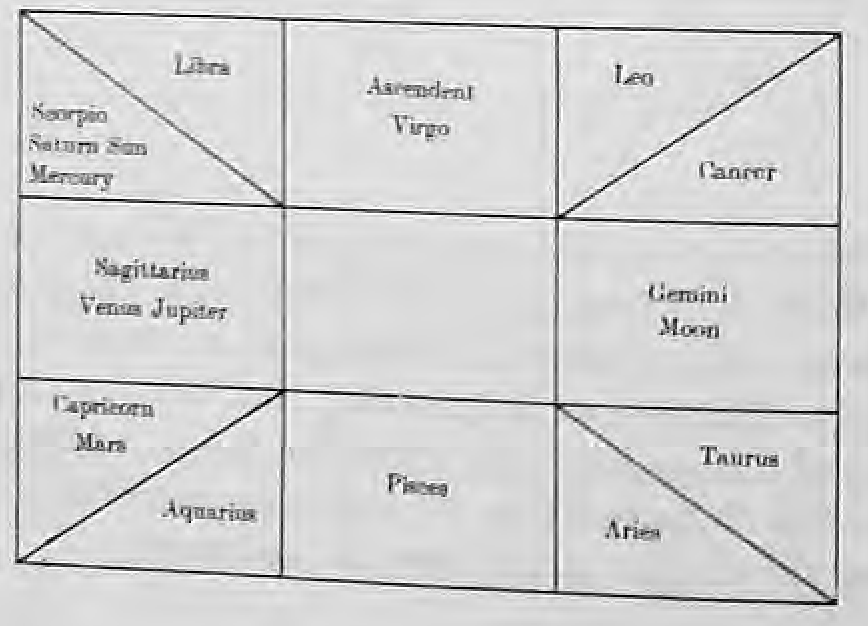
| Another nativity: its ascendent rising up from the earth is Scorpio, 9 p. 31
and the nativity is nocturnal, and the positions of the planets are according to what is in the diagram. The lord of the Moon's triplicity 10
is Mars, then Venus, then the Moon. Because the three of them are in 11
cardine[s] this man is mighty in eminence, powerful in leadership so that crowns of gold and silver are placed on him and he is praised.



This is a second nocturnal nativity, and the first lord of the triplic- 12
ity of the Moon is Mercury, the second Saturn. Because both of these 13
are in a cadent in the vicinity of [the cardine] under the earth, the man
will be needy with respect to property. But because Jupiter is the 14
ruler of part of this nativity and is with the Moon in a cardine, he will have the closest thing to living out [his] days in poverty except that he will have the danger of the hand of misfortune.



15 p.32 | This nativity is diurnal, and the ascendent is Gemini, and the Sun
in this nativity is the first lord of its own triplicity, Jupiter the second,
16 and Saturn the third, and the three of them are in a good place. This
man will abound in gold and silver except that his end is evil because
the lord of the triplicity of [the cardine] under the earth, from which
the matter of the end and the situation of death are known, is Venus,
and Venus in this nativity is cadent in the sign of calamity.



This nativity is nocturnal; so I looked at the two lords of the triplic- 17
ity of the Moon, and I found the first of them to be Mercury, then
Saturn, and both of them were in a cadent. Mars indicates the loss of 18
the property of his father and its dispersal in [all] directions, and the
lords of the triplicity which are in a cadent indicate poverty and indi-
gence, and he will be beseeching all his days, but he will eat in misery.
All this is from what Mercury and Saturn indicate, but since Jupiter 19
and Venus are in cardines they indicate that he will be of noble lineage,
but that he will be brought up and will grow up in houses of slavery,
and he will curry favor with [his] brothers and nobles and will become
acquainted [with them], but he will fail because of the evil effect of the
lords of the Moon's triplicity. If you look concerning something like 20
what I told you about this [any] error will be evident to you, if God —
He is exalted! — wishes.

| A chapter. On the knowledge of the excellence of fortune. I 25 p.33

Know that the best of things with regard to fortune is that the lord 1
of the triplicity of the luminary be in a good place with the Moon or in
opposition to it or quartile or trine. If you find the lord of the triplicity 2
not aspecting the ascendent nor the Moon nor the shining luminary
and the lord of the sign in which the luminary is is also thus, then let
this be a bad indication for that native. If Jupiter and Venus and Mer- 3
cury are not in these places, then this is more harmful and worse,
because this indicates also that he will not long survive, especially if
Saturn or Mars is in this place. But if then there is a benefic which is 4
in its [own] house or exaltation or triplicity and is not under the
rays [of the Sun] or retrograde, and the lord of [its] triplicity aspects
the ascendent but does not aspect the Moon, then this native is mid-
dling in [his] livelihood, [and] good and evil are mixed together in
him.

It is also necessary for you to look at the lord of the ascendent and 5
the lord of midheaven and the lord of the house of property, which is
the second place from the ascendent. If you find these in their places 6
with benefics and they are not malefics, and you find them in cardines
or in what follows cardines, then predict that the native will possess
fortune, eminence, commendation, praise, and a good livelihood. But 7
if those which I mentioned are not all of them in good places nor all in
a bad place, then the native is middling in [his] livelihood. If all of 8

them are in a cadent, then look at where are the lord of the seventh
sign and the lord of the eighth sign and the lord of the eleventh sign,
which is the sign of fortune, and the lord of the fifth sign and the lord
9 of the cardine, the fourth. If you find these also leaving the cardines,
[being] in cadents, [and] not aspecting the Moon by night nor the
Sun by day, then this native will be needing nourishment for his belly,
and it will be worse for him if a malefic is in one of the cardines.

I 26 p.34 | A chapter. The magnitude of fortune and property.

1, 2 Now I will show you the magnitude of fortune and property. Look
at the lord of the triplicity of the sign in which is the shining luminary.
3 If you find it in one of these four cardines in [such a way] that there
are fifteen degrees [or less] between it and the cardine, then predict
4 about him that he will be most perfect in fortune and property. If it
is in the second fifteen degrees, then predict concerning him the second
fortune, which is what is available of what I told you in the beginning,
as the nearer it is to the degree of the cardine, the higher it is for his
5 rank in eminence and fortune. If that planet which is the lord of the
triplicity of the shining [luminary] is in the third fifteen degrees, then
the owner of this nativity will not be known, but according to this he
6 will be middling in property and fortune. If you find the lord of the
triplicity after these degrees until it reaches the next cardine, then
7 the natives will be needy [and] miserable. But you should have these
degrees in [the rising-times of] the ascendents because degrees are
equal, thirty [to a sign], but the ascendents are not equal because some
8 of them are crooked and some straight. And the crooked ones are
quicker in rising, the straight ones slower in rising; and their rising-
times in every region and clime is not the same because the region of
the vicinity of the North is long and square while the vicinity of the
9 South is low [and] excessive[?]. If you find the lord of the triplicity
of the Sun by day in a bad place and the lords of the triplicity of the
Moon by night in a good place contrary to that, then there is no good
in the native if it is thus, but according to this there was almost good
and pleasure for him in property so that, if he thinks that his affair has
drawn near, it will not increase according to this, but there was a
destiny by which he is ruled in himself.

10 If you find the lords of both luminaries in a bad place, then look at
the lot of fortune as on account of it there is a change in some of these

methods because it indicates the condition of the wealthy, those in the
middle, and the poor. [For him] whose birth is in the day count from 11
the Sun to the Moon and add to it the degrees of the ascendent, and in
a nocturnal nativity the opposite of this. Then look at where it is 12
located, whether its place is good or | bad, what benefics or malefics p.35
aspect it, which is its lord and where it is. If he who possesses reason 13
and discernment and who is not perplexed in science looks concerning
this, he will know it lucidly and clearly.

If the lord of the lot aspects the lot from a bad place, then there is 14
no good for the native; and similarly if you find its lord in a cadent
[whether] aspecting it or not aspecting it. If the lot and its lord are 15
thus in the sixth or twelfth or the malefics aspect [them] or [they are]
under the rays of the Sun, then they have no power and no efficacy.
If by day Mars is with the lord of the lot of fortune or aspects it from 16
quartile or opposition, then there is no good in it. If its lord does not 17
aspect it, but the lord of the lot is in the sign of fortune or the fifth,
then there is born because of this [one who is] happy and wealthy,
especially if it does aspect the lot. If you find the lord of the lot of 18
fortune under the rays of the Sun, then it has no power to grant good.
The best that is [possible] is if Saturn witnesses the lord of the lot of 19
fortune in aspect, and it witnesses Jupiter or the Sun by day, and by
night it witnesses Mars or Venus or the Moon or Mercury; everything
one considers will be good. The best that is [possible] is if the lord of 20
the lot of fortune is in its house or triplicity or exaltation or term. If 21
you find the lord of the lot of fortune in a cadent, and Venus and Ju-
piter in [what is] like this, then let this be a harmful indication in which
will be born none except people of contempt; and it is worse for this
if the Moon does not aspect the benefics. If with this the malefics are 22
in cardine[s] or in what follows a cardine, then the native will fall
upon misfortunes and he will be injured according to that. If you find 23
the lord of the lot injured, but the benefics in a good place witnessing
it and the ascendent and the Moon, and the benefics are eastern, then
he is middling with respect to property and livelihood because Jupiter,
if it is in a good place, always indicates that the native attains good
from nobles and mighty people and from well known work, and he
will acquire property for this reason, and if Venus is in a place like
this it indicates benefit because of women, and if Mercury is in this
place it indicates benefit because of commerce and science | and calcul- p.36

ation, and if Mercury and Jupiter are mixed together he will be a con-
24 fidant with kings and bands [of people]. If the lord of the lot is in a
known good place and with this the benefics aspect it in good places
without the aspect of the malefics, then this native will be one of the
kings and the free-born, greedy for righteousness, and he will be one
25 of the mighty nobles. But if the power of the planets and the lord of the
lot is as we said, but the malefics are witnessing them, then the native
will fall from his fortune.

26 He for whom the malefics are in cardines and the benefics in what
follow cardines and he whose Moon turns away from the malefics and
comes into conjunction with the benefics, these will be at the begin-
ning of their life despised [and] in disgrace, then they will attain pro-
27 perty and fortune and joy. If you find [that] the benefics have ame-
liorated the ascendent and the midheaven, but you find the malefics
in the seventh without the aspect of the benefics, then the native
will be well known [and] good in [his] condition, [but] then he will
28 fall from his fortune and his property quickly. If you find the lot of
fortune in a bad place, or the malefics aspecting [it] in conjunction
with it or opposition to it or in its quartile, or its lord not aspecting it
or being western without light, or its lord being in a bad place or in
its dejection, not aspecting the Moon by night or the Sun by day,
while the benefics do not aspect it [the lord], then judge for him [the
native] calamity and misfortune in [his] condition, especially if the
lord of the triplicity of the shining luminary is in this kind of position.

29 If you find Saturn or Mars in a sign of property, especially if it is in
the sign of property which is the second from the ascendent, then it
indicates a fall from property and status unless [these] two are in
their portions [sects] (the portion of Mars is the night, the portion of
30 Saturn the day). The malefics indicate similarly if they are in the car-
dine of the earth, and their destructiveness is worse if one of them is in
opposition to the other without the aspect of Jupiter because this
31 indicates flight or a terrible death and a hard fall. If you find Mars in
what follows the cardine of midheaven, then know that the native
will fall from his property because this place, the eleventh, if a malefic
is in it, indicates destruction and weakness, but if a benefic is [in it], it
32 p.37 indicates the acquisition of property unexpectedly. If | you find the lot
of fortune in the term[s] of the benefics and a good place and the
aspect of the benefics, then that native will acquire property from his

own property in affluence. If you find the first lord of the triplicity of 33
the lot of fortune not aspecting the lot, but the second is aspecting [it],
then some of the native's property will be squandered and some will
remain. If both of them are not aspecting the lot, but the benefics do 34
aspect it, then he has a good livelihood from strangers together with
praise and commendation, but if a benefic and a malefic aspect it, then
his livelihood is a mixture of good and bad. If in a diurnal nativity 35
diurnal planets aspect the lot or in a nocturnal [nativity] nocturnal
planets, then this is a good testimony with regard to fortune and pro-
perty, but if they are different from what I said then his livelihood is
difficult and he will attain property after delay and despair.

A chapter. The decline of status and disaster. I 27

If you find Saturn with the Moon in one of the cardines, then, even 1
if he is the son of a king, it indicates his fall from fortune and pro-
perty. If with this Mars aspects [them], it will be a disaster. If Jupiter 2, 3
is with them in a cardine, then his property and his fortune will
remain for some time, but after that will decline, even if Jupiter is
aspecting.

I instruct you to look at the sign which is the second place from the 4
ascendent. If you find a malefic in it or in opposition or quartile to it, 5
then judge a decline in property and livelihood. If Venus is the lord 6
of that place, then predict that that is a disaster, and there will be a
fall from his reputation among women. If Mercury is its lord, then the 7
disaster which occurs will be because of a book or calculation. If Ju- 8
piter is its lord, then the disaster [will be] because of a man, a noble,
or the wrath of kings, or because of the action of the government or
his city. If this house is the house of Mars, then it will be because of 9
violent acts or ... or anger or thieves or the burning of fire or [some-
thing] like this because this is its nature. If the house is | the house 10 p.38
of Saturn, then his disaster will be from mature men and slaves or
from one who is freed [or] from one who has no commendation or praise
or from one whose life revolves in misery and misfortune, or with
respect to a building or from a house of burial this disaster occurs. If 11
you find this place [to be] the house of the Sun, which is Leo, then the
disaster will be because of [his] fathers or his fathers' women or his
mother's husbands, or with respect to a debt or to money which he
has borrowed. If this sign is the house of the Moon, which is Cancer, 12

[and the Moon] is not in a good place, then the disaster will be because
of [his] mothers or his mother's relatives, or disaster will be his [be-
cause of] his father's wives.
13 Look at the kinds of signs — tropical or fixed or possessing two bo-
dies, or of the kinds [which are] of water [or of] air or possessing four
legs or similar to humans or terrestrial — or [whether] its lord is a
malefic or a benefic because it is bad if the lord of the second house is
in a bad place and is a malefic, but if it is a benefic and is in a bad
place, then he [the native] is middling with respect to [his] livelihood.
14 If it is a benefic and it is in a good place, but the malefics aspect [it]
15 as you found [it], then sometimes the misery will be diminished. If the
lord of this place is in a bad place, it also harms his place, or [if]
16 malefics other than it [the lord] aspect [it] or are in it. So these [men]
are always anxious about [their] livelihood and have little joy, [but
are] filled with grief and misery and misfortune and calamity, and
they seek everything in misery and suffering and little profit, so that
[even] if it is the nativity of a king, his money will be spent on in-
ferior thing[s].
17 Look also at the Moon, as, if you find, together with what I men-
tioned of the goodness of the second place, the Moon in a good place
aspecting the second place, increasing in its number[s] and its light, in
trine with the Sun, and Mars does not aspect it, then it indicates that
he is well known, mighty in his leadership and work in cities and the
service of kings, a confidant of them, [and] influential because of
18 this. But if what I mentioned is as I mentioned while the Moon
is decreasing, then this will decrease him, and they will not pre-
sent his management in a favorable light nor will they have praise
for him.
19 Look which is the lord of the second, then count from it to the se-
cond place [and add it to the degree of the ascendent] as from [that]
20 p. 39 place the matter of livelihood will be made clear to you. | If you look
concerning its condition and the condition of its lord and the aspectors
21 of these two, they will show you the condition of [his] livelihood. If its
lord is in a good place and the benefics witness it, then predict good in
22 him. If the lord of that place is a malefic and aspects another malefic
23 or is with it, then it indicates great misery in his livelihood. If the
lord of this place is a benefic and it is favorable in a cardine in its own
24 place, then he will be wealthy [and] rich. If it is western but will rise

in seven [days], then he will be rich, but will have no fame and not
everyone will know of his wealth.
See which planet is found in the lot. If you find the lot of property 25, 26
in a good place and its lord also in [something] like this [and] eastern,
then what it indicates will last for a long time. But if the lord of the 27
lot of property is in a good place but under the rays of the Sun, then
what the lot indicates will not remain except for a little while. If you 28
find the lot in a bad place, then his condition will have no rise and no
conclusion.
If you find the planets retrograde in a nativity in which the planets 29
are strong, then he will be distressed, a coward. If it is thus in a bad 30
nativity, then his condition [tends] toward deterioration.
Also know the lot of livelihood. If you find Jupiter in a cardine or 31, 32
what follows a cardine, then your saying that he will be brought up
will become clear. If there are some malefics in his nativity, they 33
indicate hardship. If a malefic aspects it or the planets indicate his loss, 34
then they indicate misery in his nativity and that he will leave his
parents; and so also is the judgment about him. But even if he leaves 35
his parents as the planets indicate, yet he will inherit their property
because in bad nativities if Jupiter is in such a place, the injury be-
comes insignificant and the misfortunes dissolve; even if he does not
attain a good livelihood, yet he will achieve something because of the
position of Jupiter. Similarly if Venus is in a cardine or what follows 36
a cardine, except that its strength is not the equal of Jupiter's strength
save in the matter of women, then there will be seen for him because
of these two participation in livelihood and pleasure. If these two 37
benefics which I mentioned to you | are in strength from their place[s], p. 40
they indicate good and beauty in cities and groups of men because
many are his acquaintances and friends, and sometimes his enemy will
turn to agreeing with him so that they will become friends with him,
especially if these two planets are in their places aspecting the Sun by
day and the Moon by night in trine, because this increases their strength
and their efficacy and their steadfastness. If you find Mars, the mur- 38
derous one, or Saturn, the destroyer, in what is near those places in
which I mentioned that Jupiter and Venus were, then they indicate
the severance of [his] upbringing, and that, even if the work of the
native is good among men, all will not be grateful to him nor will they
praise him, but one whom he did not harm in anything will treat him

as an enemy until he shall see from the generality of men grief and
39 sorrow. If he is a king, then his people and his city will be destroyed
40 for him and will fall into discord and quarrel[s] and necessity. Simi-
larly predict in the case of middling and inferior nativities because the
sons of his paternal uncle and his kinfolk will treat him as an enemy,
41 and he also will not love anyone of them. If you find Saturn in this
place, then this native will be reflective and anxious, ugly, malicious,
42 [and] haughty to himself and to those who mingle with him. But if it
is Mars, it indicates insolence and that he is a laborer insignificant in
his thought and reflection, but Saturn or Mars is less harmful if
43 Jupiter or Venus aspects it. See, when a native is born, which [planet]
will reach the ascendent after his birth or the place of the Moon, as
from this planet the matter of fortune and his property and what its
extent is will be clear to you.

I 28 A chapter. Knowledge of masculine and feminine signs, eastern and western, and diurnal and nocturnal.

1 Aries, Leo, and Sagittarius are masculine, eastern, [and] diurnal;
their lord by day is the Sun, by night Jupiter, and the associate of
2 these two is Saturn. Taurus, Virgo, and Capricorn are feminine,
northern, [and] nocturnal; their lord by day is Venus, by night the
Moon, and the associate of these two is Mars, while Mercury has a
3 share in Virgo. Gemini, Libra, and Aquarius are western, diurnal,
[and] masculine; their lord by day is Saturn, by night Mercury, and
4 the associate of these two is Jupiter. Cancer, Scorpio, and Pisces are
feminine, nocturnal, [and] southern; their lord by day is Venus, by
night Mars, and the associate of these two is the Moon.

p.41 | The first book is finished. Praise to God, the grantor of fortune to whom He wishes of His servants because of his excellence, and Who removes misfortune from whom He wishes of His servants because of his faith, and Who is generous, beneficent, just, [and] compassionate. May His blessing be upon His prophets whom He has chosen and [upon] all of His messengers.

The second book of Dorotheus from the stars on the judgments concerning nativities: on marriage and children p.42

In the name of God, the merciful and compassionate, to Whom I resort.

This is the second book of Dorotheus which he wrote on marriage 1
and children and the judgments of the planets. The beginning of its 2
beginning is from marriage. He said:

Look at Venus where it is and which are the first, second, and third II 1, 1
lords of its triplicity as, if they are with Venus or in a cardine or in
trine to it [Venus], then this is a good indication because Venus is full
for the matter of marriage. If you find the lords of the triplicity of 2
Venus with it or in the cardines or what follows the cardines, rejoicing
in their light and direct in [their] motion, all of this is a good indi-
cation in the matter of marriage so that the father of the child was
happy. But if you find the lords of the triplicity of Venus in a bad 3
place or a cadent, corrupted, or they are under the rays of the Sun or
near the West, then predict differently from that about the badness of
the marriage because those who are born will be of those who will
never marry or whose marriage is with slave girls or whores or old
women who are disgraced or those young in years, or he is a leaser of
whores; we have seen someone in [a nativity] like this who leased his
wife, and he was disgraced in this. If you find the lords of the triplicity 4
of Venus in a bad place, but Venus is with a benefic planet and [they
are both] beneficial in one house, then he will marry an agreeable wife.
But when the lords of the triplicity of Venus come in between [Venus 5
and the benefic], they indicate disaster and disgrace because of women
and anxiety and grief because of them.
Venus' being with Jupiter while Venus is in a good place indicates 6
his marriage to an agreeable wife. If you find Venus cadent [and] Mars 7
and Jupiter aspecting it by day while the lords of its triplicity are in
midheaven, then they indicate that the wife will be a whore, well
known in the mouths of the majority of men, because Jupiter indi-
cates fame in the city, but this [native] will attain | disgrace from its p.43

8 [Venus'] badness. If you find Venus in a bad place and Jupiter and
Mars aspect [it] while the lords of its triplicity are in midheaven, then
9 the aspect of Mars indicates that she will long for marriage. If a malefic
is with Venus or overcoming it or in opposition to it, then it indicates
the badness of the marriage from men and women so that his life will
revolve in grief and misery because of women, especially if the malefic
is the Moon.

10 If you find Mercury in the house of Venus and Saturn aspects it, it
indicates the marriage of that native to slave girls or the like and ser-
11 vants and strangers, and similarly also in the nativities of females. If
Jupiter is with Venus, then predict that he will have intercourse with
12 a praiseworthy woman. Especially if Jupiter aspects the Moon, then
he will have intercourse with his mistress or his lady or the wife of one
13 of the nobles. If with this Saturn and Mars aspect, from [different]
directions, the Moon, [which is] the king of the night, then he will
have intercourse with his lady or the wife of one of the nobles, and so
14 also predict in the nativities of women. If Venus in the day is in the
ascendent or midheaven under the rays of the Sun and Mars is in a
cardine or with the lot of the wedding, then it indicates for the native
15 a wife of the lowest [class], a stranger and a pauper. If Mercury and
with it Venus aspect the lot, it indicates a wife [who is] a singer or
a dancer.

16 If you find the malefics aspecting the sign of wedding, which is the
seventh from the ascendent, and you find the lord of this place cadent
or corrupted by the aspect of the malefics or by a bad position, then
17 it indicates what I will tell you. If the lord of that place is Saturn,
then the injury is because of the fathers and mature men or because
18 of the dead. If the lord of that place is Jupiter, he will attain this be-
cause of kings or wealthy men or because of the decree of his city.
19 If it is Mercury, then this calamity and injury is because of argument
and talk, and some of them will marry a woman who has been in ser-
20 vice as a concubine, but thieves stole her away. If the lord of that
place is Mars, it indicates a marriage [that is] shameful [and] disgrace-
21 p. 44 ful. If Mercury is with Mars, | then it is bad because he will kill his
22 wife with his own hand and [her] blood will stick to him. If it is Venus,
then the bride's dowry is damaged, and she will be furious with him
like the burning of fire because of women, and the marriage will be
with this thing.

A chapter. Knowledge of the lot of wedding. II 2

Look at the place (which I shall tell you) of the lot of wedding. 1
Count from the degrees of Saturn to Venus and add to it the degrees 2
of the ascendent [by day] or subtract it thirty at a time from the
ascendent [by night]; wherever it reaches, then there is the lot of
wedding. If you find any of those planets in this place or in quartile 3
to it [the lot], then this is the indicator of the wedding. Look: perhaps 4
then a malefic or a cardine of the lot is in the sixth or the twelfth so
that this happens to be in a sign full of grief [and] scanty in benefit.

A chapter. Knowledge of the lot [in] the nativity of a woman. II 3

If you want to see in the nativity of a woman the lot of marriage, 1
then count from the degrees of Venus to Saturn and add to it the
degrees of the ascendent. If you find any of the planets in the lot or in 2
quartile of this place, then it is the indicator. If it is Mars, then it 3
indicates women who will marry [several] men in succession and will
play the whore with men. If the lord of the lot of wedding is in the 4
seventh sign and the lord of the lot is Saturn, then it indicates that
that man who will marry her is an old man, and if Saturn is in its
own house, then it indicates that he will be her grandfather or her
paternal uncle or her maternal uncle or one of those possessing rela-
tionships to her. If the native is a slave girl or a servant, then this 5
man who marries her will be her master. If the lord of the lot is Mars, 6
then that man will not be known and he will be one who pursues one
of the professions of Mars. If the lord of that is Jupiter, then the man 7
who will marry her is well known [and] possesses fame in the towns and
cities. | If Venus is the lord of the lot, then he will bring this matter 8 p. 45
to an end with [other] things and [with] joy from wine. If it is Mercury, 9
then [he will bring it to an end] with deceit and quarreling about this
many times, especially if Mars aspects it [Mercury].

Always if you find Venus in nativities of men or of women in a bad 10
place, then it indicates a disgraceful marriage. If Jupiter aspects Ve- 11
nus from wherever it aspects, it indicates benefit because of females,
but if a malefic aspects Venus while Jupiter is aspecting, then it di-
minishes the evil of the malefic. In the nativity of a woman predict 12
similarly about their benefiting from men. If you find Venus in a 13
sign possessing two bodies or possessing two figures, then the marriage

14 of the native will not be with [only] one [wife]. If Mars stops in the
house of Venus and Venus [in] the house of Mars, it indicates for the
native disgrace and debauchery and destruction; Mars indicates
15 similarly if it is with Venus or in opposition or quartile to it. If Venus
is with Mercury and Mars, then this indicates that he will be one who
will have no stability in marriage, but he will rejoice in this woman
16 one time, in that woman another time. If with this they are in mid-
heaven or Venus is in midheaven while Mars and Mercury aspect [it],
17 then this native will be one of those men who befriend women. If he
is one [for] whom [the planets] aspecting Venus are eastern, then this
18 will occur publicly. If Jupiter aspects one of [those] which are there,
then it ameliorates some of this, since the aspect of Jupiter indicates
her benefit because of this and the existence of the lords of Venus'
triplicity in midheaven indicates that her debauchery will occur pub-
19 licly and in renown. If Jupiter is with Venus in a bad place, but [that
place] is a cardine or in what follows a cardine and it aspects the lords
20 of the triplicity, all this will not be corrupted. But if you find Jupiter
in a nativity like this in a bad place, then it indicates disgrace and
debauchery and a bad reputation because of this, because both of the
two benefics happen to be in a cadent and, with the cadent, [their]
21 p. 46 dejection[s]. If | the first of the lords of Venus' triplicity is in a good
place and the second in a bad place, then his condition in the matter
of women is good in the beginning of his age, and in the last it is a
bad [indication], because the first of the lords of Venus' triplicity
indicates the first years, the second indicates the middle years, and
the third indicates the end of [his] life, so that whichever of the lords
of the triplicity is in a good place, then it indicates good in its own
time.

II 4 A chapter. The lot of marriage.

1 If the lot of marriage is in opposition to Venus or in opposition to
the ascendent or in a bad place, or Venus is also in a masculine sign
and with this is eastern, then, because the feminine signs are of the
portion of the night and Venus is of the portion of the night, most
[of what was predicted for] one who was born thus will remain till
2 the end of his life except for his wife. Because the diurnal planets re-
joice in the East and the nocturnal planets rejoice in the West, what
3 I told you of this is secure. If you find the lords of Venus' triplicity

aspecting neither midheaven nor Venus, then men will have no
pleasure in marriage. If with this the lords of the triplicity of the lot 4
of wedding are aspecting neither the lot of wedding nor Venus nor
midheaven, then this [native] will never marry. If the lord of Venus' 5
triplicity is at the end of signs or in the term[s] of malefics or in the
cardine under the earth or not in its own place, or the malefics aspect
it, then this native will never marry. But if the lord of Venus' triplic- 6
ity is in its own place, it indicates marriage.

If Venus is in the seventh place from the ascendent, it indicates 7
injury and misery and calamity because of women and that he will
have little stability with them, but will have intercourse with those
who have need and poverty and slave girls [and] servants [and]
strangers, but according to this he will be married because of the
place of Venus in a cardine, | but because of the place of the ascendent p. 47
opposite it [Venus] it indicates injury because of women. If Venus is 8
in a bad place without the aspect of a benefic while Saturn does
aspect it and is free of Jupiter, then it indicates that this native will
remain without marriage, but he will have intercourse with those who
are disgraced and in whom there is no good. If Venus is in [one of] its 9
own places, it indicates marriage, and the marriage will abound in
children. If Venus is in a tropical sign which is its own place in the 10
strength of places, it indicates his change from [one] wife to [another]
wife, especially if planets aspect it [the place]. If Venus is in the car- 11
dine under the earth, it indicates the death of the native's woman and
of his child, and [his] grief on this account. If the cardine under the 12
earth is a tropical sign, especially Cancer or Capricorn, then this is
bad and worse because the native will be desirous of intercourse with
disgraced women or whores in public, and debt will always come upon
him because of this. If Saturn is with Venus or Venus is in the term 13
of Saturn while Saturn aspects it [Venus], then it is bad concerning
marriage because he will marry a widow or an old woman or a woman
who is deficient in the matter of caring about him or a young girl or a
slave girl, insignificant in everything, or a woman disgraced in the
matter of livelihood; it is also similarly bad in the nativity of women
with respect to their husbands and children. But if Venus is with Mars 14
or in the term of Mars while Mars aspects it [the term] in the nativity
of a woman, then the wife will be desirous of adultery and grief on
account of [her] children will come upon her; it indicates similarly in

the nativities of men that sometimes the wives of the men are among
those who are barren because of the existence of Mars with Venus or
15 in opposition to it. If you find Jupiter and Venus under the rays of the
Sun, then these two indicate an obscure marriage because he will
16 marry widows and her whose childbearing has been cut off. If you
find the Moon in its own house or exaltation with Venus while Jupiter
aspects, then these [natives] will marry from among their own women.
17 If you find Venus and the Moon, each of them in opposition to the other
or in quartile or both of them are in one sign in a bad place, then this
indicates harm to the marriage, but if they are in a cardine they indi-
p. 48 cate [that] the marriage of the native is to his sister | or the closest [to
18 him] of his women. If you find the Moon and Venus together in the
cardine under the earth while Jupiter aspects [them], it indicates [his]
marriage to one of his relatives, but he will have children at the end
19 of his life. If you find the lord of the lot of wedding in [the place of]
the lot of wedding or the lord of the lot aspecting it or the Moon, then
these [natives] will marry from among their relatives their brother's
20 daughter or their sister's daughter. If Saturn is with Venus in the
house of one of the two in the ascendent, then he will have intercourse
with his daughters and his older sisters, but if the Moon is in quartile
21 to these two, then he will have intercourse with his maternal aunt. But
if the Moon does not aspect while Mars does aspect from quartile, then
he will marry a woman in whom he will take pleasure, but, however
that is, the loss of his property will come upon him because of the
22 woman, but if the native is female, then the woman is a Lesbian. If
Venus is in an alien house or in a tropical sign while the Moon aspects
[it] or if the Moon is with it, then the woman will be desirous of inter-
course, and from her longing for this that she will give men pay, and
23 also if Saturn also aspects. If each one of the two, Venus and Mars, is
in the other's house or term, it indicates debauchery and wickedness,
and similarly if they are together or one of the two aspects the other
from quartile or opposition or they are in the East, so that this de-
24 bauchery will be in public. If it is in the West, then it will be kept quiet
and will be a secret, but it will be the most public that is [possible]
and the worst in infamy if the Sun aspects it also, because this is harm-
25 ful. If with this the lord of the sign of wedding is Mercury and Mercury
is in the sixth, western, or in a quadruped sign while the sign of wed-
ding is a quadruped [and] injured, then a marriage is not judged for

this native while he is a youth, and if he does marry, his wife will
survive [only] a brief time because most of these [men] are worried
about their own lives without marriage. If the lord of the sign of 26
wedding with this is in a good place, then he will have intercourse with
a sick woman or a stranger who has no one, and he will have no con-
stancy among women, and trouble and injury will come upon him | p. 49
because of them. If the lord of the lot of wedding is under the rays of 27
the Sun or under the earth while the malefics aspect [it] and it aspects
its own place, then he will have intercourse with whores and slave
girls or he will have intercourse with one with whom a multitude of
men has had intercourse. But if you find the lord of the lot rejoicing in 28
its light, aspecting its own place while the benefics aspect it, and its
place is strong in a cardine or what follows a cardine, then this native
will marry a good woman with no blemish in her, virtuous, praise-
worthy in this, and he will be noble in his condition and his benefit.
If the lord of this lot which I mentioned is Jupiter, then this benefit 29
and the good which he attains will be from the nobles of men and it will
be on account of women. If it is Saturn, then this benefit and the good 30
will be the inheritance of the property of [his] wife's father or her re-
latives, however this came to him, or the inheritance from a slave
whom he freed. If Mars is the lord of that lot, that benefit is be- 31
cause of a strange man whose work is work like the works of Mars,
or his benefit is from violent deeds. If the lord of the lot is 32
Mercury, then that benefit which was on account of women will
have as its cause calculation and words. If it is Venus, then he 33
will be praised and benefited on account of women and females.
If the lord of the lot is Mercury and it is in a bad place while be- 34
nefics aspect that place or a benefic is in it, then he will marry a
virtuous [and] good wife, but he will be anxious and unhappy because
of the position of Mercury. If the lord of this place is in a good place 35
while a malefic aspects this place or is in it, then misery and mis-
fortune on account of women pass these [natives] by or according
to this they attain joy and profit because of them. Look at the se- 36
venth place from the lot, as, if you find its lord in the lot and the
lot's lord in the seventh, then these [natives] will keep quiet about
their marriage[s] and will have intercourse with women secretly,
then they will marry them after that and they [the women] will bear
children from them.

II 5 p. 50 | A chapter. Knowledge of how many wives he will marry.

1 If you wish to know how many wives he will marry, then mark off
from midheaven to Venus; whatever number of planets is between
these two, that number of wives will he marry, but wherever you find
Saturn, then know [his] coldness and distress; wherever you find
2 Mars, [his] death unless a benefic aspects it. In the nativities of wo-
men, if you wish to know how many husband[s] she will marry, then
count from midheaven to Mars, but if Mars is in midheaven then count
from midheaven to Jupiter; whatever number of planets is between
3 these two, say this is the number [of men] whom she will marry. If you
find Venus cadent from midheaven, say [that there is] little con-
stancy toward women in men, and say similarly in the women with
respect to their husbands if you find Mars in the seventh.

4 Remember this lot: count from Venus to the degree of the seventh
sign and add to it the degrees of the ascendent [by day] or subtract it
from the ascendent [by night] thirty at a time; wherever it reaches,
5 there is the lot of happiness and wedding. See which [planet] is its
lord and which is with it and which aspects it, as, if a malefic is in this
lot or aspects it, say that the native will marry disgraced [women] and
6 one in whom there is no good. If the lord of this lot is in a bad place
while Venus is under the rays of the Sun and the malefics aspect [it],
then most of those whose nativity is thus will never marry.

7 The time of the wedding: whenever Jupiter transits where the lot
was or in quartile from it or in opposition to it or in trine to it or
[transits] the triplicity [trine] of Venus or Venus' quartile or oppo-
sition, then the marriage will occur unless Saturn aspects from oppo-
sition or quartile, because if Saturn aspects thus, it chills it [the wed-
ding] and there will be nothing but destruction, or, if there is a mar-
8 riage, it will not last. Whenever Jupiter transits in the place in which
9 Venus was, it is suitable for the marriage. If the year ends at the sign
in which the lot was, it indicates marriage unless Saturn is as I men-
tioned because Saturn will chill it, but sometimes the transit of Saturn,
p. 51 if it was in the base-diagram of the nativity in | a powerful place and
ruled something of the lot, aspecting the lot, indicates marriage —
especially if Jupiter helps it with [its] aspect because Jupiter and Ve-
10 nus indicate good wives. If a multitude of women was predicted for
the native in his nativity, then, whenever Venus transits in its own

house or aspects its own house, he will marry, but [his wife] will
neither stay nor be suitable. Also if Mars aspects Venus and Venus 11
also aspects it [Mars] as I mentioned to you, it indicates a marriage of
short duration.

The man is suitable for the woman and the woman for the man if 12
the ascendent[s] of these two are the same cardine. If the two lumi- 13
naries or one of the two is in the ascendent or midheaven, then also it
is suitable. Similarly [does it happen] if you find that wherever is the 14
Venus of one of the two [marriage partners], there is the Moon of the
other, or wherever is the Moon of one of the two, there is the Venus of
the other, especially if the Moon of one of the two is in trine with the
Moon of the other. But if, wherever one luminary of one of the two 15
[marriage partners] is, in this sign there is a malefic for the other, then
it indicates injury and little agreement, but if, wherever a luminary of
one of the two is, in it there is a benefic for the other, or all the bene-
fics of the two natives are in cardines, or the lot of both of them is in
the same sign, it indicates agreement and suitability.

A chapter. Knowledge of the lot of wedding by day and by night. II 6

Calculate also the lot of wedding by day and by night from the Sun 1
to where the Moon is, and add to it the degrees of Venus [by day] or
subtract it from where Venus is [by night] thirty at a time; wherever
it reaches, there it is. If Jupiter is in opposition or quartile to it, it 2
indicates marriage. If the lot of wedding happens to be in opposi- 3
tion to the ascendent or in the cardine under the earth while the ma-
lefics aspect [it], then the native will see the death of his women. If 4
you find the lord of the triplicity of Venus in the cardine of the West
or the cardine under the earth, it indicates the death of his women.

Similarly look in the nativity of a woman at the lot of wedding; 5
as I told you in the consideration about the wedding of men [it is] from
Venus, so similarly for women look from Mars. If Venus is in the car- 6
dine of the West or the cardine under the earth, it indicates for men
the death of their women and the smallness of their constancy toward
women. Similarly if you find Mars in the cardine of the West or the 7
cardine under the earth, it indicates for women the death of their
husbands.

| If you find Venus western with a malefic or in its aspect, it indi- 8 p. 52
cates for the native the death of his women. If Jupiter aspects Venus 9

from the tenth or eighth and you find Venus in the twelfth or sixth,
then the native will marry a good woman, but she will die, and fear
10 and weeping and anxiety will reach him because of her. But your con-
sideration concerning the time of their [the women's] death [should
be] as I told you in the matter of the parents and brothers.

II 7 A chapter. Knowledge of sodomy.

1 Now I will make clear to you sodomy and [what is] like that of
2 what is in men and women. If Venus is in the house of Mercury and
Mercury is in a bad place, then the native will not love women, but his
3 pleasure will be in boys. If the lot of wedding is with Mercury and
Mercury is in a masculine sign which is a cardine, he will be desirous
4 of boys, [but] will not love intercourse with women. If you find Mars
in the house of Mercury and Mercury in the house of Mars, then he
will be covetous of males; the aspect of Mars to Mercury from quar-
tile or opposition indicates the same.
5 If Venus is in one of the signs of desire, which abound in lust (they
are Aries, Capricorn, Pisces, and Taurus), and Venus is under the
[Sun's] rays with Saturn or Mars, then this indicates [something] like
what I told you of the act of scandals; [it indicates] similarly if you
find Venus in what I named for you of the signs of desire and one of
the two malefics, Saturn and Mars, is overcoming it [Venus] from
6 quartile. If Venus is in the cardine of the West in opposition and the
Moon is in the ascendent, then, if the native is female, it indicates
that she will be a Lesbian, desirous of women, and if the native is a
male, he will be desirous of males, especially if Venus is in Leo or
7 Virgo or [one of] the houses of the malefics. If the malefics aspect it
8 [Venus], then it will be worse. If Venus is under the [Sun's] rays, then
9 it will be worse and more evil. If Venus is in a house of Saturn and
Saturn in a house of Venus in the cardine of the West or the cardine
under the earth or the sixth or twelfth place, then the native will be
effeminate [and] will be one of those in whom one does [something]
p. 53 10 like what | one does in women. Venus also indicates thus if it is cadent
or in a bad place while the malefics are in a feminine sign which is a
cardine; then the native will be effeminate, weak in his joints and
11 strength, and one will do in him the act of women. And it will be worse
for him if the two luminaries are in a feminine sign or one of the two
12 luminaries is in a feminine sign which Saturn or Mars aspects. If it

[Saturn or Mars] is in Capricorn, Aquarius, Aries, Taurus, or Pisces,
and the lot of illness is with these two in a feminine sign, if the native
is a woman then she will be a Lesbian; if they are in a masculine sign,
if the native is a male, then they will not do to women as they ought
to. It will also be thus if Venus is with one of the malefics, and it will 13
be worse than this if Mercury is injured. If Jupiter aspects [something] 14
similar to this, it will relax that misfortune or keep it secret.
If you find the Moon in Pisces, Taurus, or Aquarius, while Mercury 15
is with Mars, then the woman will be notorious for adultery, espe-
cially if Venus is in the ascendent or in midheaven. If you find, in the 16
nativity of females, the two luminaries in masculine signs and Venus
in a masculine sign, in the cardines, and one of them is in opposition
or quartile to another, then this native, if it is a female, is one of those
[women] who do in women the act of men. If you find Venus . . . in the 17
nativity of women while each one of the two luminaries is in trine with
its lord, then these [women] will have much intercourse with men and
a great number of men will have intercourse with them.

Up to here is the section on marriage.

A chapter. Exposition of the matter of children. II 8

Look at [the first and the second] lord of Jupiter's triplicity; if they 1
are both together in a good place departing from the Sun's rays, then
the two of them indicate children and benefit from them. If one of 2
them is in a good place and the other in a bad place, | then he will p. 54
have children, but misery and lamentation and weeping will reach
him because of them. Consider with respect to the lords of the tripli- 3
city as I told you in the beginning of this my book: in which of the
times [the children will be born], and for how much of his life will joy
and happiness reach him, and in which of them [the times] will misery
and misfortune come to him. If you find the lords of Jupiter's triplici- 4
ty, both of them, in a cardine under the [Sun's] rays, then he will be
one of those who will not be blessed with children, then especially if
Jupiter [also] is cadent under the Sun's rays.

A chapter. Knowledge of the number of children. II 9

Calculate the number of children as I shall tell you. Look at the 1, 2
lords of Jupiter's triplicity, which of them is the stronger, and calcu-

late [its] place which is above the earth, and count from it till it reaches
the ascendent; whatever signs are between these two, according to that
3 is the number of [his] children. If Jupiter and Venus are in what is
between these, they indicate an increase in this number, and whatever
4 planets there are also besides this will increase [the number]. If
you find in what I told you of signs a sign possessing two bodies,
5 then double it. If you find in what is between these Mars or Saturn,
it indicates the death of the child, especially if Mars and Saturn
6 are in a bad place. But if these two are in a good place, then they
indicate an increase in [the number of] children, except that
this [extra] child will be expelled, especially if that sign in which
the malefic is is the cardine of the West or the cardine under the
earth.

7 If you find the lord of Jupiter's triplicity, which is the indicator of
the matter of children, in midheaven, then predict for him that he
will have four children or one, but if it is in the cardine of the West,
then predict that they will be seven or one, especially if the cardine of
8 the West is Aries. If you find the lord of Jupiter's triplicity cadent
from the cardine of midheaven or the cardine under the earth,
then count from the ascendent to it; whatever is the number of
signs between these two, that is the number of children he will
9, 10 have. The rest of the investigation is as I told you. If the lords
of Jupiter's triplicity are in signs abounding in children, then
predict that the number of children will be greater than what I
said; their number will also be made clear to you from the section
on brothers.

11 p. 55 | If you find the Moon and Venus in Capricorn and Cancer or their
triplicities, then see which of them is better in [its] position; let this
12 strong one be the indicator of children. If they are both in other than
these triplicities, then let your consideration be from the lords of
13 Jupiter's triplicity. If you find the indicator of the matter of children in
the ascendent or midheaven or in the sign of fortune, then he will be
14 blessed with children in his youth. If it is in the second from the
ascendent or in the sign of wedding or in the eighth sign or the cardine
under the earth, then [children] will be born to the native in the middle
15 and the end of his years. If you find the indicator of children [to be]
Jupiter, in a good place under the Sun's rays, then he will have
children, but they will not live.

A chapter. Knowledge of the lot of children. II 10

The lot of children: count from Jupiter to Saturn and add to it the 1
degrees of the ascendent [by day] or subtract it from the ascendent
[by night], thirty at a time; wherever it happens to be, look at its
lord. Then count from the lot to its lord how many signs there are, or 2
from its lord which follows it [to the lot]; whatever there is of signs
between these two, that is the number of children. If you find a ma- 3
lefic between these two, it indicates the death of the children. If the 4
Sun or the Moon is in quartile or opposition with the lot, then the
Sun will increase the male children, the Moon the female. If you find 5
that there is no [planet] in the lot or aspecting it, then the first child
will not be benefited by it because he will be miscarried or will die
horribly. If you find the lot in a cardine or a good place, then it is a 6
good indication in the matter of children. If it happens to be in the 7
sixth or twelfth place, then neither a male nor a female will be born
to him, and he will suffer distress and grief from this; but if he should
have children, they will not stay with him so that they will part from
him in the cities. If the lot happens to be where none of the planets is 8
in quartile or opposition to it, then these [natives] have a need for
children. But if there are planets in opposition or quartile to the lot, 9
then it indicates that he will have a multitude of children. If the lot 10
happens to be in a sign of few children, then it indicates a small num-
ber of children. If Saturn is with it, then it indicates that he will be 11
sterile or will have few children or will be grieved with an intense
grief on account of [his] children.

| Jupiter and Mercury indicate children if they are in good pla- 12 p. 56
ces, but deny [it] if they are in the sterile signs, which are Gemini,
Leo, Virgo, Capricorn, the beginning of Taurus, the middle of Libra,
Aries, and Sagittarius. As for Aquarius and what is like this, it 13
abounds in children, but Scorpio abounds in children and in deaths
for them.

If you find a planet in opposition or quartile to the lot, then predict 14
that he will abound in children. It is necessary for you to consider the 15
lot, [whether] perhaps it is in a sign of few children as, if it is thus, it
indicates a small number of children. If Saturn is in the lot, then it is 16
very bad because he will be sterile or have few children, and distress,
grief, and misery in the matter of children will reach them.

II 11 A chapter. Lot of transit with respect to children.

1, 2 Remember this lot which I told you about. Count from Mars to
Jupiter and add to it the degrees of the ascendent [by day] or sub-
3 tract it from the ascendent [by night], thirty at a time. Wherever your
counting ends, when Jupiter transits that lot or its opposition or
4 aspects it from quartile, then will be born children to this native. When
5 Venus happens to transit this lot, it indicates children. When the
year comes to where Jupiter or Venus were, it indicates children.
6 When Saturn also comes to that place, it also indicates children.

II 12 A chapter. Knowledge of females and males.

1 Count what of degrees is between Jupiter and the Sun and add to it
the degrees of the ascendent; wherever it comes to, there is the lot
2 of male children. Count from the Moon to Venus and add to it the
degrees of the ascendent [by day] or subtract it from the ascendent
3 [by night]; wherever it ends, there is the lot of female children. Look
at the two lords of these two lots and their power in their places, and
know whether the birth of males or of females is more numerous and
better.
4
p. 57 | If you find Saturn in opposition to Mercury, it indicates the death
5 of the children. If you find Venus, while Saturn is in opposition to it
[Venus], without the aspect of Jupiter, he will be sterile or will have
6 few children. If with this Saturn aspects the Moon [which is] in the
tropical degrees with one of the malefics, or [when] a malefic aspects
it [the Moon] from quartile, then it indicates that children will not be
born to [those] men.

7 If you find the two lots which I mentioned to you [having] one of
the malefics in quartile, it indicates the loss of his [the native's]
8 children. If you find the lot in the twelfth or the sixth while Saturn
9 aspects, then it indicates the death of the children. If you find Jupiter
in the cardine under the earth or in the cardine, the seventh, with a
malefic, or [if] a malefic is in opposition or quartile to it [Jupiter],
then it is the indicator of the death of his [the native's] children, and
10 worse than this if Jupiter is without light. If the Sun is with Saturn
11 in a sign, it indicates grief in the matter of having children. If Ju-
12 piter is cadent, it indicates the loss of his parents. If Saturn injures
Venus without the aspect of Jupiter, then it indicates grief on account
of children, or they will have children but will not enjoy them, or no

children will be born to him, but if he has children, then sorrow and
weeping will reach him because of having children, especially if Sa-
turn aspects the Moon together with its [Saturn's] aspect of Venus.
Now I will make the whole [of it] clear to you. If you find in nati- 13, 14
vities Jupiter and Mercury not injured, then judge an abundance of
children. If these two are in their illuminator [the Sun] or their fall 15
[dejection], then they do not indicate the existence of children, but if
he should have a child, then he will die and grief will reach his father.
Look from the midheaven in the matter of the nativity [and] which 16
[planet] aspects midheaven, and where its lord is, and of what sort
the sign is, and where its witness is, and which [sign] follows midheaven:
this indicates males and females. Look from the fifth, from the sign 17
which is the sign of children, and its lord — in what place it is, whether
it is a benefic or a malefic, and how great its strength is in this nativ-
ity, because if it is cadent while Jupiter and Venus do not aspect the
fifth place but the malefics do aspect this place, it indicates the fewness
of [his] children, and if he should have children, it indicates the short-
ness of their remaining [with him] and the briefness of their lives. But 18
if one benefic aspects that place, then you should not at all despair
for [his] children, but | he will have some. If a benefic aspects the p. 58 19
fifth place and its lord is in a good place aspecting midheaven, then
this is an indication of the abundance of [his] children and of their
goodness.

A chapter. Knowledge of whether females or males are more nu- II 13
merous.

If you wish to know if the females are more numerous than the 1
males, then look at that place which I mentioned to you and at its
lord. If it is a feminine sign and its lord in a masculine [sign], judge 2
males for him. If the place is masculine and its lord feminine or the 3
opposite of this, then judge males and females for him. If a malefic is 4
in a cardine aspecting the Moon, then this native will not cease ex-
pelling his children in his life outside of his house.
Look concerning the situation of the matter of pregnancy. Whenever 5, 6
Jupiter transits where Mars was or aspects it from opposition or quar-
tile or trine, then she is pregnant. If the Moon is in a cardine in the 7
equatorial degrees where the night and the day are equal, then it indi-
cates sterility for men and women.

II 14 A chapter. Aspect of trines, if one of the planets aspects another
from trine.

1 If Saturn aspects Jupiter from trine while Jupiter is in a good place,
then it indicates an abundance of property and land and trees and
buildings and mosques; sometimes he will be lord of a group and will
agree with his father, and sometimes he will direct the affairs of his
city and of landed estates, and he will benefit because of strangers and
2 will be lucky and will be honored in [all] ways. If Saturn aspects
Jupiter and Mercury from trine, then he will be secretive, learned in
hidden [and] secret things, or he will direct the affairs of kings and of
cities, or with this he will be pious and will raise a child other than his
own, and he will not be benefited by his own children, because they
3 will die or will be separated from him. If Mars aspects what I mentioned, what I mentioned of good will decrease and misery and evil
4 reputation and misfortune will increase. If Saturn aspects Mars from
p. 59 trine | without the aspect of Jupiter and Mercury, then he will be
rich, a ruler of reason, strong, well known in the metropolis — he
will be put up in the manner of kings, but he will see the death of his
5 older brothers. If Saturn aspects the Sun from trine in a diurnal nativity, then the matter of [his] livelihood will be good because he will be
well known, a possessor of renown, praiseworthy — he will seek
6 leadership and will be lucky for his father. If both of them are in a
masculine sign, then it is better; but if the nativity is nocturnal, then
he will have a good livelihood, but there will be a decrease from his
7 property and his father's property. If Saturn aspects the Moon from
trine, it indicates respect and great benefit from kings or those like
kings, and he will be praiseworthy, especially if the Moon is increasing;
8 if the Moon is decreasing, much of what I mentioned will decrease. If
Saturn aspects Venus from trine, it indicates a good livelihood in good
repute [and] favor, except that calamity will come upon him on ac-
9 count of his inferiors and he will have no marriage. If Saturn aspects
Mercury from trine, it indicates that he will be calm, reasonable, not
vacillating in [his] thought, firm in reflexion, learned in calculation
and book[s], outstanding in his livelihood.

10 If Jupiter aspects Mars from trine, he will be a leader, a ruler for
action, learned in affairs — he will have benefit and honor from the
11 chiefs. If Jupiter aspects Venus from trine, then he will be handsome

in his appearance and face and will have elevation because of women
and love. If Jupiter aspects Mercury from trine, he will be quick-witted, 12
intelligent, perfect, and it indicates that he will be better than his
relatives and his relatives will desire honor for him — praiseworthy,
he will not cease in the work of great cities and kings; some of these
[natives] are learned in the stars of heaven. If Jupiter aspects the 13
Moon from trine, it will increase the praise for the native and he will
have rank and status. Look concerning what I told you at the time of 14
the native's fortune; one of these will sometimes be a leader, a chief for
men, while another of them will be a leader in business, and another
of them for commerce, and another of them in the leadership of armies,
especially if the Moon is increasing. If Jupiter aspects the Sun from 15
trine, it indicates wealth and abundant good fortune and children and
a wedding and life in a high rank.

| If Mars aspects the Sun from trine and the nativity is nocturnal 16 p. 60
and Mars is the lord of the hour, then he will be elevated in the good
because sometimes he will be a powerful king. If Jupiter is in [the 17
other] one of the triplicity or in a cardine, then he will be a leader
mighty in nobility, but if with this the Moon is good, then he will be
valiant, governing life and death and assassination, and [it indicates]
lodgings quick to change, and a suspicious nature quick to distrust —
he will [even] distrust himself, especially if it is in a masculine sign.
If Mars aspects Venus from trine, then he will be wealthy, rich, abound- 18
ing in steadfastness, good in horse[-riding], mighty in endeavour[s],
except that he will love intercourse with women and riding forbidden
[mounts]. If Mars aspects Mercury from trine, he will be a supervisor 19
in work, learned in quarrels, power will be plentiful for him, [but] his
situation will not increase because of quarrels and books. If Mars 20
aspects the Moon from trine, if it [the Moon] is decreasing or is lord
of its triplicity in a nocturnal nativity, it indicates that he will be
good in supervising work, quickly successful in what he seeks, but if
Jupiter aspects these two, he will be a governor possessing good
fortune and leadership, one abounding in power. But in a diurnal 21
nativity when the Moon is increasing it indicates sickness in his
body.

If the Sun aspects the Moon from trine, look at the power of the 22
planets and their aspect[s], then judge according to that.

If Venus aspects the Moon from trine, then he will be handsome 23

[and] happy, [but] he will have no constancy in marriage, and he will
make his appearance in debaucheries.
24 If Mercury is in trine of the Moon, it will make him quick-witted
[and] learned.

II 15 A chapter. Quartile [aspect].

1, 2 This is aspect in quartile. If Saturn aspects Jupiter from quartile,
it will diminish him in his property, and whatever he thinks about will
become a curse upon him, and his works will be interrupted, and he
will be a spoiler for his parents — in each of the two quartiles will he
spoil and the properties of his parents will be overturned; it is worse
than this if the place of these two is exchanged and Saturn is above
3 Jupiter while Jupiter is in left quartile. But if Jupiter is overpowering
Saturn, then it is less for evil — his parents will not obtain nobility
except in some of the houses, and he will be deficient in property, |
p. 61 4 [having] neither wealth nor poverty. If Saturn is in quartile of Mars
while Saturn is in the tenth sign, he will have little medical treatment,
he will be weak in his body, unceasing in diseases because of fevers,
he will be shaking, and the properties of his parents will be destroyed,
5 and he will see the death of his brothers. But if Mars is higher in the
tenth place from Saturn and Saturn is lower than it in the fourth, then
it will hasten [his] father to death before [his] mother, and they will
not survive long, but they will spoil the properties of [their] parents
6 and will envy [their] parents and will harm their food. If Saturn
aspects the Sun [and] if it [the Sun] is in its [Saturn's] quartile in the
tenth sign, then he will spoil his parents' legacies, and he will be an
enemy of his relatives, and the clearness of the open air will become
cloudy with work, and diseases will rise up upon him, and he will
worry about chains, and he will toil with respect to his livelihood, an
7 unknown in his city. But if Saturn overpowers the Sun in quartile, he
will be confused or he will run away or he will hasten to death or his
mother will beat him or there will be leprosy in him, which is the worst
of diseases, or his belly will cool until this harms him, and he will be
8 cold in his body and his work. If Saturn is in quartile of Venus, it
indicates his fall from women, [that he will be] rejected [and] devoid of
9 good, and every evil will come to him. But if Venus is overpowering it
[Saturn], then he will be weary [and] difficult, but he will be blessed
with a good wife who will be better than he in lineage, one who is

admirable in herself together with her agreeing with his parents. If 10
Saturn is in quartile of Mercury in the tenth sign from Mercury, it
will bring many misfortunes to these nativities and will make the
native base, listless in work, a cheater — he will love the fault that is
not his own and with this he will be afflicted, a lisper or a mute or a
deaf man. But if Mercury is overpowering Saturn, then it will not be 11
good, but the evil which I mentioned will be less. If Saturn is in quar- 12
tile of the Moon, it will harm the owner of this nativity, and if Saturn
is in the tenth place from it [the Moon], a flaw in his manner of walk-
ing and a chronic illness in his body will come upon him, and he will
not be courageous for any of his work, and he will spoil his mothers'
properties, and there might be among them some who hate their
fathers. But if the Moon is in the tenth from Saturn, the years will 13
reach him immediately, and this native will be diseased [and] will have
little property, and if it is in a feminine sign, there might be a judgment
that he will be blessed with a wife who will be his enemy, and who
will consider harming him — he will not be about to enjoy his children.
| If Jupiter is in quartile of Mars and is overpowering it, he will be 14 p. 62
noble, steadfast, compassionate, and some of them will be honored for
aid in the houses of kings [and will be] well known in the house[s] of
the kingdom, and some of them will control the work of the king, and
their status will increase high up, but they will spoil their fathers' prop-
erty and be worried by the matter of children, that they will have few
children. But if Mars is overpowering Jupiter, then it will make them 15
quick in seeking their livelihoods, and he will be in this feeble-minded,
tiresome, fatigued, and slander and quarrel[s] with men will reach him
because of [his] work for the government. If Jupiter is in quartile of 16
the Sun while the Sun is in the tenth sign from Jupiter, it indicates
that his father will be noble but his property will diminish, and he will
rise up from his homeland, and the people of his city will elevate him,
and some of the more powerful of his enemies will be furious with him.
But if Jupiter is in the tenth place from the Sun, this native will be 17
noble and his father [will have] great good and connections with kings
and many benefits together with honor, and he will lord it over many
men. If Jupiter is in quartile of Venus to the right of it [Venus], it 18
indicates that this native will be loving to people and he will profit
because of women, [will be] good at calculating for [his] livelihood,
approaching near to God (be He exalted!), forceful in [his] oaths. But 19

if Jupiter is in quartile of Mercury, overpowering it, it indicates that the native will be a scribe, a learned man, a calculator, [and] he will
20 live on a side different from his relatives in a good condition. But if Mercury is in right quartile of Jupiter, then it indicates that this native will not be rich, but he will be great in generosity, but if in some of the houses in which he stays good reaches him, he will not be
21 charitable in his work and will not be thankful to people. If the Moon is in quartile of Jupiter in a diurnal or a nocturnal nativity, it indicates that the native and [his] mother will be good in [their] livelihood, superior in [their] nobility and [their] retinue, loving among their kinsfolk, [and] the native will have fame [and be] well known among the mighty of the people, a rich man, and they will praise him, and
22 better than praise. But if the Moon is in the tenth place from Jupiter, then it indicates that he will be good in great matters, praiseworthy, generous to the chiefs, but there will be a clear fate in him, a diminishment and an idleness from work.

23 If Mars is in left quartile of the Sun, then it will be harmful in the matter of his father and of himself, [he will] abound in calamity, misfortune in his property will reach him until everything that he possesses disappears, and he will be frightened, perplexed, obsessed with delusions, and his vision will grow dark and his sight will be in error;
p. 63 in | a diurnal nativity the misfortune will be worse except that some-
24 times he will die from this and perish. But if Mars is in the tenth place from the Sun, then it indicates that this [native] will relax at the beginning of his life, but disease will increase at the end of his life, and ruin will descend upon him, and calamity will be continuous.
25 If Mars is in the tenth place from Venus, then it is bad in nativities because it produces misfortune and disaster and diseases because of women; and if it is thus and the sign is tropical, then he will be effeminate [and] he will perform this vicious act, and if marriage is judged for him, then he will marry slave girls and disgraced women or he will be debauched by whores, and if the nativity is of females then she will be a whore, one of the women who have intercourse with men
26 wickedly. But if Venus is in the tenth sign from Mars, then those things reach him which we mentioned before, but he will keep this
27 quiet for shame and will repent in the end. If Mars is overpowering Mercury, he will do things shocking among people, and it will imbue the native with reasons for misery from every place and it will harm

him in quarrels and work and everything that he concerns himself with, and slander will come to him from his relatives and the place of his secret; the misfortune is worse than this at a diurnal nativity,
while at a nocturnal nativity it is less. If Mercury is overpowering 28
Mars, [and] the incitor to war is in left quartile of Mercury, it indicates that this native will be inferior, feeble, illegally seizing the properties of the people — he will not have power over any of their goods without taking it and he will think of a thought because they will argue with him lest he be malicious — and he will be exasperated with his relatives, [and] his own eagerness is for the future, or he will be spiteful, greedy for properties, and most of his effort will be in the
pursuit of wealth. If Mars aspects the Moon from right quartile, then 29
it indicates that his mother will be a widow, and he will decrease in his livelihood and his property, and his mother will perish or one of his brothers will die horribly, and [his] grief [will be] great, and some of them will be afflicted with madness, and they will flee to a house of worship, or it will afflict him with the destruction of [his] vision and [with] dismay, especially if Mars is in a term of Saturn or the Moon in a term of Mercury or a term of Mars as sometimes the power of the
terms changes nativities. But if Mars is in left quartile of the Moon 30
and the Moon overpowers it [Mars], then it indicates the small standing of his mother and scarcity in her livelihood, and for the native a spoiling of [his] property and misfortune.

If the Sun is in quartile of the Moon or [they are in] the cardines 31
while the benefics aspect these two, it indicates for the native an abundance of properties and nobility and happiness, but if the malefics
aspect they will be in alarm about their livelihood[s] and | their p. 64
live[s]. If the Moon is approaching Jupiter and [Jupiter] aspects it 32
[the Moon] while the malefics [also] aspect it, it indicates approximately what I mentioned for him as it indicates that the native will be noble, but will arrive at trouble, and some for whom he intends evil will envy him; but if Jupiter does not aspect it [the Moon] while the malefics do aspect, the danger will be more suitable that misfortune and misery will reach them.

If Mercury is in quartile of Venus [and] one of them overpowers his 33
companion, then it indicates that the native will be learned in a marvellous [and] beautiful craft, [and] he will be known among people because of taking pains at this, and their sayings about him will

34 abound, and the mother of women will regret [his existence]. If the
Moon is in quartile of Venus and the Moon overpowers Venus, then
it indicates that he will be wealthy, and it indicates in the nativities
35 of men [that there will be] censure on account of women. But if the
Moon is in left quartile of Venus and Venus is to its [the Moon's]
right, then it will increase his good, and he will be good in [his] con-
dition and livelihood and complexion, he will be handsome [and]
clean, and he will be charming in [his] speech, but he will have no
constancy in [his] union with women; and it indicates that his mother
will be clean [and] well supplied and his wife beautiful, but she will not
be virtuous [and] will not love her husband.
36 If Mercury is in quartile of the Moon in the tenth place, then it
indicates that this native will be good in [his] opinion, good in [his]
words, a reasonable man, but he will worry about the affairs of his
city; if the malefics overpower Mercury in [its] quartile of it [the
Moon], then he will be caught in a contract and a book, and will be
37 thrown in prison and chains. But if Mercury is in the tenth from the
Moon, then it indicates that this native will be insignificant, cold,
[and] shameless, without having any satisfaction in anything or any
trust in [his] heart or [his] speech.

II 16 A chapter. On the planets' aspect from opposition.

1 If Saturn aspects Jupiter from opposition, there will be no good in
2 his condition or his work, and he will grieve for his children. If Saturn
is in the ascendent and Jupiter in the West, then in the beginning of
3 his years he will be miserable but in their end happy. If Saturn aspects
Mars from opposition, it indicates for the native misery and misfor-
tune in [his] livelihood and grief and disease and harm and a decrease
in his life and a paucity of children and an abundance of enemies and
distress and a struggle concerning what is between him and his re-
latives and a quick death for his father and misery on top of misery.
4 p. 65 If these two planets are in | a wet place, then this native will be
miserable in streams and the sea or near this, and diseases from
5 dampness will reach him so that he will be harmed in his body. If it
is in a quadruped sign, then injury and biting will reach him from
6 lions or he will be poisoned at the end of his life. If these two are in
quartile, it indicates approximately this or whatever of falling may

come to the native until he sees that he is dying, and it is worse for
him if the two malefics are injured by the Moon without the aspect
of Jupiter. If they are both, together with this, in cardines, then this 7
is an indication of death in separation from his relatives and his
country, and some of them will tumble from the good or fall into the
hands of the people. But if they are both in what follows the cardines, 8
one of them in opposition to the other, it indicates the end of hope and
destruction, especially if it is in a feminine sign. If they both are in 9
cadents, then there will be less for the evil of these two, but according
to this the native will fall and [this] will sadden him, but if the Sun
aspects it dissipates this injury. If Saturn aspects the Sun from oppo- 10
sition without the aspect of Jupiter, it indicates trouble for his father
in [his] livelihood and chronic illness, and the spoiling of his father's
property — if his father dies he will quickly spoil his property — and
his death will be a bad death, and the native will fall upon evil,
especially if it is in a feminine sign. If Saturn aspects Venus from 11
opposition, he will be excessive in fornication, a disgraced man, and
he will not marry; if he does marry, he will marry a disgraced song-
stress or a stranger or one in whom there is a chronic illness or a ser-
vant or one in whom there is sickness, and joy will not reach [him] in
the acts of Venus. If Saturn aspects Mercury from opposition, it indi- 12
cates a stammer of the tongue and few words, or he will be a lisper,
especially if Mercury is in a sign which has no voice (they are Cancer,
Scorpio, and Pisces) and is under the Sun's rays and with this aspects
the Moon. If Mars aspects it, it diminishes from these evils but in- 13
creases [his] trouble; but he will be perfect in intellect [and] sedate,
but no gain will reach him from his intellect and his reason except
that he will be learned, stuffed with intelligence, and because of
this he will be good in rank because, even if he is younger than
they, his older [brothers] will die and he will be their leader, and
his father will die before his mother. If Saturn aspects the Moon 14
from opposition, it indicates the spoiling of his mother's property
and pain and hidden illness and grief and irritation. If a benefic 15
does not aspect it, it indicates a blemish in his mother's body and
badness of condition in the matter of livelihood. If it is in a quad- 16
ruped sign, it indicates injury from lions. If it is in one of the signs 17 p. 66
which | resembles a human, this evil will reach him. If the sign is 18
wet, then [the injury] is from water and streams and diseases. If the 19

benefics do not make it ineffectual, it indicates chronic illness in his
body and darkness in [his] two eyes, and some of them will live exil-
ed from their city.

20 [. . . .] If Jupiter aspects the Moon from opposition while the Moon
is western [and] increasing in number, then he will be celebrated with
respect to [his] livelihood, a famous man, and he will be one of those
who relies on himself and will not obey another, especially if the Moon
21 is less in degrees than Jupiter. If the Moon is greater in degrees, then
it is harmful because [there will be] a decrease in [his] livelihood [and]
afflictions and agony will come to him.

22 If Mars aspects the Sun from opposition in a diurnal nativity, it
indicates a horrible death for the native's father or a decrease in his
sight, and the native will fall from a lofty place and afflictions will
come to him; in a nocturnal nativity his work will be slight and his
23 property will be dissipated. If Mars aspects Venus from opposition,
it indicates that he will be one of those in whom there is no constancy
with respect to [his] thinking, and it will harm his father and his mar-
24 riage. If it is in a tropical sign, it indicates quarreling and misfortune
25 because of women. If Mars aspects Mercury from opposition, then he
will have little shame [but will be] a master of lies and books or be-
witchment and injury, and his livelihood will be from this, and he will
have little property, but his wife will be good, and he will not cease
being surety and giving guarantees for it, but he will run away from
the discharge of [his] trust, and he will submit it to the judges and to
argument, and fear will come to him and dread of [his] superiors, and
he will depart for places in a land other than his own, especially if
26 Mercury is in Saturn's term or in its own term and house. If Mars
aspects the Moon from opposition, it is bad because his life [will be]
short, and as long as he stays alive [it will be] in misery and calamity,
and some of them will die before they marry and some of them will
die a terrible death, and he will be discontent and his limbs will be cut
off or tied up.

27 If Venus aspects the Moon from opposition, there will be no good
in [his] marriage and no children (even if there were, they would die),
and he will be disgraced and beaten because of women.

28 If Mercury aspects the Moon from opposition, it indicates quarrels
and affliction from groups of people and great slander, and he will be
a coward in speaking.

| A chapter. Aspect of the planets from sextile. II 17 p. 67

The aspect of sextile: judge it in this about as the aspect of trine
except that it is weaker.

A chapter. If Saturn is with one of the seven. II 18

If Saturn is with Jupiter, he will abound in landed estates [and will 1
be] the steward for kings and nobles, entrusted with properties other
than his own, and he will be noble if Mars does not aspect it. If Saturn 2
is with Mars, it indicates good in [his] character, but there will be no
good in regard to his property, and reason will keep him waiting, and
he will marry, and his body will be weakened, and [his] bile and black
bile will be aroused against him, and his father will die before his
mother, and he will spoil his father's property, and he will turn to his
brothers who were born before him because they will die or their
disease[s] will be severe, and grief will come [upon him] and depend-
ence, misery and blemish. If Jupiter aspects, it will make easy and 3
dissipate this misery [and he will] bear it. If Saturn is with the Sun, he 4
will spoil his father's property and his end will come to misery, and
worse than this in a nocturnal nativity, [if Saturn] is eastern or
western, with regard to his father and his brothers and his own pecu-
liarity. If the Sun is less in degrees, then it is more terrible and worse 5
because a horrible death will come to his father and like this, as I
told you, of what the native will suffer, and he will fall from his good
fortune, and disease from dampness and weakness will befall him, and
he will love building[s] and sometimes will acquire wealth from them
so that his living is from them, but still he will be miserable. If it is 6
in the house of the Sun or in the house of Saturn, it indicates that his
father will be noble and will not be discomforted, but the native will
be hostile to his father, and what is like this as I mentioned. If Saturn 7
is with Venus, he will marry a blemished woman for whom he will not
be suitable, or he will have intercourse with a barren woman or one in
whom there is a chronic illness, and he will be blemished and will be
despised because of this, and he will have few children, and the one
for whom children are judged will have few male [children]; he will
have no constancy toward women [and] will have no comfort, but it
will chill him; and according to that practice predict in the nativities
of women. If Saturn is with Mercury, he will be a lisper, cumbersome 8
with [his] tongue, slight in [his] work, but a calm man, a smart fellow

9 p. 68 [and] profound. If Saturn is with | the Moon, then it will spoil the
good of his mother and her work, and she will be emaciated, [but it
will be] strong in decrease for his mother's property, weak in [his]
10 body and in his mother's similarly. If the Moon is increasing and the
nativity diurnal while the benefics aspect, then it will remove the
11 evils. If the nativity is nocturnal and the Moon is increasing or de-
creasing in the aspect of Jupiter and Venus, then it indicates an in-
crease in everything.

II 19 A chapter. If Jupiter is with one of the seven.

1 If Jupiter is with Mars, it indicates leadership and property and
honor in metropolises and cities, and he will be one of the judges for
2 communities, abounding in work. If they are both in the house of one
of them, then he will be powerful, steadfast, celebrated in arms, and
3 the like. If Jupiter is with the Sun under its [the Sun's] rays, it indi-
4 cates a decrease of everything. If it [Jupiter] is eastern, it indicates
good fortune and property and gain and luck to his parents and joy in
5 [his] children. If Jupiter is with Venus, he will be one of those who will
be brought up in honor and wealth, he will love the generality of
people, [he will be] merciful, good in [his] intention, good in [his]
appearance, pleasant in the eyes of chiefs and nobles, desirous of good
and of fame; property and leadership will come to him because of
women and houses of worship, and [he will be] good in [his] marriage
6 and children. If a malefic is between these two, then he will be belov-
ed and received wherever he may be; thus [also] in the nativities of
7 women. If Jupiter is with Venus in a strong place and the Moon and
Mars aspect these two, then a disgusting and shameful affair involving
8 one of his relatives will be added. If Jupiter is with Mercury, he will be
an expert in law, victorious in words, and perfect in reasoning and
intellect, learned, the raiser up for the great among the people, and
some of them will be secretaries for the more powerful grandees or
9 kings. If Jupiter is with the Moon, it indicates an increase in property,
10 dignity, and good fortune. If Jupiter is powerful [and] eastern, there
11 will be good for the native from his fathers. If the Moon is less in
degrees and Jupiter is not bright, then this will decrease the good
fortune of the native.

12 If Mars is with the Sun, it indicates the swiftness of his father's
13 death. It is worse and more terrible if it is in a cardine or what follows

a cardine — it indicates pain for the native and aches, and he will be
envious, squandering | his father's property, and iron or fire will fall p. 69
on him; he will be mixed up in his opinion[s and] will have no con-
stancy in them. If Mars is with Venus, it indicates quarreling and 14
disaster and injury because of women. If the sign is tropical, then he 15
will have intercourse with a bad woman, and however it may be
quarreling will come to him because of women, and he will be excessive
in sexual intercourse; predict similarly in the nativities of women that
they will be disgraced in sexual intercourse. If Mars is with Mercury, 16
then he will be a liar except that he will be reasonable, intelligent,
learned, desirous of culture, [and] he will love arguments. If Jupiter 17
aspects it, [he will have] praise for that. If it is Venus, then [it will be] 18
like this and he will be strong in love for his children. If Saturn aspects, 19
then there is no good in it because he comes to hatred and defects. If 20
Mercury and Mars are thus under the [Sun's] rays in a cardine and they
aspect Venus, then he will be misleading in his intention and thought,
[and] the leaders of thieves will be opposed to him, [and] he will act
perfidiously in pleasure. If Jupiter aspects, the evil will desist from 21
him. If Saturn aspects, then it will punish this [native]. If Mars is 22, 23
with the Moon, then it indicates the shortness of his survival and a
terrible death and a chronic illness, and some of his flesh will be cut
with iron, and it indicates misery for his mother. If they both are in a 24
cardine, then he will be relaxed in his work [and] refractory, and in
addition to this it indicates injury.

If the Sun is with Venus, western in nocturnal nativities and eastern 25
in diurnal nativities, then he will be praiseworthy [and] welcome. If 26
Mercury is with the Sun, eastern or western, then he will be gentle, a
scribe, [and] he will have status for his culture and reasoning, and he
will be a chief and will benefit others.

If Venus is with Mercury, he will be lazy in [his] jobs, desirous of 27
joy and pleasure, abounding in women, adorned with culture and
words, loquacious in poetry because he will compose pleasing [and]
beautiful words, but he will be disconcerted because of intercourse
with women so that his pleasure and his desire will be in slave girls. If 28
both are in the ascendent, then it is better and more secure for their
strength, or profit and nobility will come to him from women if Jupiter
aspects it. If Venus is with the Moon, he will be great in [his] appear- 29
ance, good in [his] children, joyful, fortunate, but he will have no

constancy in [his] marriage [and will be] desirous with respect to
women other than his own, and the wives of some of them will do
similarly in having intercourse with other than them.
30 If Mercury is with the Moon, then he will be praiseworthy in [his]
reason and understanding, perfect except that he will be a liar [and]
31 will not be constant with respect to an affair. If a benefic aspects
these two, this evil will diminish and it indicates for his mother good
p. 70 32 except | that she will be disgraced by men. If the Moon is greater in
degrees than Mercury, then it will be good because, if the Moon's
degrees abound, it accomplishes the strength of the planets which it
is leaving because the Moon is nearer the earth than the planets [are].

II 20 A chapter. Knowledge of the places of the planets.

Look with this at the places of the planets and their portions, and know this as says the honored [and] praiseworthy by three natures, Hermes, the King of Egypt.

II 21 A chapter. Arrival of the Moon in the places.

1 If the Moon is in the ascendent or midheaven good in its light, then,
if the malefics aspect it it decreases his [the native's] good and liveli-
2 hood, but if the benefics aspect it they increase his good. If the Moon
is in its house or its term or its exaltation by night, in the cardines or
what follow the cardines, then it will be good because he will be well
known, abounding in friends and acquaintances, [and] staying a long
3 time, he with his mother. If a malefic is with it or aspects it, it will cut
off [his] hope, and if he is master of something he will not take pleasure
4 in it. If a benefic aspects it without a malefic, then he will be powerful,
5 a chief [and] a commander. If a benefic and a malefic aspect it, then he
will be miserable [but] will attain some nobility and status, or his
6 brothers will die a terrible death. If the Moon is in the West, which is
the sign of marriage, it indicates sudden death for his mother, and for
the native a decline in his livelihood and character from his position
7 and grief for his children and his women. If the Moon is in the cardine
of the earth and malefics aspect it, then it indicates an intense dis-
ease in a hidden place, and argument[s] and grief for [his] children,
8 and women will be roused up against him. If a benefic aspects it, it
indicates that he will benefit from an evil job.

A chapter. Arrival of the Sun in the places. II 22

If the Sun is in the ascendent or midheaven in its own house or a 1
male sign, then it will be good. If the benefics aspect it from the tenth 2
place, he will be praiseworthy, a leader over groups in nobility; and it
indicates similarly if it is in midheaven except that he will have few
brothers. If the Sun is in the house of marriage, it indicates hidden 3
misery for his parents and his brothers. If Mercury is with it, then he 4
will abound in property, | especially if Mercury is western. If the Sun p. 71 5
is in other than its place and the malefics aspect (especially if it is
Mars from opposition or quartile), then it indicates terror because of
fire or a terrible death or evil rising up in him or a [bad] name or
yelling or murder arises, and some of them will be food for lions; if
the Moon is injured, then it will be worse, but if the benefics aspect
they will diminish the misery. If the Sun is in the cardine under the 6
earth, it indicates a fall and a decrease in the property of his fathers,
but if the lord of its house or its exaltation overpowers it, it will
ameliorate this evil.

A chapter. Arrival of Saturn in the places. II 23

If, when the nativity is diurnal, Saturn is in the ascendent in its own 1
house or in one of its places, then he will have no harm because he
will be a lord of landed estates and buildings and he will lead in this.
Consider the measure of the condition of the nativity, and predict 2
about him according to this except that he will be weak in body,
conspicuous in diseases, [and] he will not attain complete nobility, but
he will be mediocre, he will not profit in the matter of marriage, and
he will leave his parents. If Saturn is in the house of its enemies, then 3
it will be more injurious because his reputation will become bad and
his children will be few; in a nocturnal nativity it will be worse be-
cause he will have difficulty in affairs, [will be] tormented by diseases,
ugly in [actual] appearance and [in] rumor, secretive, injurious in
nature and [to] most of the things which are near [him, and children]
will not be born to them nor will they love their relatives. If Saturn is 4
in the ascendent while Jupiter is in the sign of marriage, these two
indicate the death of the brothers who were before him and the native
will fall in the hand[s] of his enemies. If Saturn is in the ascendent 5
while Mars opposes it in the West, then it indicates abundant evil and
a bad death for the native and [his] parents. But if Saturn is in the 6

ascendent while Venus [is] in the West, it indicates the death of his
7 women. If Saturn is in the ascendent while Mercury is in the West,
8 it indicates for his parents sudden death. If Saturn is in midheaven, it
mars his livelihood for the native for thirty years and his good fortune,
especially [in] nocturnal nativities when the sign is fixed because this
evil will be fixed, but if it is in a sign possessing two bodies he will
9 emerge from this but [his] good fortune will be slight. If Saturn is in
p.72 mid|heaven with Mars, it indicates a bad end for the native unless
10 one of the benefics is in the western sign. If Saturn is in the cardine
under the earth, it indicates the death of [his] children and brothers
or their paucity, and he will be heavy in [his] body, diseased, and injury
will come to him from the sea or [from] water or from the coldness
of his limbs, and his death will be a terrible death, but also he will
11 see what he loves in his enemies. If Mercury is with Saturn, then it
will be worse in the matter of his children and his slaves and his servants,
and his good fortune and his property will be spoiled.

II 24 A chapter. Arrival of Jupiter in the places.

1 If Jupiter is in the ascendent, he will possess a good marriage and
children and brothers and reputation, especially in a diurnal nativity;
2 in a nocturnal nativity there will be less of this. If Jupiter is in a feminine
sign, then his mother will be better than his father, but if it is in
a masculine sign then his father will be better than his mother; if it
is in a sign possessing two bodies, then the native will raise up his
3 parents. If Jupiter is in the ascendent while Saturn is in the West,
then he will destroy his brothers who were born before him and will
harm his father, and he will see what he loves in his enemies together
with praise and commendation, and he will be in the houses of worship
4 and the houses of kings entrusted with a throng of people. If Mars from
this [ascendent] is in the tenth, which is midheaven, or in what follows
5 it, it diminishes that which I mentioned or spoils it at its end. If Jupiter
is in the ascendent while Mars is in the West, then the native will
be better than his enemies and superior to them, but if Venus witnesses
Jupiter then it will be better, and if the Moon is with this then it will
6 be higher and better. If Jupiter is in midheaven, then he will be far out
in his fame, noble, having good fortune and children, especially in a
7 diurnal nativity. If Mars is with this in a good place and its own por-

tion, then he will be one of the chiefs and lords of armies, well known
[and] praiseworthy. If Venus aspects, it will increase his good fortune 8
because of women, and he will be praiseworthy [and] famous. If 9
Mercury aspects from a good place, it will increase [his] learning and
reason and intelligence. If Jupiter is in | the cardine of the West, it 10 p.73
indicates that in [his] old age his condition and his status will be
better, and his end will be good; it is better than this if Jupiter is in
his house or his exaltation, but he will be troubled and miserable in
his youth and he will see the death of his women and his brothers,
especially if a malefic aspects it or is with it, but he will have work
and medical treatment in the houses of kings and of chiefs, and he will
be a lord of property and goods from what he attains of power, and his
reputation will grow, and, if he dies, he will leave behind a good name
and a pleasing reputation. If the West is a tropical sign, then he will 11
rise up and escape from his neighborhood and rob kings and spoil the
property of his fathers, especially if a malefic aspects it (we have seen
[people] like this who were lords and leaders, [but] then were expelled
from their properties [and were] empty), and one of them will be consoled
with a woman servant or a foreign woman or one who is worse in
[her] lineage than is he. If Jupiter aspects Venus and Mercury and 12
Mars while the Moon is with it, it indicates debauchery and misfortune
and misery. If Jupiter is in the West and Venus aspects it while 13
both of them aspect the Moon, then he will be learned, a fortune-teller,
[and] will predict things before they happen. If Jupiter is under the 14
earth, it indicates [success] from an act of secrecy, and the native will
rise, and his control over his property and his goods will improve, and
the condition of his parents will be better, but [there will be] no good
in his marriage, or he will marry at the end of his life and [children]
will be born to him at the end of his years or their middle, and he will
fall in the middle of his years from his good fortune, [but] then he will
get up and his affairs will prosper.

A chapter. Arrival of Mars in the places. II 25

If Mars is in the ascendent when the nativity is diurnal, it indicates 1
misery and pain and a decrease in his good, and he will be malicious in
character, have few children, be filled up forcibly, [and] he will love
debauchery and do this in other than charity and the like; it indicates

similarly in the nativities of women, and it is worse than this if Saturn
aspects, but better than it if Jupiter aspects because it strengthens
2 him [the native] and he will be welcome. But if Mars is in the ascendent while [one] luminary is in the West and the other in the cardine under the earth, and Jupiter is cadent, then his parents will die suddenly a terrible death, and the native will be taken, but will not remain long in prison, and chronic illness will be in him, and this will be
3 as if he had no upbringing and good. If in nocturnal nativities Mars is in the ascendent and a feminine sign while Jupiter aspects, then it indicates intelligence and prosperity in [his] works and courage and
p.74 daring, and besides this he will not escape from any | of the misery.
4 If Mars is in the house of property, it indicates the ruination of his property, but if a benefic aspects, then it will spoil some and leave
5 some behind. If Mars is in midheaven in diurnal nativities or in what follows midheaven, then it indicates a fall and a terrible flight from
6 his land. If this sign is tropical or possesses two bodies, then he will return to his city, especially if a benefic aspects it, but if a malefic aspects, he will spoil his father's property, especially if the Sun
7 aspects. The calamity is less in nocturnal births, especially if Jupiter aspects because Jupiter diminishes the indolence and evil and in-
8 creases the reason [and] intelligence. If Mars is with the Moon in midheaven or under the earth, he will destroy property and goods, but if a malefic aspects, the native will repair what he had destroyed.
9 If Mars is in opposition to the ascendent, then it is bad because he [the native] will die or run away from his city or fall in misery, and it is worse than this if it is in other than its portion and not in its place as misfortune and fire and disobedience will come to him from an evil
10, 11 act. Know which this is of the kinds of signs in which Mars is. If Jupiter aspects, it will make it easy for him, and misfortune will come to
12 some of them until they look at death, [but] then they will escape. If Mars is in the West and aspects the Sun or the Moon, it indicates his
13 separation from his parents and his deflection from a livelihood. If Mars is in the West while the Moon is increasing [and] aspecting it, then it will be bad because sometimes death and a terrible harm will come to him, and this will come to some of them in individuals or
14 things, and with this misery he will be taken in blood. If Jupiter does not present itself, it will increase that which I mentioned very much, but in nocturnal nativities less.

A chapter. Arrival of Venus in the places. II 26

If Venus is in the ascendent or in what follows the ascendent, 1
eastern [and] rejoicing in its light, he will be praiseworthy, handsome, a master of women, well known among kings and lords of men, well known in metropolises and cities, and some of them will have intercourse with the women of the rich, but they will not profit or excel by means of this, and some of them will occupy houses of worship [and will be] pure (we have seen something like this), great, one whom praise will lift up and his head will be crowned, and he will be good in [his] character [and] will love wealth, especially if the Moon aspects.
If with this Mars and Mercury aspect, he will be delighted with joy, | 2 p.75
openly rich in this. If with this Saturn aspects, he will have inter- 3
course with a mature woman who is not praiseworthy and is not famous for goodness. Predict like this in nativities of women. If Venus 4, 5
is in the ascendent which is a sign possessing two bodies, then the native will be named with [the names of] two fathers or two mothers
or with two names. If, while Mercury [is] in the ascendent or mid- 6
heaven or the cardine under the earth, Venus is eastern, then it indicates nobility and honor and praise in groups of people, and this will
be because of insight and knowledge. If the sign is feminine, then it 7
is better, and if it is tropical, then it is good. If Venus is in the ascend- 8
ent or midheaven or aspects the Moon, then it indicates his marriage
to one of his relatives. If Venus and Mercury are in the ascendent while 9
Mars is in the West, then it indicates the ruination of his father's property and the expenditure of what was acquired because of nobles and the quest for knowledge and approaching houses of worship because he will seek glory and high rank, but will fall in quarrel[s] because of an evil affair or on account of a woman, and he will be seized because of blood or poison, a shameless fellow, and emptiness and fear will reach him from this, but this evil will fade away by his
donating property — afterwards he will be in charge of death. If 10
Jupiter aspects, it will diminish the evil, but if Jupiter does not aspect, misery will reach him and flight and a fall from his property; in the nativities of women they will have intercourse with the nobles and
some of them will get remuneration and profit. If Venus is in the 11
ascendent while Saturn is in the West, it indicates that his wife will
give him poison to drink so that he will die by means of it. If Venus is 12
in the ascendent while Saturn is in the tenth, he will be satisfied,

wealthy, he will believe in God and will be a mightier noble than his
fathers were, and he will travel to many cities and countries, but he
will return to his city and will fall into contracts because of women,
and children will be born to him unless a malefic aspects (these
children were explained in the chapter which I mentioned to you);
13 predict similarly in the nativities of women. If Venus is in the ascend-
ent which [is] a feminine sign, then it indicates that his mother is of
14 nobler lineage than his father and she will live long. If Venus is in
midheaven or under the earth or in the sign of good fortune, rejoicing,
he will be praiseworthy [and] welcome, but if a malefic aspects it
15 [Venus], it diminishes its [Venus'] power. In nativities of women if
Venus is in midheaven which [is] a masculine sign, then she will be a
harlot, especially if Mars or Mercury aspects because she will be a
Lesbian [and] will perform the act of men; it is worse if the Moon
16 aspects it [Venus] from a masculine sign. In nativities of men if Venus
is in midheaven which [is] a feminine sign, he will not be satisfied and
the character of a woman will be in him, [he will be] weak; if Saturn
aspects, it will enfeeble him and make it difficult for him in the acts of
17 p. 76 Venus. | If Venus is in the West, it indicates that he will have a good
end except that he will have no good in marriage, especially if there is
18 none between these two [?] without the aspect of Jupiter. But if Venus
is in this place in nativities of women, then [it indicates] what is better
than this because she will be one of those who do not perform
19 the act of Venus in an unnatural way. But if the Moon is with it
[Venus] in the West in nativities of men, then he will be effeminate
and will marry a whore whom many men have had intercourse
20 with. If Venus is [in the cardine] under the earth which [is] a mas-
culine sign while the nativity [is] diurnal, it indicates disgrace because
of women, and if Saturn or Mars aspects he will see the death of his
women; if the sign is tropical, then it will not happen once but many
times.

II 27 A chapter. Arrival of Mercury in the places.

1 If Mercury is in the ascendent, he will be bent over in everything
and for everyone, and he will have many children, be reasonable,
2 well known to everyone, desirous of instruction and words. If Mercury
is in midheaven or in what follows the cardine of midheaven or in

what follows the ascendent and [in] a tropical sign, he will be well
known, praiseworthy among tribes and praiseworthy people. If the 3
sign possesses two bodies, then he will be a trainer, a teacher or the
leader of others' children. If it is in a feminine sign, he will attain 4
nobility because of women. However you find Mercury in midheaven 5
or the ascendent, then he will be wealthy or a scribe or possess [his]
livelihood from calculation. If Venus is with it [Mercury], then he 6
will be intuitive or an artisan for words, and he will be praised among
most men. If Mercury is [in midheaven] while Jupiter is with it, then 7
he will speak in revelation and be mighty and overpower many men
and be a chief in the houses of worship or the houses of kings or in
metropolises or in cities, especially if it is in a tropical sign. But if it 8
is beneath the Sun's rays, he will be silent for secrets, will not be about
to reveal anything of what is tricky within himself. If Mercury is in the 9
West, then there is no good in his brothers or his children, and quarrels
and slander will be stirred up against him, especially if it is a sign
possessing two bodies or tropical or Mars aspects it; it indicates si-
milarly also if it is under the earth. If Mercury is under the earth, 10
rejoicing in its light, with | the benefics or the malefics, he will be good p. 77
in [his] intention[s], intelligent, a disclaimer and a secretive [fellow],
but if the malefics aspect, with this he will be a magician or a thief,
vicious, filled with falsehoods.

A chapter. Arrival of Saturn in another's house. II 28

If Saturn is in the house of Jupiter, it indicates a good condition 1
and honor, and he will raise the children of others, and he will be a
steward, and he will love his wife and will be one of those who love
nobles together with a goodness of livelihood; it indicates similarly
if it is in Jupiter's term. If Saturn is in Mars' house, he will be difficult 2
in his own and in other's work. If Saturn is in Venus' house, then there 3
is no good in the matter of marriage because he will marry a young
girl or an old woman or a whore, or grief and misery will come to him
because of women, and some of them will come to fornication in order
to acquire its fee. If Saturn is in Mercury's house, he will be secretive 4
and will love silence except that he will be reasonable, learned in the
secrets of books, and injury will come to him for this reason, and his
tongue will not be distinct or clear.

II 29 A chapter. Arrival of Jupiter in another's house.

1 If Jupiter is in Saturn's house, he will be wealthy and for this no praise or honor for him will be known, and his secret affair[s] will not be looked into, but he will live in easy circumstances [and] will not be according to the extent of his condition, and with this he will be charming in forgiveness and will not stretch out his neck to power and praise, and will not consider it, but tribulations will come to him in
2 time. If Jupiter is in Mars' house, he will be one of the chiefs, a leader or a calculator for the stars, but if it is in a cardine aspecting the Moon and the Sun while these two are in cardines, then he will attain praise, but if both of the luminaries are in a masculine sign, then he will be a chief of the armies on land and on the sea, put in charge of death and
3 life. If Jupiter is in Venus' house, he will be an overseer in the houses of kings and their works and his livelihood will be from nobles, and we have seen some of them abounding in secret intercourse with a noble woman so that because of her he attains wealth and goods, and she is his backer; some of them control the properties of women and
4 p. 78 their works. | If Jupiter is in Mercury's house, he will be one of those who stand up in probity in cities or [he will be] a calculator for everything, [and] he will stand healthy in [his] reasoning, and he will be praised for this, and [men] will resort to him.

II 30 A chapter. Arrival of Mars in another's house.

1 If Mars is in Saturn's house, he will be pleasant, courageous, agile in what he improves, but he will squander his father's property and
2 kill his younger brothers. If Mars is in Jupiter's house or its term, he will be friendly to kings, beloved among them; if Jupiter is aspecting Mars which is in its house, then he will be one of the nobles and commanders of armies, a leader of soldiers and forces, and he will be ruling
3 in cities, one who has ascended in nobility. If Mars is in Venus' house or its term, then he will be a master of fornication, he will love the women of others, and he will harm his relatives, and he will rejoice in an evil sexual intercourse, and most of them [will be men] who murder their wives with their own hand and consider how the death of
4 their women may occur. If Mars is in Mercury's house or term, then he will be reasonable, desirous of marriage, clear in [his] thinking, intelligent, but he will collect property illegally and will be poor and an ascetic in his work.

A chapter. Arrival of Venus in another's house. II 31

If Venus is in Saturn's house or its term, he will be sterile or will 1
have intercourse with his brothers' wives or women; if he is a slave, he will be set free and will have intercourse with his mistress. If Venus 2
is in Jupiter's house or its term, he will have power and property from [his] wife or the work of [his] wife, and some of them will be stewards for women and will amass wealth on this account, and he will rejoice and will be in a house of worship and will love his wife with a powerful love. If Venus is in Mars' house or its term, then he [will be] one of 3
those in whom greed and evil quarrels are stirred up and injury, and this misery will reach him from women, and he will have intercourse with a woman not his own, [but one who is] subservient or disgraced or a serving girl, and women will not be not constant with him but it will confuse him. If Venus is in Mercury's house or its portion, then 4
sometimes he will rejoice in women and sometimes he will work for women, and an argument will come to him because of this, and some of them will be some of the masters of a craft and of painting and artisans of magnificent things, and they will sell perfume.

| A chapter. Arrival of Mercury in another's house. II 32 p. 79

If Mercury is in Saturn's house or its term, he will be dumb or 1
lisping or deaf, silent, [and] he will inform no one of what is in himself, [he will be] contemplative, inquiring about all the affairs of men so that he will be enthusiastic about this, and some of them will know the secrets of the book which [belong] to the people of religions, and some of them will be learned in the stars, and some of them will drive away birds [be augurs]. If Mercury is in Jupiter's house or term, he will 2
possess dignity, [be] an orator, or control the affairs of kings or nobles, or instruct the people in words and arguments and judgments, and he will always be about the business of metropolises or kings. If Mercury is in Mars' term or its house, then he will be a fool, insignificant, 3
a liar with no shame, and he will not believe in God or in good work[s and] he will love adultery, and some of them will act with perfidy, and some of them will keep company with magicians or confer with them or investigate their affair[s] in regard to measures, and they will refuse to receive religion, and the people will treat them as enemies who have no fidelity and no good reputation. If Mercury is in Venus' 4
house or its term, he will be welcome, pleasant, rejoicing, [and] he

will do all his work [and] will hurry it up and will press on with it, and some of them will be learned or intuitive or wealthy or will make dye[s], and some of them will be learned in backgammon and the like; if Mercury is in a cardine free of the [Sun's] rays, then he will be intuitive, intelligent, acquisitive of property, needing everyone.

II 33 A chapter on the arrival of the planets, one of them in the house of another.

1 If Saturn is in the Moon's house, then he will destroy his mother's
property and rob it in her lifetime, and his mother will be sick, and
her limbs will complain of the cold and the black bile and the harsh
2 pain until she shall make a vow for herself to a house of worship. If
Saturn stays in the Sun's house, his father will be praiseworthy [and]
will increase in his livelihood, but besides this his father will complain
of dampness or will die a terrible death.
3 If Mars is in the Moon's house, he will be sharp in his reasoning, a
seeker for work and property except that his work and his livelihood
will weaken and he will be chronically ill or will die a terrible death,
and he will have a short life or little property, [but] will abound in
4 disease; it is worse for one who is born in the daytime. If Mars is in
p.80 the Sun's house, | he will spoil his father's property and rob it, and
he will be one of those who do difficult and unpleasant work in fire or
5 iron, and his livelihood will be from this. If Mars and Saturn are both
in a house of the Sun or the Moon, they indicate the shortness of [his]
life or the terribleness of [his] death.
6 If the Moon is in Saturn's house or its term, he will be in difficulties
7 or thwarted from work, dull in work and body, disgraced. If the Moon
is in Mars' house or its term, then he will be daring, steadfast, a usurp-
er of the property of others, and he will have no regard for truth and
justice, but most of them will be masters of arms and murder, chief-
8 tains. But look at the planets' portions and the benefics' aspect be-
9 cause the benefics dissolve evil. If the Sun is in Mars' house or its
term, he will be afflicted with a difficult disease, but he will be good in
[his] livelihood, strong in [his] work, [but] insignificant and in diffi-
culties in it.
10 If the Sun and the Moon are in Jupiter's house or its term and they
are thus together, then he will be honest in [his] properties, but will
have intercourse with his brothers' women, and some of them will

have intercourse with their mothers; it indicates similarly in nativities of women because she will have intercourse with her mother's husband or her sisters' or one closer to her.

If the Moon is in Venus' house or its term, then he will be handsome 11
of face, pleasing, handsome in [his] eyes, agreeable, enjoyable [?] for
everyone, especially if the sign is one of a human figure as then he will
be a debaucher, wealthy in this, and scandal will reach him on this
account, and together with this he will be good in [his] condition and
livelihood. If the Sun is in Venus' house or its terms, then he will be a 12
soothsayer, truthful in [his] visions, a man of discernment, learned in
things, a calculator for the stars, but he will be moist in [his] body,
abounding in anger.
If the Moon is in Mercury's house or its term, he will be reasonable, 13
a scribe, [and] profits will come to him from [his] works except that
he will love [both] females and males and will have few children. If the 14
Sun is in Mercury's house or its term, he will be steadfast, insignificant,
silent for a secret, a confidant except that he will be afflicted with
disease and wetness. This which I have told you of the houses and the 15
terms, if the house and the term agree, then it is more secure and more
correct in judgments, if God [so] wishes.

The second book ends. Glory to God, the lord of the two worlds.

| The third book of Dorotheus which he wrote with respect to the haylāj and the kadhkhudāh, which are the governor and the indicator of the time of the years of life. p.81

In the name of God, the compassionate, the merciful. [Here] begins the third book of Dorotheus which he wrote with respect to the haylāj and the kadhkhudāh, which are the governor and the indicator of the time of the years of life.

At the beginning of this he says: consider Saturn, Jupiter, and Mars. III 1,1
If you find them eastern or in one of [their] stations, [then they are 2
used], but, if they are under the Sun's rays in the degree of the Sun,
then this is not counted, [or if it is] western. If you find them seven 3
days before the nativity or seven days after it in the positions which I
named for you in the term of [one of] these three, then it will be gover-

4 nor of the nativity. A planet is eastern if it is behind the Sun and west-
5 ern if it is between its [the Sun's] hands. If there are fifteen degrees
between Saturn and the Sun, and similarly ··· degrees between Ju-
piter and the Sun, and eighteen degrees between Mars and the Sun,
and ··· degrees between Venus and the Sun, and nineteen degrees
between Mercury and the Sun — whenever you find them behind the
Sun by these degrees, then say concerning them [that they have] the
6 power of being eastern. If one of them is under the Sun's rays, then it
will be one which will not be seen.

7 See also on the third day from the nativity in the term of which pla-
net the Moon is because, if this planet is a benefic and its lord is in a
good place aspecting the Moon from a good place from trine while the
Moon is in a cardine or what follows a cardine, then say that all of the
8 nativity's condition is good. But if the lord of the Moon's term is a
malefic and it is in a cardine while the lot of fortune is in opposition
to the Moon, then say [that there is] no doubt that the nativity is bad.
9 If the lord of the term is a benefic or a malefic and is in a good place
aspecting the Moon, then it will be mediocre.

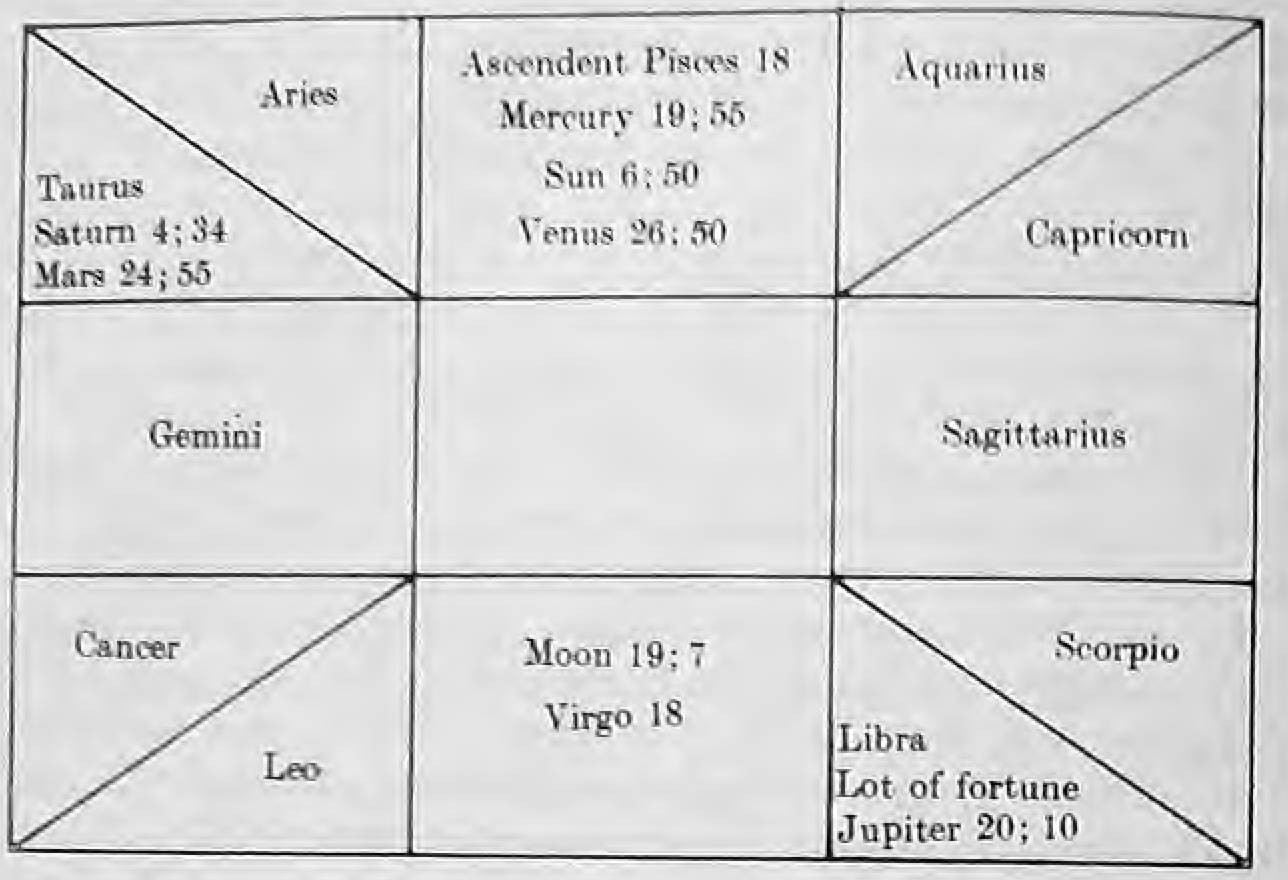
10 Look at the conjunction of the Moon and both halves of its course
and [its] opposition, which is [its] fullness, because if the Moon is in
p.82 one of these situations, then the lord | of the Moon's term rules the
11 nativity. If you do not find the lord of the Moon's term in a cardine or
in what follows a cardine, then consider the lord of the ascendent's
term because the degree of the ascendent becomes the governor in it
12 [the nativity]. If it is as I mentioned, then look at the lord of the
[ascendent's] house, which [planet] it is, as, if it is eastern in a good
13 place, then it will be governor. If you find the lord of the [ascendent's]
house under the [Sun's] rays, then see which is its lord and see whether
that place in which it is is masculine or feminine.

14 If the lord of the Sun's term is in a good place, then it will be the
15 protector of the haylāj. If the Sun is in the seventh or eighth sign,
which sign is masculine, then the lord of the Sun's term will be rul-
ing in it, but if the Sun is in a feminine sign, then it will not be thus
because the Sun has been feminized twice — once [by] the sign in
which it is and the other time by its position among the twelve [pla-
16 ces]. If you find the Sun in this position in a nativity, then consider the
17 Moon. If the Moon is above the earth and in midheaven or what
follows midheaven and [it is] a feminine sign, then the lord of the

Moon's term will be the ruler unless it is under the Sun's rays. If you 18
also find the Moon in the cardine of the West or what follows [that]
cardine in whatever sign it is, then the Moon will be the haylāj and
the lord of its term will be the ruler in the governorship of the other;
similarly [is it done] in a nocturnal nativity. If you find the Moon 19
cadent and the Sun in a nocturnal nativity [in the cardine] under the
earth or [in] the fifth place, then, if the lord of the Sun's term is free
of [its] rays, it will be the ruler in the nativity. If the lord of the Moon's 20
term is under the [Sun's] rays, then you must also at night look at
the Sun as, if it is in the fifth or fourth, then it will take over the
governorship of this. But if the Sun and the Moon are both cadent or 21
weakened and in their light and it happens that the two luminaries
have no power, or [if] one of the two luminaries is weak, then look at
the degree of the ascendent. If you find the lord of this ascendent 22
under the [Sun's] rays or cadent, then say [that there is] ruination
in this nativity and that he [the native] will have no upbringing. But 23
if together with this a benefic is in the ascendent in what is between
it and fifteen degrees, then mix this planet with the haylāj. If the 24
haylāj is the Moon and the Moon is in Cancer while the lord of its term
is in quartile or trine to it, then say that | [the native] will be brought p.83
up; [it is] this [also] if you find the Sun [as haylāj] in its own house,
but if it is in what is like it among the houses, then look at the
lord of its [the Sun's] term or house. Calculate if the Sun is in the 25
first degrees of Aries and the lord of its [the Sun's] term or house
aspects it as this becomes the indicator. If Mars and Jupiter are 26
in cardines or some of those that follow cardines or in the places
which I mentioned above or in their houses or in their terms or in
their exaltations or in their triplicities or in their portions, then it
will be good as [those] planets will rule in the nativity which are in
their house[s] or term[s] or image[s] [decans] or exaltation[s] or tri-
pliciti[es].

Now I will explain to you the length of life and the number of 27
years as I attempt [to compute it], because sometimes you will want
to consider it in a horoscopic diagram as I will show you. The native 28
was born in the ninety-sixth year of the years of Darīnūs [Diocletian]
in the month Mihr on the second day in one and a half equinoctial
hours of daylight. I wanted to know the places of the haylāj among 29
which he was born because they are five places, and none of the pla-

nets was in them except in the ascendent in which the Sun was; and it is the best of the places.



30 But I calculated for this nativity from the degrees of the ascendent, and its degrees progress in the clime in which the native was born,
31 which is the fourth clime. Saturn is in Taurus four degrees and thirty seconds, so it is casting rays from sextile to five degrees of Pisces.
32 Because the ascendent is in eighteen degrees count from the ascendent
p. 84 33 to the rays | of Saturn, and it does not come down to it. Then Mars in Taurus twenty-four degrees and fifty minutes casts rays to twenty-five degrees of Pisces.

34 I wanted to know in how many years the ascendent would conjoin
35 with the rays of Mars. I took the eighteen degrees of the ascendent and I found in the [tables for] my clime and the twelve parts [signs] [that] placed under it [was] three hundred and fifty-two [time]
36 degrees and thirty seconds; I wrote this down separately. Then I took the twenty-four degrees and fifty minutes where Mars cast its rays to Pisces and I found the rising-times under this [to be] three hundred and fifty-six [time] degrees and forty-eight minutes; so I subtracted the three hundred and fifty-two [degrees] and thirty [minutes] which belong to the ascendent, and there were left four [time]

degrees and eighteen minutes. I said that the degrees of the ascendent 37
would conjoin with the sextile rays of Mars in four years and a fifth
and a tenth of a year. Because Venus [is] in this term, it dissolves the 38
fear and misery that Mars indicates and he will not die, but this misery will pass by him because whenever the rays of the benefics are found with the rays of the malefics, then the benefic dissolves whatever the malefic indicates; but if the malefic and its term cast rays without the benefics, then it will not be long before he dies.

Then, when the degrees of the ascendent depart from Aries, they 39
will descend to the [first] term of Taurus, which [is] the place in
which Saturn is. I computed this thus in the [table for the] clime in 40
which I was, and I found the rising-times under thirty degrees of
Aries [to be] nineteen [time] degrees and twelve minutes. I wanted to 41
subtract from these the [rising-]times which [were] under the degrees
of the ascendent. Because they were greater than the nineteen [de- 42
grees] and twelve [minutes] which [are] in Aries and I was not able to subtract it, I added to it [19; 12] a complete rotation, which is three hundred and sixty degrees, and I subtracted from it [379; 12] the three hundred and fifty-two [degrees] and thirty [minutes] which [were] under the degrees of the ascendent; there remained twenty-
six [degrees] and forty-two [minutes]. I said [that] the degree of the 43
ascendent will depart from Aries in twenty-six years and a half and a
fifth of a year. This makes clear that the conjunction of the degree of 44
the ascendent with a malefic indicates a great misery unless there are some of the benefics which cast their rays to this term because sometimes misery and death will come to him before the conjunction of the
degree with a malefic. This [was] in twenty-six years and a half and 45
a fifth of a year.

| But I wanted to know when would be its conjunction with the 46 p. 85
degree of Saturn. I took the four degrees and thirty minutes in which 47
Saturn [was] and I found in the [table for the] clime and the twelve parts [signs] [that] the rising-times [are] twenty-two [degrees] and
twenty-one [minutes]. Because [this was] less than what I wanted to 48
subtract from it, I added to it [22; 21] a rotation, and it became three hundred and eighty-two [degrees] and twenty-one [minutes], and I subtracted from it [that] which was placed under the degree of the ascendent, which was three hundred and fifty-two [degrees] and thirty [minutes]; there remained twenty-nine [degrees] and fifty-one

49 [minutes]. I said that in twenty-nine years and a half and a quarter
and a tenth of a year the degree of the ascendent would conjoin with
50 Saturn. Because the Sun cast its rays from sextile to the first term of
Taurus where Saturn was staying, the heat of the Sun will drive away
the maleficence of Saturn, and the harsh misery will pass him by, and
he will not die.

51 In twenty-two degrees of Taurus the degree of the ascendent will
52 arrive at where Mars [was]. I took twenty-two degrees of Taurus and
entered with them in the [table for the] clime and the twelve parts
[signs], and I found [that] the rising-times [were] thirty-five [degrees]
53 and twenty-four [minutes]. Because [it was] small [and] I could not
subtract from it what I wanted to, I added to it [35; 24] a rotation,
and it became three hundred and ninety-five [degrees] and twenty-four [minutes], and I subtracted from it the three hundred and fifty-two [degrees] and thirty [minutes] which belong to the ascendent;
54 there remained forty-two [degrees] and fifty-four [minutes]. I said
that it will arrive at the term in which Mars is in forty-two years and
a half and a third and two-thirds of a tenth of a year.

55 The degree of the ascendent to the degree of Mars: I calculated it
56 thus. I entered with the twenty-four [degrees] and fifty [minutes]
which pertained to Mars in Taurus in the [table for the] clime in which
I was and its parts [signs], and I found [that] the rising-times [were]
thirty-seven [degrees] and forty-three [minutes], and because of its
smallness I added to it [37; 43] a rotation, and it became three hundred and ninety-seven [degrees] and forty-three [minutes], and I
subtracted from it the three hundred and fifty-two [degrees] and
thirty [minutes] which belong to the ascendent; there remained
forty-five years and a sixth and half a tenth of a year [in which] the
57 ascendent would conjoin with Mars. Because Venus also cast its rays
on this place from sextile, it will dissolve the maleficance of Mars, and
he will not die because of Venus' aspect, and whatever of [its] rays it
cast to this place, by means of them this misery will pass [him] by.
58 Then the rays [of the malefics] will not reach it [the ascendent] until
it comes to Cancer, so that the degrees of Taurus and Gemini pass it
by because none of the malefics will aspect [it] till it reaches the degrees
of Cancer.
59
p.86 | Then the degrees of the ascendent will enter the beginning of Can-
60, 61 cer and Saturn will aspect it. I computed thus. I entered with thirty

degrees of Gemini in [the table for] my clime and its parts [signs] and
I found [that] the rising[-time was] seventy-one [degrees] and twenty-five [minutes], and because [it was] small I added a rotation and I
subtracted [from the sum] those three hundred and fifty-two [degrees]
and thirty [minutes]; there remained seventy-eight [degrees] and
forty-five [minutes]. I said that the degrees of the ascendent will 62
enter the first term of Cancer where are the sextile rays of Saturn in
seventy-eight years and a half and a fourth of a year.

Then I calculated its conjunction with the degree of Saturn. I took 63, 64
the four degrees and thirty minutes in which Saturn was and I entered
with them in the [table of] rising-times of Cancer, and they were
seventy-six [degrees] [and twenty minutes], and I added a rotation
and subtracted from it three hundred and fifty-two [degrees] and
thirty [minutes]; there remained eighty-three years and a half and a
third of a year. Because the Sun aspected from trine and cast [its] 65
rays to this term in which are the rays of Saturn, it will dissolve the
misfortune this time, [but] he will die then when the rays of Mars
reach it [the ascendent].

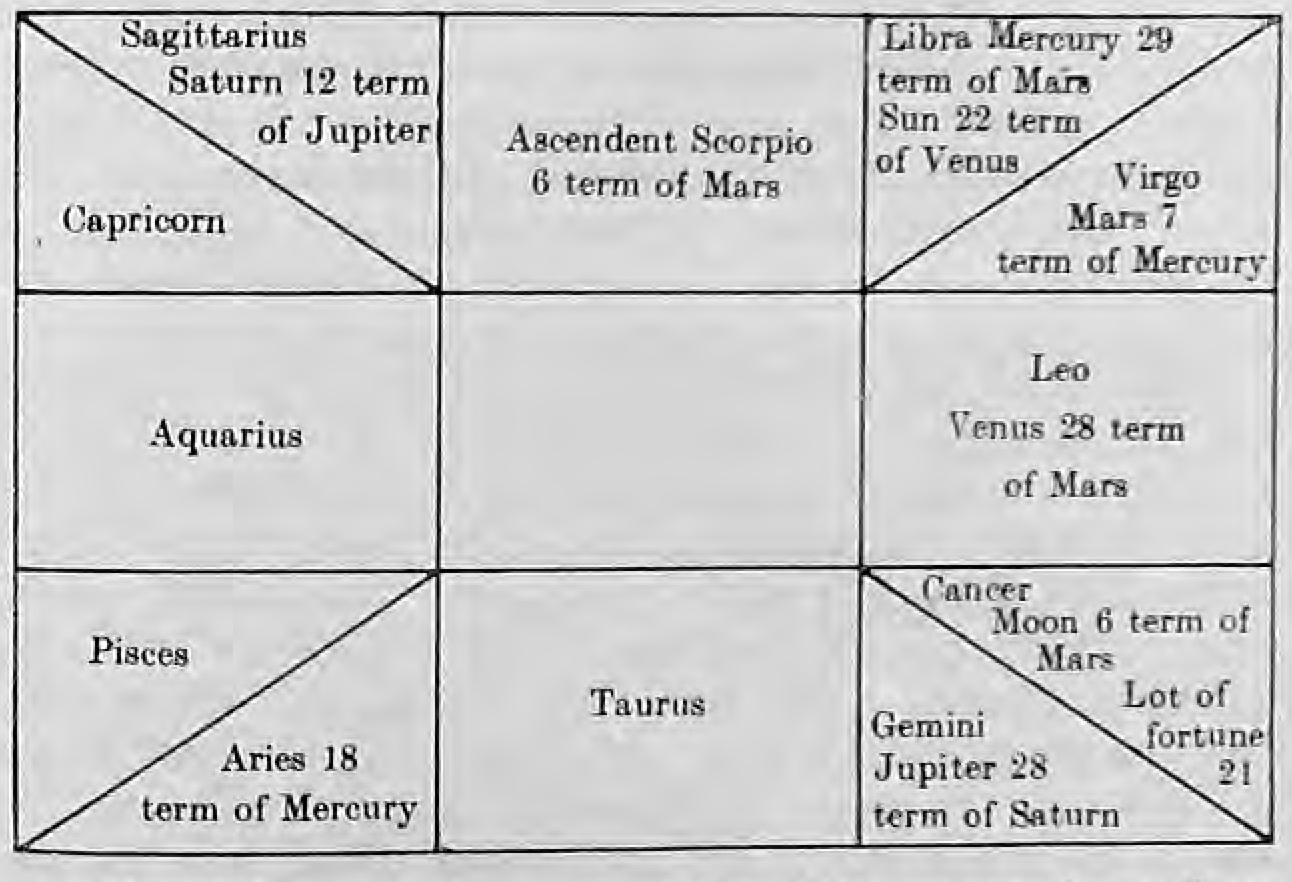
Also it is not useful to look at the course of these degrees and their 66
term, but to look at the course of the degrees of the Moon because the
conjunction of the Moon's degree with the malefics indicates misery,
especially if with this the benefics do not aspect as, if they do aspect,
they dissolve misery and death. It is necessary for you to look at the 67
transit of the planets and the revolution of years; in these sometimes
it makes him miserable and spoils [his] life, but we do not find this
peculiarity in everyone [of the books]. I sought for this in a long period 68
of years and I suffered every misery so that I might write it down.
Look at the casting of rays in latitude also because sometimes a planet 69
is aspecting from opposition, and if you calculate it in latitude and
you find one (planet) in the south, the other in the north, then this
is not in opposition and also does not cast [its] rays, which according to this indicates misery. Also if you find both the Sun and 70
the Moon in the sixth or the eighth or the twelfth and the malefics
aspect [them], then they indicate death when their degrees conjoin
with the malefics. But if they are in a bad place but are not in- 71
jured, and you find the malefics casting [their] rays close to their
degrees, then the misery which would be will pass by, and he will
not die in it.

III 2 | The haylāj.
p. 87
1 The haylāj is the indicator and the kadhkhudāh is the governor of
2 the matter of life. The haylāj by day is the Sun and by night the
Moon, then the degrees of the term of the ascendent, then the lot of
3 fortune. Whosoever's nativity takes place from conjunction to full-
ness [of the Moon, for him] it [the kadhkhudāh?] is the degree of the
conjunction, and whosoever's nativity takes place in what is between
fullness and conjunction, the degree in which the fullness is; [each
period] is fifteen days in a month, and its nighttime is more powerful
4 than that [daytime]. By day the Sun and by night the Moon, and the
5 better of these two is what is in a cardine, especially the ascendent. It
is necessary that the lord of the term aspect the haylāj, or the lord of
its house, or the lord of its exaltation, or the lord of its triplicity, or
6 the lord of its image [decan]. If it is in this situation, it is the haylāj,
but if there does not witness it the lord of the term or one of those
which I mentioned — the lord of its house or its triplicity or its exal-
tation or its image (the first of these is the lord of the term, then the
lord of the triplicity) — then it will not be good that you make it the hay-
7 lāj. See which [planet] casts [its] rays once you have found the haylāj,
casts [its] rays to it from both quartiles and both trines and both
8 sextiles or is present with it or in opposition. In a diurnal nativity if
the Sun is in the ascendent in the degrees above the earth and one of
those [planets] which I mentioned aspects it, then it will have the
9 power to be the haylāj. Similarly [is it] if you find it in midheaven or in
10 the eleventh sign, which is the sign of good fortune. Similarly look in
11 nocturnal nativities from the Moon. But if in diurnal nativities you
find the Sun cadent, injured, but the Moon in those places, it has the
12 power for the Moon to be ruling in it. Similarly in a nocturnal nativity,
if you find the Moon cadent and the Sun in the ascendent, then speak
13 about the Sun [as haylāj]. Look at the lot of fortune in the same way.
14 Look at the place in which is the conjunction of the Sun and the
15 Moon or the fullness [of the Moon]. Once you have found the haylāj,
16 look at the lord of the term of the Sun and of the Moon. If you find
them cadent, not aspecting the haylāj, then this haylāj is no good.
17 If you find a malefic casting its rays to the degree of the haylāj, it
will harm him [the native] and injury will come to him in the period
18 during which this malefic is governor of the prorogation or ray. If the
Sun is in opposition to Mars from the ascendent, consider that this is

an indicator of the squandering of his father's property, and striking and grief from the nobles of men, and ruination will harm him and a pain in his leg, and this will come to him in the period during which Mars is the governor of the ray.

Because the nativity was diurnal, I looked in search of the haylāj 19
at the Sun, and I found the Sun cadent. I also looked at the Moon, and 20
I found it cadent. I found the lot of fortune and the fullness [of the 21
Moon] also in cadent[s]. There was nothing obvious from which the 22
haylāj might be found except the ascendent. The lord of the term of 23
the ascendent, Mars, was above the earth and near the East and the
four parts which have been mentioned and [in] the place of good
fortune aspecting the ascendent and casting [its] rays to that term in
which the ascendent is, from above it, because it casts to the house
and term together; if that casting were to the house only, it would not
have this power. There is left of the term one degree that belongs to 24
Mars.

p. 88



So Mars takes over the governorship of the prorogation and ray. 25
Until this degree in its prorogation and its ray ends without the ray 26
of any [other], Mars indicates in this year injury from fire and disease.
Even though Mars is in a good place, it is necessary that it indicate 27
like this. This misfortune is worse for him [the native] because the 28

29 Moon aspects it [Mars]. If it were not that the Sun stands between its
ray and the ascendent and breaks the power of Mars, it would be
30 worse. Then the prorogation of the ascendent comes to the term of
31 Venus till the eleventh degree. Because Mars has left and Venus has
32 entered it is necessary to mix the power of these two together. Be-
cause of this the native will be blessed with love from his parents
because both of these [planets] are in a good place, and moreover
33 pain will reach him. Then till the nineteenth degree is the prorogation
of Mercury, and in this period he will increase [his] learning and cul-
34 ture and the like. Then the prorogation at puberty reaches Jupiter,
p. 89 and it will indicate praise on account of [his] culture and good | from
[his] eloquence and the manifestation of [his] ways which are pleasing
35 to people. Even though Jupiter is retrograde in motion and does not
aspect the Moon and the ascendent, this will not decrease it because,
whenever the planets are thus, their power is weakened and its gift
36 is muddied. If Jupiter were in a better place than this, it would in-
37 crease the good. Then the prorogation comes to Saturn while Venus
casts [its] rays to the twenty-seventh degree of Scorpio from quartile,
38 so that Saturn and Venus govern this prorogation together. Saturn
indicates his slowness in work and disease and distance from his land
and grief and obstruction and difficulty, and this is worse because
39 Mars is elevated over Saturn. If it were not that Jupiter aspects Sa-
40 turn it would be worse. Because of the place of Saturn his mother will
die in this period, but he will acquire goods because Saturn indicates
these, and he will marry a wife with a dowry, and [a child] will be
born to him who will live a short while and die in the third year; his
enjoyment of women and children will be from Venus, but his lament
41 and the death of his child will be from Saturn. Then the prorogation
arrives at Sagittarius, the first term, which is the house of Jupiter
42 and its term. Because Jupiter makes this place its house and its term,
it governs the prorogation alone without any [other] of the planets
43 [and] it increases its power. It indicates for the native leadership and
44 honor among groups of men, and his elevation among them. Because
Saturn is in the twelfth degree, it indicates the last day of his life, and
he will live after the twelfth degree forty-eight nights because Saturn
is in the beginning of the degree [at 12; 8°].

45 If you want to know how each planet increases the nativity and
how it diminishes it, then look at the transit of the planets and which

aspects the haylāj from right or left, and [look] at the term of the
ascendent and at the lord of the ascendent's term and the planets
which are in it. Consider well the rays, whether of benefics or of 46
malefics or mixed, because if the rays are of malefics without bene-
fics' then it is bad. See which [planet] casts [its] rays in aspect or in 47
being with it [the haylāj?], and in how many degrees of rising-times in
the clime in which you are it will arrive at the prorogation. Consider 48
that planet which casts [its] rays to the planet which aspects it [the
haylāj?] or [is] with it and the lord of the prorogation; then mix them
together in proportion to their maleficence and their beneficence and
their power in the places and the planets' aspect of them and their
portions and their terms and their houses, and judge in accordance
with how you find them.

The third book of the books of Dorotheus is finished. Praise to God — He alone deserves praise and merits it.

| The fourth book of Dorotheus on the transfer of years. p. 90

In the name of God, the compassionate, the merciful, to Whom I have recourse. The fourth book of the books of Dorotheus, relating to the transfer of years.

When a native is born, the lord of the year is the lord of the house IV 1,1
[ascendent] in which the native was born. Thus count from the 2
ascendent a year for each sign until you reach the year which you
desire; the lord of that house is the lord of the year. Look at the lord 3
of this sign, whether it is a benefic or a malefic, and in the base-
nativity how its position was and in which foundation it was. From 4
the base-nativity is known what is concerning him [the native] at
the beginning of the year, and the beginning of the year is always
when the Sun enters the beginning of the minute in which it was on
the day of the native's nativity. If the lord of the sign is western, 5
misfortune will reach the native. If the planet also is under the Sun's 6
light [in opposition or inferior conjunction] and is retrograde, then
[something] similar to this [will happen]. If the planet is under the 7
Sun's rays and is increasing in counting and not decreasing, then it
will be better for him and it will be good. Similarly the ancient wise 8

men of the people of Babylon and Egypt said: If the Sun or the Moon is aspecting this sign from the triplicity of this sign in which it is — they said: if it is thus, then make sure that the planet, which is the
9 lord of the year, is in its own house so that it will not cause harm. If it is in the house of its enemy, then it will be worse for its evil because he [the native] will be sick, and injury and loss with respect to his property will reach him, unless God wishes [otherwise].

10 If it is thus and it is Mars which governs the year, then his reasoning and his thought will diminish, and his reasoning will drain off to the right and left and various places, and some blood and iron and nose-bleed will reach him, or [a defect] in [his] reasoning and his logic, and sometimes the disease and injury will be difficult, or he will go on a journey in which [there will be] no good and no profit, and he will be
11 in exile from his city. If Saturn is as I mentioned above the earth, then it is bad with respect to [his] property and disease will reach him in his body from cold, and pleurisy and injury, and his property will diminish, and sometimes a sting will happen to him and also evil will reach him from work in his hand[s], and frustration in everything,
12 and worry and grief and disease will reach him from his work. If it is Jupiter, then he will have little greed for property, and his property will diminish without it being robbed and without his being pleased
p. 91 by it, | but so that he will be pleased or will have kindness from the
13 town of his fathers or from [his] children. If Venus is thus, then injury
14 will reach him from women, and quarrels and an ugly blemish. If Mercury is governing the year and is under the Sun's light, then injury will reach him from commerce or from an associate or from a book and computation or from slaves, and his hope will be cut off except for what God wills, and he will be told what he should not make, and sometimes property and the good will be offered to him, but he will not receive it.

15 Valens also said: Look at the planet which is the lord of that year; if it is seen on the day on which the Sun enters the minute in which it was on the day of the native's birth, then see at that hour in which this degree rises what [is] the ascendent, which [is] the sign which
16 rises from the East. Look at where the Moon is and in which sign it is, then know to how many [degrees] it is from that degree in which it was on the day of the native's birth; then make that sign the ascendent of the year.

If the lord of this sign is Mars, the lord of the year, [and it is] 17
eastern, then the work which is in it he will quickly make a success of, and the man will increase in [his] reasoning. If Saturn is lord of the 18
year and is eastern in its own light, then the native will be an owner of land and crops and plants and everything new, and he will dig canals and rivers. If it is Jupiter and it is in its own light, appearing 19
from under the rays [of the Sun and] eastern, then he will have a good reputation among the nobles, and every work in his hand will be completed, and he will be exalted above the nobles, and if children are judged for him, then they will inherit their fathers' property. If Venus 20
is the lord of the year [and is] eastern, then joy and marriage and good will reach him on account of women. If it is Mercury [and it is] eastern 21
in a good place, then he will accumulate property and attain good from wisdom and opinion and science and a good reputation, with the help of God.

Now I will make clear to you [what happens] if the year reaches 22
where the planets were in the nativity. If the year reaches the sign 23
in which Saturn was and Saturn is in it or aspects it from trine or quartile or the seventh, then the native will have a bad reputation, and there will reach him folly and injury and hostility from men and [his] city, and some of them the government will be angry at and treat as an enemy. If the year reaches the cardine [under] the earth 24
or the cardine of the West and Saturn is in it or aspects it as I mentioned above, | then injury and hostility from men will reach him, and p. 92
the evil will debilitate him; if this is [the situation] and Mars aspects it also, then the evil will be worse, some cutting with iron will reach him or strangulation or burning in fire or sweat and fever, if this is necessary for him. If Jupiter aspects these malefics, then the disease 25
will be minimized. If the year reaches where Mars was and Mars is as 26
I told you in the case of Saturn, then some evil similar to what I said above this will reach him. If the year reaches the place of Jupiter and 27
Jupiter is in it or aspects it as I mentioned above, then, if children are necessary for him, then he will have a son-in-law as well and his property will increase. If the year reaches the place of Mars and Mars 28
and Saturn aspect this sign, then calamity and grief will reach the native in this year and he will be afraid of kings and their anger. If 29
the year reaches the place of a malefic which is in it or [if] another malefic is in it, then he [the native] will not work at anything, but

will run away and will be discovered in a crime [leading] to exile and
30 haste [in departing]. If the year reaches where Venus was, then it is
not maleficent, but is beneficent, admirable, so that if he has attained
[the age of] marriage, he will marry and will have children, if [Venus]
31 is good in its position in the base[-nativity]. If the year reaches where
Mercury was and Mercury is good, then he will attain good, and
32 [children] will be born to him. If Saturn aspects it, then he will be
ashamed of his children and will grieve on account of [his] slaves, and
murder and grief will reach him.
33 If it reaches at the turning of the years the place in which the Moon
was and Saturn is aspecting it, then disease will reach this native and
34 his body will waste away. If Mercury is aspecting Saturn, then it will
be worse for him, his work will increase, and murder and sorrow and
35 disasters from the dead will reach him. If it reaches the ascendent at
the turning of the years and Jupiter and Venus aspect it, then good
and honor and joy and children will reach the native, and he will
36 marry a wife. If Saturn and Mars are aspecting, then his property and
37 his good will diminish, and he will grieve for his relatives. If at the
turning of the years it reaches the sign which was the fourth or the
seventh and Saturn is in it or aspects it from the fourth or the seventh,
then this is a difficult indication, and a severe pain or grief for [his]
38 property will reach him. If Mars is with it [Saturn], then it is worse,
blood and disasters from fire will reach him, and hot diseases will
reach him, and he will fall from a distant place, and he will not attain
39 good, or he will be like the form of a madman. If at the turning of the
years it reaches [what was] the tenth sign at the hour [in which] he
was born [and] ... is in it or aspects it, then every evil and misfortune
40 will reach this native and no good will reach him [save] from God.
p.93 | Look at that sign which it reaches at the turning of the years and
41 the seventh sign from it, which of the seven [planets] aspects it. If
Saturn and Mars or one of the two is in the seventh, then there will
42 be no good in it. If Jupiter and Venus also are in it, then it will be
43 good [and] elevated. Similarly [in the case of] the months also, if the
malefics aspect them or are in them, then there is no good in it also.
44 If the benefics aspect them, then it diminishes from the evil of the
45 malefics. If the benefics are not aspecting, then the malefic will
destroy the mother of that native in that month.
46 Now I will make the matter of months clear to you so that you will

know them. If you want to know this, then mark off from the sign and 47
degree and minute in which the Moon was at the hour of the native's
birth, then subtract it from the ascendent; wherever the number is
used up, know which of the seven is the lord of that sign which you
have reached, and this planet will be the lord of the month at the
hour of the native's birth. If the lord of the month is in a good place, 48
rejoices in it, and is strong in its light, and was thus in the base-nativ-
ity, then it is good. If it was in a good place in the base-nativity but 49
is in a bad place when you look, then the matter of this native is
middling between this [and that]. If it was in a place without good in 50
the base-nativity and is in a place without good when you look, then
the maleficence is strong, there is no good in it; it will be worse for
this [native] if it is not visible in the East and is under the Sun's
light. If the Moon is the lord of the month, look at the Moon on what 51
side [of the ecliptic] it is. If it is ascending and increasing in counting, 52
then it is good, but if it is descending and decreasing in counting, then
its condition is middling between this [and that], but if it is in a de-
crease in light and is increasing in counting, then there is no good in
it, and it is worst for this [native] if it is increasing in light and de-
creasing in counting. Together with this look also at the planets; if 53
the Sun is lord of the month, then it is good if it is increasing with
regard to the length of daylight, but it is worse for this [native] if it
is decreasing from the length of daylight. It is necessary together with 54
this that you look at the witnesses of the planets.

If you want to know the ruler of the days, see where the Sun and 55
Moon are at the time for which you wish to know this, then count from
the Sun to the Moon, then cast it from that which was the ascendent |
at the hour of the native's birth. Wherever that number is used up, p.94 56
see which of the planets [is] the lord of that sign as it is the ruler of the
days. [With regard to] the days, it is also necessary for you to convert 57
all the years into days from the first day of the native's birth till the
day which you wish; you make each year three hundred and sixty-
five days and a fourth of a day, then subtract successive sevens, and
give each planet of the seven seven and begin from the planet which
was in the ascendent, then to the first which follows [it]. First you 58
sudtract the number from forty-nine days so that what is left over is
less than forty-nine days, then give seven to the lord of the sign of life
[the ascenbent], then seven to [the planet] which follows it until your

59 number of days is used up. Wherever the number of days is used up,
60 know which is that planet and in which sign the Moon is. If the Moon
is in that sign which the days reached and a malefic was in that sign
in the nativity, then disease and evil will reach them [the natives].
61 Similarly if the place is bad [and] if a malefic aspects it at that time
or this is the sign in which Saturn or Mars was in the base-nativity
and this sign is the house of [one of] the malefics but benefics aspect
62 it in transit, then his case will be middling. If this is reverse, then re-
63 verse it. Look at the Moon, which of the benefics and malefics aspects
64 it. If the planet which aspects the Moon is a benefic at the beginning
of fifteen degrees [within its sign], then this day will be hard for the
native, but on that night he will find rest and recovery in the morn-
ing.

65,66 Now I will make clear to you a section on chronic illness. Look at
the sixth sign from [the sign of] life and know [whose] house it is of
the seven, and look at the base of this sign — whether it is one of the
human signs or one of the quadrupeds or the wild animal signs; then
look at the lord of the sign and know what its base and nature are.
67 If the two [sign and lord] are bad together and their base is of moisture,
then disasters will reach this native from pain due to moisture and
68 cold and pain in his joints, and a long-lasting pain will seize him. If the
sign is the house of Mars, then a cutting with iron will reach him, and
he will be burned in a fire, or dogs or lions will bite him, and some of
them will be transfixed by a spear, and many disasters will reach him.
69 These are the disasters if this planet is shining [and] luminous, but
if this is covered up under the Sun's light then pain or torment will
70 reach him, and his belly will be split, and he will die from this. It is
71 necessary that you know the place of that sign and its nature. If that
p. 95 sign is the house of Jupiter, then this | native [will be] one who loves
72 wine, these disasters will seize him, and his liver will swell. If this sign
is the house of Venus, then the disasters will be from the love of wo-
men, their malady will seize him like the form of a madman, his reason
and his [sense of] shame will depart in the search for women; it will
73 be worse for this [native] if Venus is in a masculine sign. If this sign
is the house of Mercury, then the reputation of this native will be
spoiled and his words, and he will not be about to speak except in
misery, and his hearing will decrease, and wretchedness in his throat
74 will seize him. If this sign is the house of the Sun or the house of the

Moon or the house of Mars, then a chronic illness in his eyes will
reach him, and a pain in his heart will reach him from the Sun, and a
pain in his spleen will reach him from the Moon.

There were men among the ancient scientists who calculated by day 75
from Saturn to Mars and by night from Mars to Saturn, then they
cast their number from the ascendent; wherever their counting
reached or the number was used up, they saw what was the lord of that
sign, then they said to what limb of the body this sign belonged, then
they predicted that the chronic illness [would be] in such and such a
limb of the body according to what was named for that sign. Aries is 76
the head, Taurus the neck, Gemini the two shoulders, Cancer the two
hands and the chest, Leo the two sides and the heart, Virgo the belly
and the tube of the back [spine], Libra the bladder which is between
the two hips, Scorpio the male [organ] and the two testicles and the
buttocks, Sagittarius the two thighs together, Capricorn the two
knees, Aquarius the two shanks, [and] Pisces the two feet.

There were also some of the ancient scientists who looked at the 77
body of men from the Moon. They said: If the malefics are aspecting 78
the Moon from quartile or from the seventh — and they were looking
at life from the ascendent and Venus and Mercury (and the malefics
aspect them) and the nature of the place in which they are, if this sign
is one of the quadruped signs or one of the human signs or one of the
watery signs — and they were looking at this sign, to which of the
limbs of the body it belongs, so that they might say that the chronic
illness is in this limb of the body of men.

If you want to know whether this chronic illness will be on the right 79
side or on the left side, look from the tenth sign to the sign of life.
If any of the seven is in it, then the right side will be named, [but] if 80
there is none of the seven in it, then the left side will be named.

Look at the cardine, the fourth from the ascendent, and the lord 81
of its triplicity by day and the lord | of its triplicity by night, which p. 96
planet it is. Death is known from the first lord of its triplicity, chronic 82
illness from the second. Look at this planet and the lot of chronic 83
illness which I mentioned to you, [that] from Mars to Saturn. We 84
take this and we desire that you know it and tell it to whoever asks
you the true way of science.

The ancient scientists among the people of Babylon and Egypt, all 85
of them, said: if the Moon and the lot are in the eleventh from the

ascendent and Mars is in the second, then the body of this native will
86 be broken and his joints will waste away, all of them. If Saturn is in
the place of Mars, then this native will fall from a high, elevated
place; if this sign is one of the moist signs, then these disasters will be
87 from water, or some of the animals of the sea will devour him. If
the malefics are rising after the Sun and the Moon or the malefics
are with the Sun and the Moon or the malefics are greater in degrees
[within a sign] than the Sun and the Moon, ... , and it will be worse
for this [native] if it is Mars because nothing will cover up the evil of
88 Mars except God alone, the truth of the world. If Mars is in the sec-
ond sign from the Sun's sign or from the Moon's sign, then disasters
will reach the native in his eye or his vision will depart, and it will be
worse for this if the Sun and the Moon are in the [sign of] life and the
89 malefics are setting after the Sun and the Moon. This will happen also
if the Sun and the Moon are in the West and you find the malefics in
the cardines, and it will be worse for this [native] if the fullness of the
90 Moon is like the Sun. As for the Moon, if the Sun is like this, then there
will be no good in it, but if Jupiter is aspecting the Sun, then it indi-
91 cates that this native will see a little with his eyes. If Saturn and Mars
are rising after the Sun and the Moon, and the Sun and the Moon are
in the seventh, then judge for this that chronic illness in his eyes will
92 reach this native. If the Moon is aspecting Mars from the seventh and
the Moon is full of light or Mars is rising after the Moon, then a chronic
93 illness in his eyes will reach this native. If Mars is with the Sun in the
seventh from the ascendent, which is the house of marriage, and Mars
94 is seen by Jupiter, then the state of the native will be thus. If Mars
is with the Sun in the [sign of] life, then a chronic illness in his eyes
95 will reach him. If the Sun and the Moon are in one of those places which
96 I mentioned, then the state of the native will be thus. If the Sun rises
after it [the Moon] or if the Sun is rising at the Moon's rising and Mars
is between the two of them, then the state of this native will also be
97 thus. If the Moon is with Saturn in Sagittarius, then a chronic illness in
98 p. 97 his eyes will reach this native. | If also the Moon is in Sagittarius, but
Saturn is aspecting it from the fourth or from the seventh, his state
will also be thus.

99 What is said in this is according to the calculation of the indication
100 of the base[-nativity], not of the transfer; so know this. If the year of
the nativity is transferred while the Moon is blockaded between the

two malefics, the native will dread this, but discomfort will not get
hold of him by the decree of God, and he will escape from the ag-
gregate of ailments and misfortunes. I said that this is in the calcu- 101
lation of the indication of the base[-nativity]; know this if God wills.
If the malefics are aspecting the Sun and the Moon from the fourth or 102
the seventh, then a chronic illness in his eyes will reach him.

See if the nativity is by day while the Sun is bad, as then the 103
chronic illness will reach him in these — his right side and his right eye
and his right hand. If the nativity is by night while the Moon is in a 104
place that the malefics spoil, then the chronic illness will reach him in
these — the left side and the left eye and the left hand. If the Moon is 105
with the malefics because of which occurs the chronic illness or [if]
it is aspecting them from the fourth, then this native will not escape
from the chronic illness, neither because of the remedy of physicians
nor by asking God for health, so that he will die in his chronic illness.
Look at the twelfth portion [dodecatemorion] of the Sun and Moon. 106
If the malefics aspect it, then a chronic illness in his body will reach 107
this native.

The ancients among scientists wrote the judgment: If the Moon is 108
in [certain] signs and degrees and the malefics are aspecting it from
the fourth or the seventh, or the malefics are with the Moon, then this
native will be blue in [his] eye, and there will be darkness in his eye or
his eye will be spoiled. The mane of the lion in Leo eighteen degrees, 109
the stinger of the scorpion in twenty-three degrees of Scorpio, the
face of the scorpion and its eyes in eight degrees and nine degrees and
ten degrees of Scorpio, the point of the arrow in three degrees of
Sagittarius, the Pleiades in six degrees up to the ninth degree of
Taurus, ... the ninth degree of Cancer. If the Moon is in one of these 110
places and the malefics are aspecting them while [the Moon] is
decreasing in light, then this native [will have] darkness in his eye. If 111
the Moon is full of light, then a chronic illness in his eye will reach this
native, but his eye will not be blinded.

If Mars is in the sign of life or in the seventh sign and the Moon is 112
aspecting Mars from the seventh (it is worse for this [native] if the
Moon is | decreasing in light), then this native will have little life and p. 98
madness will seize him. If the Moon is in Taurus or a sign cut off at the 113
base while Mars [is] in a part [dodecatemorion?] of the house of life
aspecting it from the seventh, then one of the limbs of this native will

be cut off by iron so that that limb will be wretched because of it.
114 It will be thus also if Mars is within five signs from the [sign of] life
and the Moon is aspecting it from the seventh.
115 If Jupiter is in the seventh and the Moon is with Mars in the house
of life, then madness will seize this native and he will have no reason,
116 and he will not be aware of what he is doing. If Saturn is in the house
of life or in the tenth while the Moon is in the seventh, then also his
117 case will be thus; it will be worse for him if the Moon is with Mars. If
they are thus in that position and the benefics are rising after them,
then the benefics are spoiled in this [and] injured; that time is the
118 first day of the month when the new moon appears. If the Sun and
the Moon are in the same sign and Mars is between them while Saturn
119 is aspecting them and rising after them, then this native will not have
120 reason. If this is in the eighth sign, it will be worse for him. If the
benefics are aspecting them or rising after them, then he will escape
121 from this misfortune. If the Moon and Jupiter are in the house of life
and Mars is aspecting them from the seventh, then this native will
not have reason.

122 If the Moon is under the Sun's light or is decreasing in light and is
leaving the malefics while these malefics are in the cardines, then this
native will have no strength and no power, and he will be emaciated
[and] sick; it will be worse for this [native] if the other malefics are
123 aspecting the Moon. If the Moon is leaving Saturn, then a pain in the
belly will seize him, and his belly will defecate, and a pain of coldness
will seize him, and his pain will last a long time, and a pain in the
spleen will seize some of them, and he will ask for a drink, and his belly
124 will be split open, and a cough will seize him. If the Moon is leaving
Mars, then a pain of the blood will seize him in [his] belly but the medi-
125 cine of doctors will help him. If this native is a girl, then all of these
diseases will seize her and together with all these diseases other
diseases will reach her because her belly will swell up and her child
will not live, but her child will be cut off in her belly but she will
126 keep the black bile. If the Moon is leaving the benefics [and] then
conjoining with the malefics within the thirty degrees of the sign in
which it is, then this native will be healthy for half his life, then after
this he will swell up and diseases will seize him from which he will
not escape.

p. 99
127 | If Saturn and Mars are in the second sign and are aspecting the

Moon while Jupiter is not aspecting the Moon, then every misery will
reach this native in his body. If Saturn is aspecting Mercury, then he 128
will be dumb, one who has lost [his] reason, and he will not be able
to speak, or he will be stammering, not speaking except with diffi-
culty. If Saturn and Venus are in the tenth and the Moon is in the 129
tenth and Mars is aspecting them, then this native will not be able to
have intercourse with women and will be a vicious man. If the native 130
is a girl, then she will not marry and will have no children. If Mars and 131
Saturn are aspecting Venus and the Moon, then the male [organ] of
this native and his testicles will be cut off with iron. If this native is 132
a girl, then she will be barren [and] will not give birth; it will be worse
for this [native] if the two [malefics] are in the sixth and twelfth
sign from the [sign of] life. If Jupiter is aspecting these two, then he 133
will be one who does the work of God in worship, a prayer-leader in a
mosque or the like, and his livelihood will be from this. If Jupiter is 134
in the place of Venus or Mercury is in [one of] the houses of these two
or Mercury is with Jupiter (it is worse for this [native] if the two are
in a sign possessing two bodies and the malefics are aspecting them),
then this native will be effeminate, and this, that the native will be
named Mercury or with the name of the Moon. If the Moon is in thirty 135
degrees of the sign in which it is and Saturn is aspecting the Moon from
the fourth, then this native will be a midget, the shortest of all men.
If Saturn and Mars are in the same sign and the Moon is between 136
them, then this native will be a leper, and scabies and itching will
seize him. If the Moon is in Aries or in Taurus and Saturn and Mars 137
are with it, then leprosy and erysipelas will seize him, and his body
will swell up.

Look with your intellect and your heart at that planet, if [the 138
illness] is from it and it is on the side of the East, then that chronic
illness will be at the beginning of his life. If it is in the South, then 139
that chronic illness will be in the middle of his life. If it is in the 140
North, then that chronic illness will be in his old age. Look at that 141
planet, whether it is seen in the East or in the West. If it is seen in the 142
East, then it is worse; if it is seen in the West, it is more ideal and it
will be good if he is treated in his youth.

Now I will make clear to you the matter of death. Many men of the 143 144
learned have spoken regarding death; some of them look at the base
of the eighth sign from the [sign of] life so that they may see what is

the base of this sign and its nature and know whether it is one of the
p.100 watery signs | or one of the dry signs or one of the human signs or one
145 of the quadruped signs or one of the wild animal signs. They look at
the lord of the eighth sign, what it is and which of the seven aspects
146 the eighth sign. If the lord of the eighth sign is Saturn and Saturn is
in the place of the West, then they asserted a judgment for him that
147 this native will die in other than his own land. If Saturn is in a moist
place, they said that this native will die in the water or the belly of a
148 sea monster or a fish. If the sign in which Saturn is is one of the earthy
149 signs, then the native will die at the peak of a mountain. If the Sun is
with Saturn, they said that this native will fall from a high place and
150 will die. If the lord of the eighth sign is Mars, then thieves will fall
upon this native and kill [him] or [his] enemies will kill him in a fight
or he will burn in a fire or an animal from among the earthy animals
151 will bite him or lions will devour him. If the Sun is with Mars, then
this will reach him from the anger of kings or the anger of a great man
so that he will be killed or crucified on a post, or his middle will be cut
with a sword, or a lion and a tiger will slay him, or animals or hogs
152 will vie [with him]. If the lord of this eighth sign is not in its place,
153 then he will die in exile from his land. If the lord of the eighth sign is
in its place, then this native will die because of women or by means
154 of poison and drinking a drug. If Mercury is the lord of the eighth
155 sign, then he will die from the anger of kings. If the malefics are
aspecting from the eighth and the lord of the eighth is corrupted with
no good in it and the lord of the eighth is not in its own place, then this
156 native will die on a journey. If the lord of the eighth is in its own place,
then this native will die in his own land and in his place and among his
157 people. If this eighth place and its lord are benefic [and] are corrupt-
ed, then the death of this native will also be thus, but his death will
be better for him.

158 Also there were some of those learned in the stars who counted
from the Moon to the eighth, then cast it out from Saturn; wherever
it reached, they looked at that sign, which it was and which [planet]
was the lord of that sign, [and] then they judged good or evil for him.
159 Some of them looked at that planet which reached to the degree of the
seventh, and not in the casting [of rays], but they saw which of the
two would be more quickly cadent in the West so that from that one
160 they might judge death for him, if God wills. Some of them calculate

the seventh sign and the lord of its triplicity [and] then judge death
for him. If Mars stands in the seventh and Mars is the lord of the 161
seventh, then the neck of this native | will be struck by a sword. If p.101 162
Mars is under the Sun's light, then this pain will strike this native in
another limb of his body. If the Moon is standing in the seventh, then 163
this native will die by fire. If the seventh and its lord are malefic and 164
the lord of the seventh is aspecting the house of life and the Moon is
aspecting the house of life, then this native will kill himself with his
own hand.

If Mars is in the tenth but not in the cardines while the Moon is in 165
a cardine, the seventh, and the malefics aspect the Moon, then ene-
mies and thieves will kill this native. If the malefics are rising after 166
the seventh sign or are aspecting it from the seventh (it will be worse
for this [native] if the malefics are in cardines), then this native will
die a difficult death.

There were some of the learned in stars who looked at the cardine, 167
the fourth, and at the lords of its triplicity as I wrote for you above
this. The first of the lords of the triplicity indicates death and the 168
second indicates chronic illness. When the two are together in a place 169
in which [there is] no good, then judge for him with your intellect at
the native's birth that he will die a difficult death. If the first lord of 170
the triplicity is in the fourth or in the seventh, then this native will
die and not one of men will appear to him, and they will not know
how he died, and they said that this man will be named as a messenger.
If that [planet] from which is the chronic illness is in the seventh, then 171
this native will be chronically ill [and] miserable; if it is aspecting the
house of life, it will be worse for him. If the lord of the seventh sign 172
is a malefic and is under the Sun's light, then this native will die from
[his] slaves or from a matter which no one knows. If this planet is seen 173
in the East, then this native will die publicly, but if it is retrograde,
then this native will die from a drug in which [there is] no good, and
his suffering will be prolonged.

Look at the nature of the sign as, if it is one of the human signs, then 174
he will die because of men, and if it is one of the watery signs, then he
will die because of water, and if it is one of the quadruped signs, then
he will die because of quadrupeds or lions will eat him. If the malefics 175
are with the Moon or the other malefics are aspecting the Moon from
the seventh, then he will die from surgery. If the Moon is in a new sign 176

when it shines from the Sun and ... is aspecting the Sun from the fourth
or the seventh but not aspecting the Moon, then this native will kill
177 himself. If the Sun is eclipsed in the seventh sign or the Moon is pass-
p. 102 ing from a degree which aspects | the degree in which the Sun is,
then this native will die in fire or in water, and many people will die
with him.
178 Look at the nature of this sign, and if the lord of the seventh is in
a place in which [there is] no good or is in the tenth while the malefics
are with the Moon, then this native will fall from a high place and will
179 die from it. If the lord of the lot of the seventh is with the lot of luck
and the malefics are determinative, then he will die because of his
180 friends. If Venus is in the seventh house and the Moon is in a house
strange to it and the malefics are with it, then the death of this native
will be because of a woman who has had many husbands, [but] then they
181 died. If Jupiter is like Venus, then he will die because of [his] children
or from his good name and good reputation which they will be en-
182 vious of. If Mars is like Venus, then [he will die] because of his broth-
183 ers. If it is the Sun, then he will die because of his mother and his
184 ancestors. If the Moon is like Venus, then he will die because of his
mother and his father's wife.
185 Now I will also make clear to you the transfer of some of the seven
186 to the places of the others. As each planet of the seven reaches the
place which it aspected from the seventh on the day on which that
187 native was born, then it is difficult in its maleficence. If it reaches
that place which it had reached on the day of the native's birth, it
188 also is malefic. It is worse for this [native] and more difficult in its
maleficence if Mars is reaching the place in which Jupiter or the Sun
was by day, or [if] Saturn is reaching the place in which the Moon was
189 by night. It is worse for this [native] if a malefic is in it as disasters
190 will reach this native in his body and quarrels with his father. If
Saturn or Mars is in the triplicity of that sign in which it was on the
day of the native's birth, then it will be more perfect than that if
191 they are both in the fourth or the seventh. If the malefics are in right
quartile, then [there will be] no good in it, but if the benefics are, then
192 it will be good [and] his face will be clear. If the benefics are in their
193 triplicities, then this native will attain good. If the malefics are in
their triplicities, then it will harm this native because the lord of the
triplicity [being] Mars by day and Saturn by night is the worst of

what might be; it is worse for this [native] if the two in the base-
nativity were in a place in which [there is] no good. If the native passes 194
thirty years, then it will diminish from the disasters of Saturn, or
around [that] year. If Saturn and Mars are rising after cardines, then 195
also quarrels and misery will reach this native. If in the base-nativ- 196
ity Saturn and Mars were in their places in which [there is] no good,
so [if] at the turning of the years the benefics also are in a place in
which [there is] no good, then it will diminish from that good which
belonged to this native in that year.
| If the Moon reaches its own place in the turning of the years, then p. 103 197
this native will be cheerful and will rejoice. If the Moon is with Venus 198
and Jupiter, then this native will rejoice and will be cheerful. If the 199
Moon reaches the Sun's place in the turning of the years, then it will
be good in what belongs to the native after his day [?]. If the Moon 200
reaches Mars' place, unless the benefics are aspecting the Moon, then
disasters will immediately reach this native. If the Moon reaches Mars' 201
place or the Sun's place while the Sun or Mars is in the place [in
which it was] on the day of the native's birth, then the blood will be
expelled from this native's body. If the Moon reaches Venus' place 202
and the malefics are not with the Moon, then in that year this native's
property will be wasted in fornication, and he will disgrace himself,
and he will be greedy, [and] people will know about him. If Saturn 203
is with the Moon, then cold will seize this native in this year. If Saturn 204
reaches the place in which it was in the turning of the years, then good
will reach this native. If the Moon reaches Mercury's place in the turn- 205
ing of the years, then this native will do some work in accordance
with the nature of Mercury. If the Moon reaches the house of life, then 206
the life of this native will be spoiled. If the Moon reaches the cardine, 207
the tenth, then the work of this native in this year will be publicly in
accordance with the aspect of the benefics or the malefics. If it 208
reaches the cardine, the seventh, then the native will prosper and
triumph over his enemies and obtain his income. If the Moon reaches 209
the cardine, the fourth, in the turning of the years, [it will be] con-
cerning a secret matter which he will conceal and keep quiet about,
but if this native talks himself into [making] a will, then it will be
good.
If Saturn and Mars reach Jupiter's place in the turning of the years, 210
then these two spoil the goodness of Jupiter. If Saturn and Mars reach 211

the place of Venus and Mercury in the turning of the years, then these
212 two diminish from their good. If Saturn reaches Mars' place in the turning of the years, then it will spoil the native's heart and it will spoil him, and he himself will be wicked.

213 If Mars reaches Saturn's place in the turning of the years, then it will ameliorate the soul of the native and make it firm and render
214 [him] victorious over his enemies. If Mars reaches Venus' or Jupiter's place in the turning of the years, then it will take away all the native's
215 good in that year. If Mars is under the Sun's light, then fever and a hot temperature and a hot pain will seize this native in this year, and it will destroy his reason; if the father of the native is alive, then grief will reach this native because of his father and his state with
216 regard to work and the authority of kings will be spoiled. If Mars
p. 104 reaches the Moon's place in | the turning of the years, then a pain will reach this native in his body, then afterwards he will use his intellect and be victorious over his enemies [with] trouble and difficulty.

217 If Jupiter reaches Saturn's place in the turning of the years, then it will remove the corruption of Saturn in that year, and he will attain
218 property and good. If Jupiter reaches Mars' place in the turning of the years, then good will increase with regard to the native's properties and he will be victorious over his enemies in that year; it will
219 also be thus if Mars reaches Saturn's place. If [Jupiter] reaches ...

220 If Venus reaches Jupiter's place in the turning of the years, then [he will have] no good in the case of women, [and] grief and quarrels
221 will reach the native in this year. If Venus reaches Mars' place in the turning of the years, then the native will leave him in anger and will
222 not look at anyone. If Venus reaches Mercury's place in the turning of
223 the years, then it will increase the native's work. If Venus reaches the Moon's place in the turning of the years, then he will be good in [his] work, but a bad reputation in the matter of women will be spread
224 against him. If Venus reaches the Sun's place, then it will spoil the life of that native and disasters will reach him because of women.

225 If Mercury reaches the benefics' place[s], then it will be good; if it
226 reaches the malefics' place[s], then [there will be] no good in it. If neither the benefics nor the malefics aspect it, then this native will not be good in his work, but he will remove grief and hardship from
227 himself. If Mercury reaches Jupiter's place, then he will be good in all

work; it will be better for this [native] if this native desires entry to
[the palaces of] kings. If Mercury reaches Mars' place, then this na- 228
tive's heart will be strong in every falsehood. If Mars reaches Mer- 229
cury's place in the turning of the years, then this native will worry and will persuade himself of what has no good in it, and he will treat his friends as enemies, and his opinion of them will be low, and their slaves will scorn some of them, and disaster will reach him in his pro-
perty. If Mercury reaches Venus' place, then his work will be good and 230
he will attain good. If Mercury reaches the Moon's place, then the 231
body of this native will be cured and the pain in his joints will depart.
If the Sun and the Moon are in the malefics' places, then [there will 232
be] no good in it. If the malefics are in the cardines, then [there 233
will be] no good in it.

Now I will make clear to you the matter of the cardines. Look con- 234 235
cerning these four cardines: the appraisal of the native is known from the ascendent which is the first cardine, the matter of children and of work is known from the tenth, the matter of women and of marriage is known from the cardine, the seventh, the matter of old age and of the end of life is known from the cardine, the fourth, and the matter of body and of property is known from the prorogation of the degrees
and [their] varieties. Look at the cardines because the ascendent gives 236
the matter of youth, from that place at which the Sun rises from the
water, and the darkness in their eyes is raised up | for the people of p. 105
the world, and sheds light on the eyes of the messengers who sent them
forth to creation. After youth look at the cardine, the tenth, and its 237
gift [lasts] until the body of this native becomes warm and hair grows
on his pubic area and he loves sexual intercourse. From the cardine, 238
the seventh, will be the gift of old age, and it will diminish the strength of this native for sexual intercourse [so that] the native will be in-
significant in this, and the Sun sets and darkens [their] eyes. From the 239
cardine, the fourth, is known the gift of death. If the planets are lu- 240
minous in these four cardines, then this native will attain good; if they are darkened, then [there will be] no good in it.

The fourth book of Dorotheus on the revolution of the years of the nativity is completed by the praise and grace of God.

The fifth book, about interrogations, follows it.

p. 106 **The fifth book of Dorotheus, on interrogations.**

In the name of God, the compassionate, the merciful; where is my success save in almighty God?

V 1
1, 2 This is the book of Dorotheus, King of Egypt. There are five books;
he wrote four of them on nativities in which he mentioned every good
and evil, and misery or happiness that men may attain from the be-
ginning of their situation till its end, and he wrote one of them about
the matter of commencements, and it is this book, which is called the
fifth book, in which he mentioned the condition of every action which
is begun, whether its limit is determined or it is not determined where
the beginning of this action or its middle or its end will end up and
3 what of good or evil will happen in it. He says in his book that he is
following the tracks of the learned men who practised from among
the learned of Babylon and Egypt since they were the first who looked
concerning the science of the stars and their calculation and the revo-
lution of the sphere and the motions of the seven stars and the rising-
times of the twelve signs so that he might extract this from their
books, then give this to himself as an example in his following [them].
4 He says that, wherever he looked concerning what they dealt with
and arranged of the science of the stars, he followed the best of their
science and acquired it and explained it and collected it and extracted
it from their books as he made it an example for himself in his follow-
ing their tracks, and he made it this book like a bee when it follows
the most delicious of fruits, and the best of it is made into honey; then
he began to write for this book a comprehensive introduction in which
he mentions the power of the seven and the twelve, and their soundness
and their corruption.
5 He said: look concerning the commencing of each matter you desire
at the straight in rising from among the signs and the crooked, and
the tropical and the twin from among them, and at the position of the
star which is in the ascendent in the commencement of each action,
6 [to see whether] its end will be good or bad. It is necessary if you
commence [something] to know what is the nature of the signs straight
7 in rising and crooked. I shall make clear to you [those] of them that
8 are straight and crooked. The straight among them are Cancer, Leo,
Virgo, Libra, Scorpio, and Sagittarius because each one of these six

rises in two hours and a part of an hour of the equinoctial hours, which
are the hours [of the nychthemeron] in which the night and the day
are equal; the length of each of these hours is fifteen [equatorial]
degrees. The crooked among them are Capricorn, Aquarius, Pisces, 9
Aries, Taurus, and Gemini, because each one of these six rises in less
than two hours of the equinoctial hours.

| Judgment according to the crooked and the straight. p.107 V 2

Look concerning each commencement there is to the sign which is 1
rising at that hour, whether it is one of the straight in rising or one of
the crooked. If it is one of the straight in rising, then this action will be 2
difficult [and] slow, in which there will be misery and misfortune and
trouble. Then look at the positions of the seven in the places because if 3
one commences an action while the ascendent is one of the crooked
signs and any one of the benefics is in it or any of them aspects the
ascendent, it will remove the burden and help bring this action to a
successful conclusion, if God wills. If the ascendent is one of the signs 4
straight in rising and there happens to be in it any one of the malefics
or they aspect it, slowness occurs in this action and trouble and pain.
If you find the benefics and the malefics together in the ascendent or 5
they aspect the ascendent, then know that this action will be midd-
ling with a mixture of good and evil in it.

Judgment according to the tropical [signs]. V 3

If you find the ascendent to be a tropical sign, then it indicates the breaking off of the end of this action before it is finished, and it indicates that he will commence this action a second time.

Judgment according to the twin [signs]. V 4

If you find the ascendent to be a twin sign, then it indicates that 1
that action which he commences at that hour will not be finished un-
til an action other than this occurs in it, and it [the second action]
will be finished before the first action is finished; it happens thus in
every action in which the ascendent is a twin sign.
Look at the diurnal and nocturnal signs; I will make clear to you 2
the diurnal among them and the nocturnal. The diurnal among them: 3
Aries and its triplicity, Leo and Sagittarius, are diurnal, and Gemini

4 and its triplicity, Libra and Aquarius, are diurnal. The nocturnal; Taurus and its triplicity, Virgo and Capricorn, are nocturnal, and Cancer and its triplicity, Scorpio and Pisces, are nocturnal.

5 If one commences an action by day, then the strongest of what is [possible] is if the ascendent is diurnal and the Moon is in a diurnal sign, and [if] it is by night [if] the ascendent is a nocturnal sign and the Moon is in a nocturnal sign because this is what is best in calculation, especially in that [one] who desires a journey or desires to board a
p. 108 ship as this commencement | will be easy, fortunate, convenient, if God — be He exalted! — wishes.

V 5 The corruption of the Moon.

1 Then he mentioned the condition of the Moon and its corruption in which a commencement is not to be made in an action or anything when you find this until the condition of the Moon and its lord is
2 ameliorated. I will make clear to you its corruption if it is eclipsed, and worse than this if its eclipse is in the sign in which the Moon was at the birth of this native or its eclipse is in trine of the sign in which
3 the Moon was when this native was born. If the Moon is under the Sun's rays [and] its light is destroyed and it is not seen, then it is corrupted but it is beneficial for one who desires theft or treachery or something which is kept secret against him, and for every hidden or secret action which its master does not wish to be made public.
4 If it is an action which its master wishes to keep secret, commence it when the Moon is immersed under the Sun's rays as there is good for him, and it will be more concealed if he commences it at the withdrawal of the Moon from the Sun and [its] appearance from under the
5 rays. If the Moon is in the dodecatemoria of Mars or Saturn and if the Moon is in the middle of the equator descending towards the South and if the Moon is in opposition to the Sun, then it is bad and it indicates the accession of quarrels and that the younger of the two will be the
6 winning antagonist. If the Moon is with a malefic or aspecting it and if there is withdrawal of the Moon from the Sun in longitude and latitude and if the Moon is in its least motion, that is if it is decreasing in its counting and its motion in a day and a night is less than twelve
7 degrees, then this motion of it is like the motion of Saturn. If it is thus, then in the action which he commences at that hour will occur
8 difficulty and slowness. If the Moon in its motion is in the path which

the learned call "the burned path" (the burned path is the middle of the equator, which is Libra and Scorpio) and if the Moon is in the last degrees of a sign, then it is according to this in the term of Saturn or Mars, and none of the terms which are at the end of the signs are harder than the terms of these two. If the Moon is cadent toward the 9
ninth from the cardine [which is] the house of government [the tenth] and it happens to be in a double place, then the action which he commences at that hour will be nullified and will not remain in one condition, and a transformation and disturbance will occur in it.

| Understand when you think about what I wrote for you of the 10 p. 109
corruption of the Moon and do not commence anything in it as the matter will stop for which it is not fated that it linger on till the condition of the Moon is ameliorated. Let Jupiter or Venus be in the 11
ascendent or in the house of government [the tenth]. Look concerning 12
the condition of [these] stars and their positions as, if they happen to be under the [Sun's] rays or are retrograde in their motion or happen to be in a bad place that is double, which is when it is cadent from a cardine, then they will not have much power. If any of the malefics is 13
with them in one degree, or they aspect it from trine or quartile or sextile or are with it in one sign, then it indicates that this action will have no strength. If the planets are in the signs which the learned 14
call "the dark", then they will have no power, nor will their rays if they are thus.

Look concerning the totality of every commencement in the manner 15
of Valens the Philosopher; then take into consideration his words as he was making a brilliant [and] learned investigation concerning [these] matters. He said: Look concerning the commencement of 16
each action at the Sun and the Moon and the lord[s] of the two signs in which the two luminaries are, and together with this look at the ascendent and midheaven. Commence the commencement and action 17
when the Moon is in the ascendent or midheaven or another of the cardines; and [if] the lord of the Moon's sign happens to be in a double place or cadent, withdrawing from a cardine, then the beginning of this action will be good but its end bad [and] from this calamity will befall him and whatever he doesn't desire. The Moon is the indicator 18
of the base of every action and the lord of the sign in which the Moon is is the indicator of its end. If you find the lord of the Moon in a good 19
place while the Moon is in a bad place, then the commencement of

that action is bad but its end is good [and] he will benefit by it, if God
20 — be He exalted! — wishes. If you find the lord of the Moon in a strong place and the Moon in a double place, then it indicates that the beginning of this action will be difficult [and] slow, with no good in it,
21 but [its] end will be good [and] it will come to him as he wishes. If the Moon and its lord happen to be in a strong place, then it indicates that the beginning of that action and its end will happen according to
22 what he desires. If the Moon and its lord happen to be in a double place, then the beginning of this action will be bad and its end worse
23 than the beginning. If the lord of the Moon happens to be in [one of] the signs which follow the cadents, which are difficult, then it indicates that that action which he commences will have a delay in its beginning and slowness in its end.

24, 25 Look at which of the stars the Moon is flowing [from]. If you find it flowing from the benefics, then it is good for every action which he commences except for one who wishes to flee from the government or
p. 110 from his land and a fugitive from | his master as the condition of these is the best of what is [possible] if the flowing of the Moon at that hour is from the malefics, and nothing more suitable is fated for
26 them. Together with this look at the lord of the navāṃśa and at [the planet] which the Moon conjoins with as the consideration concerning the commencement of a matter in this way and its end is not correct until you look concerning its commencement at the lord of the lot of fortune and [concerning] its end at [the planet] with which the Moon
27 conjoins. This section is described in the chapter in which he mentions the matter of flight and theft.

28 He said: Look at the Moon and the lord of the house in which it is and the star with which the Moon conjoins and how you find the position of the Moon and of the star with which it conjoins and the power of these two in the cardines as these two are the indicators of
29 this. If the Moon is with two malefics in one sign and the Moon is immersed between the two in this sign while the benefics aspect it from quartile, then the misfortune and misery in which men suffer
30 at that hour they will escape from and get rid of. If the Moon happens to be positioned [where] the lords of its triplicity are benefics, and none of the malefics is in opposition to the Moon, and benefics and malefics aspect it from quartile, then it indicates that they will escape from what happens in it, but they will fall in a second misfortune be-

fore they get rid of their first misfortune, [and] then they will escape if God — be He exalted! — wishes. If you find the Moon in trine of 31
the benefics while the malefics aspect it from quartile, then it indicates the like.

Look concerning the commencement of every matter at the ascen- 32
dent and the Moon. The Moon is the strongest of what is [possible] if 33
it is above the earth, especially if this is at night; the ascendent is the strongest of what is [possible] if the Moon is under the earth by day.
This is what he says in the introduction of his book, then he writes 34
for each action which people commence a chapter commensurate with it in which [are recorded] the power of the seven and the twelve and on which day and hour the master of that action because of the seven and the twelve must commence each action.

A chapter. One who wishes to build a building. V 6

It is best to lay the foundations of a building if you build it when the 1
Moon is increasing in computation and in light and is in the middle of the zone which is the equator, ascending toward the North while Jupiter or Venus is with the Moon or aspects the Moon from a strong
place. If Saturn is with the Moon or aspects it from a strong place, 2
there occurs in this work difficulty and dissension and slowness or | p. 111
trouble and misery. If Mars is with the Moon or aspects it from a 3
strong place, then a conflagration or injury from fire will reach that building.

A chapter. If you wish to demolish a building. V 7

It is necessary that you begin this when the Moon is leaving its 1
elevation, descending towards [its] low point. It is necessary concern- 2
ing this situation also to look at the strength of the benefics and malefics as the benefics indicate ease and success while the malefics indicate slowness and difficulty and misery.

A chapter. V 8

If you want to hire something or let out for rent some cultivated 1
land or trees or vineyards or houses or anything like that, then the ascendent indicates the condition [in] which you will hire these things or take them for rent, and the seventh sign indicates the owner of these things, and the tenth sign indicates the rent and the price, and

the house of fathers [the fourth] indicates the outcome of this action.
2 If you find any of the malefics in the ascendent, then he who desires
to hire these things or take them for rent will withdraw from that and
3 take none of them. If he does hire them or enters in one of them, then
whatever he enters he will deceive him [the owner], desiring that sin
4 and debauchery occur in it. If you find any of the malefics in the se-
venth place or aspecting the seventh place, then the owner of these
things will withdraw from that and will not let out any of them for
5 rent or a price. If he does do it, there will occur debauchery or pro-
6 stitution and deception in it. If you find malefics in the tenth sign or
aspecting it, this matter will not be proper, but there will be a pile of
7 coins in the rent. If you find malefics in the fourth place or aspecting it,
then, even if this matter is proper, its outcome will be bad [and] from
8 this there will occur in it misery and what is not desired. The flowing
away of the Moon and its conjunction indicate these things [also].

V 9 A chapter. Buying and selling.

1 If you want to sell something or to buy it, then look at the position
of the Moon as the star with which the Moon conjoins indicates the
buyer and the price, and the star from which the Moon flows indicates
p. 112 the seller, and [the Moon] indicates | the commodity which you sell or
2 buy. So look at the Moon and at the star from which the Moon flows
3 or with which it conjoins. If you find the malefics with the Moon or
with the star from which the Moon flows or [with which] it conjoins,
or [if] the malefics aspect it, then it indicates that misfortune or
misery occurs in the matter which is attributed to the Moon or to that
4 star from which the Moon flows or with which it conjoins. If the bene-
fics happen to be in one of these positions, then joy and happiness
and success in [his] desire occur to the master of that action which is
attributed to this star or to the Moon, if God wishes.
5 I will make clear to you this subject also from the four cardines,
6 and I will explain it to you. The ascendent indicates him who buys,
the seventh him who sells, and the tenth indicates the price, and the
house of the fathers [the fourth] indicates the commodity which is
7 sold or bought. Look in these places according to what I wrote for you
in the matter of the Moon in the first section as whenever the benefics
and malefics happen to be [in it] or aspect it, there will occur loss or
gain in the matter which is attributed to this cardine.

A chapter. The buying of land. V 10

If you desire to buy land, then look at the condition of this land from 1
the house of the fathers [the fourth], and from the house of the gov-
ernment, which is the tenth, at what is in this land of trees, and from
the seventh at what is in this land of grass or herbs or plants, and
from the ascendent [at] the cultivation of this land. If the house of the 2
fathers [the fourth] is one of the watery signs, then it indicates that
this land is near a river or on the sea or in a place abounding in water;
if it is a twin sign, then it indicates that this land is not in one direction,
but from it the condition .... Look with regard to the rest of these 3
cardines according to what I wrote for you of the strength of the male-
fics and benefics.

A chapter. The buying of slaves. V 11

If you want to buy a slave, then, if the Moon is in Aries, it indicates 1
that this slave will be a runaway and will not get used to [his] station
and will be incompatible with his master. If the Moon is in Taurus, 2
then the slave which is bought will be a worker, patient, strong, ob-
edient, sticking to the work of a slave | with his whole self, a humble p. 113
man. He will also be thus if the Moon is in the last degrees of Gemini. 3
If the Moon is in Cancer when you buy a slave, then he will be weak, 4
lazy, unreliable, [and] putrid [?]. If the Moon is in Leo, then the 5
slave which is bought will be a master, trained for [his] craft, educated,
good in the goodness of his upbringing, except that he will be wrath-
ful, abounding in food, and he will be frivolous and a pain in [his]
belly and stomach will not cease happening to him because of this,
and he will be an embezzler of things. If the Moon is in Virgo, then 6
the slave which is bought will be uncommon, a custodian, a worker,
a sincere adviser to his master. If the Moon is in Libra, then the slave 7
which is bought will be dedicated to his work, knowledgeable in the
work, a legist with respect to religion and quarrels. If the Moon is in 8
Scorpio, then the slave which is bought will be a thief [and] a runaway.
If it is in Sagittarius, then, as for the slave which is bought, the basis 9
for buying him will not be good, but he will be a master in whom
[there is] vanity and admiration for himself. If the Moon is in Capri- 10
corn, then the slave which is bought will be a liar and will not cease
himself changing over from [one] situation to [another] situation, and
there will be some of them who will make a habit of running away. If 11

the Moon is in Aquarius, then the slave which is bought will be a lover
of work, a good man, and this is because Aquarius is in the figure of a
12 man. If the Moon is in Pisces, then the slave which is bought will be a
slanderer and will conceal in himself disloyalty to his master and ca-
13 lumny to him. If the ascendent at the buying of the slaves is one of the
signs in which I wrote of the location of the Moon, then it will indicate
14 like this. This is what the ascendent or the Moon indicates when
neither benefics nor malefics aspect the Moon or the ascendent or are
15 with them in a sign. Look concerning the condition of the seven and
their power as they are far stronger than the signs.

V 12 A chapter. The buying of animals.

1 If you want to buy an animal, then look; and if the animal is tamed
2 and used, then buy it at the hour in which the ascendent is Aries. If
3 it is obedient, if the Moon is in Aries also, then it is better. If the
4 ascendent is Taurus and the Moon is in it, then it is good. If the animal
is not tamed and not used, then buy it at an hour when the ascendent
is in the last degree[s] of Leo while the Moon is in it, or in the last
degrees of Sagittarius while the Moon is in it.

V 13 p. 114 | A chapter. If you want to free a slave.

1 Look before everything at the condition of the Moon and its lo-
2 cation in the places which I made clear to you. If you find it free of the
misfortunes which I wrote of in the beginning of my book, then it
3 will be good. Then look also at the conjunction of the Moon and its
flowing away as, if you free [a slave] at an hour when the Moon is
flowing from the benefics and conjoining with the malefics, then the
slavery in which this slave is is better for the slave than the freeing
4 which happens to him. If it is different from what I mentioned, then
be concerned differently from this; if you find the Moon flowing from
the malefics and conjoining with the benefics, then it will be good for
that slave as they will escape from evil and misfortune and will meet
with good and joy.

5, 6 Look concerning this matter from the four cardines also. The ascen-
dent indicates the master of the slave, the seventh indicates the slave
who is freed, the house of the government [the tenth] indicates the
reason for which the slave is freed, and the house of the fathers [the
7 fourth] indicates the outcome of the matter. Look, and if the Moon is

in the seventh place with the malefics, then it indicates that this slave,
even if he has escaped from slavery, will return into it. See from the 8
rest of the cardines the condition of what is attributed to each one of
them according to what I wrote for you, if God—be He exalted!—
wishes.

A chapter. If you want to ask from a ruler or from a man for a V 14
request or a gift or other than this.

Ask for this when the Moon is in the ascendent or in quartile to the 1
ascendent or in trine to it while the Moon is increasing in computation
and in light or the lord of the ascendent is direct in [its] motion [and]
not retrograde and is with the Moon in one sign and the Moon con-
joins it. It will be better if the Moon is in its house or aspecting its 2
house while Mercury is with Jupiter. If you ask for a request when 3
Mercury is with Saturn or it aspects it from a strong place, then he
will neither grant nor confer that request. If you ask for the request 4
when Mercury is with Venus and his desire is in front of women and
is something pleasing him and he is amused by it, then he will
grant [it] in this. If the request and desire are in front of kings and 5
nobles of men and leaders, then you will be disappointed if you ask
for this at an hour when Jupiter is retrograde or at an hour when
Saturn aspects Jupiter. If the request is in front of traders or in 6
front of scientists and people of culture | and masters of calculation, p. 115
then ask for this at an hour in which Mercury is strong. If the request 7
is in front of a man having years or a man with no children or a man
caught in a crime or in front of slaves, then ask for this in an hour in
which Saturn is strong.

A chapter. If you want to write to a man or you want to teach a V 15
man a science or writing.

Let this be when Mercury is with the Moon and none of the ma-
lefics is with it or aspecting it while Mercury is eastern and is not under
the [Sun's] rays or retrograde in [its] motion and the Moon also is
free from the misfortunes which I wrote of [and] untroubled.

A chapter. Marriage and matrimony. V 16

Look at the condition of the man from the Sun and the ascendent 1
and the Moon's departure from it, and at the condition of the woman

from Venus and the seventh sign and the place with which the Moon
is conjoined, and [from] the house of the government [the tenth] to
whatever of agreement or irritation or good or evil will occur between
the man and the woman, and from the house of the fathers [the
fourth at] the outcome of this matter and what is handed over to
2 them of a dowry or other than that. If, when they begin this, you
find the Sun injured and Venus with Jupiter or Jupiter aspecting it
[Venus], then it indicates that this marriage will not be useful for the
man, or a misfortune will reach him, but the woman will attain joy
3 and happiness and benefit. If Venus is with Mars or with Saturn or
the two [malefics] aspect Venus, then it indicates that misery and
misfortune and shame will come to the woman, and the two [spouses]
do not delay that there should be separation and estrangement be-
4 tween them. If you look concerning the matter of a marriage and you
find the Moon injured, then evil and misfortune occur to these two
5 together, the man and the woman, from this marriage. If Mercury is
with the benefics or they aspect it, then it indicates that a child will
6 soon be born to these two. If the Moon or Venus is in a tropical sign,
then the marriage will have no good in it as it indicates that this
woman is a whore, a harlot who will secretly frequent the beds of
7 men. If the Moon is in a tropical sign, then this marriage will not be
good for the man or for the woman as there will be no agreement
between these two and [their] association will not last long.
8 I will make clear to you the condition of the Moon in the twelve
9 signs. If the marriage takes place when the Moon is in Aries, then the
10 p.116 marriage will have no good in it. If | it is in Taurus in its [Taurus']
beginning or at its end, then the marriage will have no good in it as it
indicates that the woman will be disloyal to her husband; if the Moon
11 is in the middle of Taurus, then it will be good for the marriage. If the
Moon is in Gemini in the first half, then it will not be good, but [if]
12 it is in the other half it will be good. Avoid marriage when the Moon
13 is in Cancer. If the Moon is in Leo, then it will be good for the mar-
riage except that each one of the man and the woman will not main-
tain the property of his companion, that he will spoil and waste it,
and the two of them will bring down the level of the property of
14 others. If the Moon is in Virgo, then marriage to a widowed woman
15 will have good in it, but as for a virgin it will not be good. If the
Moon is in Libra, then the marriage will not have good in it, but

courtship and requesting will be good in it. If the Moon is in Scorpio 16
in the first degrees, then it will be good, but it will not be good at
the end of the sign as the association of these two will not last long. If 17
the Moon is in Sagittarius, then it indicates many kinds [of things],
and it will be good for some of the things, but it is better if they post-
pone this marriage and do not begin it. If the Moon is in Capricorn in 18
its beginning, then the marriage will have no good in it, but it will be
good in its [Capricorn's] middle and at its end. If the Moon is in Aqua- 19
rius, then the marriage will have no good in it. If the Moon is in 20
Pisces, then the woman will be spoiled [deflowered] and will not
cease wronging her husband, but it will be good in the rest of
things.

Look concerning the matter of marriage at the condition of Venus 21
as there is no good in a marriage when Venus is with the malefics in it
or the malefics aspect it [Venus], and Venus and the Moon together
are more powerful. The marriage will be good if Jupiter is overcoming 22
Venus, which happens when Venus is in quartile of Jupiter from its
left and Venus is in the tenth sign from the Moon so that Jupiter ac-
cording to this is in opposition to the Moon, as it indicates that these
two [spouses] will be properly blessed with children in this marriage,
and it will be good in the rest of things also. If the Moon and Juipter 23
and Venus are some of them aspecting the others from trine, then it
will be good for the marriage, but it will be better than that if they are
in triplicities or in signs which abound in children and progeny. If 24
Venus is in trine of the malefics, then in the marriage which occurs
according to this he [the husband] will be blessed with children, but
he will be blessed with this child when in the revolution of years the
benefics arrive at the place of the malefics in the base[-nativity] or
aspect it.

| It is necessary with regard to a marriage that you look at the 25 p.117
nativities of the man and the woman as, if in the nativities of the two
of them together one of the benefics is in the house of government [the
tenth] of both, then the two of them will obtain a child in the year in
which they come together. If the house of the government of both of 26
them is a sign abounding in children, then the woman will conceive on
the first day in which she and her husband come together, if God—be
He exalted!—wishes. Because agreement and love are necessary in a 27
marriage, it is necessary that you look concerning this subject [at]

28 what indicates love and agreement. If in the nativities of the man and
the woman you find a benefic in the same place, then it indicates the
29 love of each one of the two for his companion. It is thus if, in the na-
tivities of two men or of two women, a star from among the benefics
is in the same sign as it indicates that there will be brotherhood and
love and agreement between the two.

30 Look concerning the subject of hostility and hatred between the
man and the woman and which of the two will be master of his com-
panion and will subjugate him until he is obedient to his companion.
31 Look concerning this at the nativity of one of them and at the sign
32 which happens to be in the house of his misery [the sixth]. Then look
at the nativity of the second, and if you find the Moon happening to
be in the sign which was the house of misery for the first [native],
then it indicates that he whose Moon happens to be in the house
of misery of his companion will subjugate his companion and to-
wer over him until his companion becomes obedient, [and] it is
like the obedience of a slave to his master.

33 The marriage is best if its commencement is at an hour in which the
ascendent is one of the signs of which I wrote that, if the Moon is in
them, it is good for the marriage, while none of the malefics is in the
34 ascendent or aspects it. If this marriage is at an hour when Venus is
in a masculine sign and Jupiter is in a feminine sign, then it indicates
that this marriage will be better for the man than it will be for the
35 woman. If it is different from this, predict also differently from this;
namely, if Venus is in a feminine sign and Jupiter is in a masculine
sign, then this marriage will be better for the woman than it will be
36 for the man. This is the strongest of what is [possible] if the Moon is
37 increasing in light and in computation. If at the marriage any of the
malefics is with the Moon or in the ascendent, then the two [spouses]
will not agree on any matter and they will not be reconciled, and
38 estrangement and discord will come between them. If in the nativity
of the woman the Moon is in a sign which is facing the Moon of her
companion, then there will come between the two of them estrange-
ment and discord, and they will not be reconciled nor agree on any
matter, and this [happens] if the Moon of one of the two is in the sign
39 Aries while the Moon of the other is in Libra. As it is opposition, it in-
40 dicates hostility. If the Moon in the nativities of both together is
above the earth, it indicates that the two of them will come together

after the separation, and there will be peace and love between them so
that they will be reconciled.

| A chapter. The courtship of a woman, and what occurs between a V 17 p.118
wife and her husband when she quarrels and scolds and departs from
her house publicly.

If you want to know, if she returns to him, whether he will profit 1
from her or will see joy and happiness or other than this in her, then
look at the hour in which you are asked about this at the position of
the Sun and of Venus. If you find the Sun above the earth in the 2
house of government [the tenth] or in the house of good fortune [the
eleventh] while Venus is retrograde in its motion [and] western, then
it indicates that this woman will return to the house of her husband
and will not cease being obedient to her husband from the day she
returns [and] she will not contradict [him], but the husband will be
blessed with profit and good and joy from her. If the Sun is in the 3
position which I mentioned while Venus is cadent from the cardines
in a double place, then it is necessary that he be diligent in seeking the
woman whom he courts as profit and joy will come to him from her.
If the Sun and Venus are together in a strong place, then it indicates 4
like this. If you find Venus direct in motion, then it indicates that the 5
woman who departs from her house will subjugate her husband so
that for this reason estrangement and separation will come between
the two of them, and it indicates that the man will repent after the
separation, and it will be thus in the case of the woman who is courted.
If at the woman's departure from her house Venus is above the earth 6
in the house of government [the tenth] or the house of good fortune
[the eleventh] while the Sun is below the earth or in a double place
which is a cadent, then predict similarly about the weakness of the
man and the strength of the woman.

If the woman's departure from her house and her discord occur 7
when the Moon is in opposition to the Sun, it indicates that this wo-
man will not be devoted to her husband except after pain and suf-
fering. If at the woman's departure from her house it is [a time] when 8
the Moon turns from opposition and approaches it [the Sun], then it
indicates that the woman will soon return to her husband and her
house in other than pain and without affliction.

9 If when the woman departs from her house Venus is retrograde in motion or direct [in motion] in the West, then her return to her house will be quick, [and] she will be cheerful but will repent for what there
10 was of her departure and will experience great shame from this. If at this time you find Venus departing from the [Sun's] rays and it is western, then it indicates like this concerning her return because she will not cease repenting until she returns.

11 Look every time concerning the matter of marriage at the sign in
12 which the Moon is. If the two [Moon and sign] are injured, then there will be shouting and discord and hostility and separation between the
p. 119 man and the woman, | and the two [of them] will not settle upon anything and will not be reconciled; thus it indicates the subject of
13 friendship and love. Look concerning both of these things at the power
14 of the benefics. If they happen to be in a strong [and] good position, the conflict and estrangement and evil will disappear and there will be peace and agreement and good between them, if God—be He exalted!—wishes.

V 18 A chapter. A pregnant woman, if her child will die in her belly.

1 If you wish to extract it from her belly, then it is necessary to treat this in the diminishment of the Moon from light and when the Moon is descending from the zone towards the South while Mars and
2 Venus aspect from quartile or trine the ascendent and the Moon. This is best if the ascendent and the Moon are in an effeminate sign and the ascendent and the Moon are in signs straight in rising.

V 19 A chapter. Partnership.

1 If you want to form a partnership with someone in an activity or in property or in anything for which there is a need of a partnership of a man, then let this be when the Moon is in [one of] the signs of which I mentioned that marriage in it is good, and the Moon is free [and]
2 devoid of the misfortunes which I mentioned. Then look, and if the ascendent and the Moon are in Aries, then a partnership will not be good in it because it will not last and there will soon occur estrange-
3 ment and separation between the two. If the ascendent and the Moon are in Taurus, then a partnership will not be desirable with a powerful man [but] will be dangerous, and if it is with lowly people also, discord will occur between the two and there will be no good in the outcome

of this matter. If the ascendent and the Moon are in Gemini, then the 4
partnership will be good and they both will profit from this and there will be agreement and the preservation of trust between them. If the 5
ascendent and the Moon are in Cancer, there will occur betrayal and anxiety in these two, and each one of them will slander his companion. If they are in Leo, there will be profit and good reputation between 6
them. If they are in Virgo, then there will be a good profit in it and 7
wise men will praise them, and they will have affection among the people and will attain much profit in [their] trading, and surplus and joy will occur to them from it. If they are in Libra, then there will 8
be no good in this partnership. If they are in Scorpio, quarreling and 9
discord will occur to the two of them, and each one of them will conceal in himself disloyalty to his companion and slander for him. If they are 10
in Sagittarius, then | it will be good except that each one of them will p. 120
be overbearing towards his companion and will be arrogant to him. If they are in Capricorn, happiness and joy will occur to them both. If 11, 12
they are in Aquarius, misfortune and injury will occur to them both. If they are in Pisces, then it will be superior, elevated, good. The 13, 14
ascendent and the Moon indicate these qualities which I mentioned if neither benefics nor malefics are with them and they do not aspect the ascendent and the Moon.

If Saturn aspects the ascendent or the Moon or is with the two of 15
them, then they will not agree on advice, and whatever of love is between them will cool down, and they will discontinue in whatever years are between them, and there will be shouting and discord between them, and misery and separation and upheaval and slowness in work will occur to them both. If Mars aspects the ascendent or the 16
Moon from a strong place or is with them both, then there occurs to them according to what I wrote of quarreling and fighting and discord. If Jupiter aspects the ascendent or the Moon from trine or is 17
with them both, then profit and good reputation and prestige will occur to them from their partnership, and to the lowlier of the two in the matter debris will occur in this partnership, but as for the more amply provided of the two with a share and the mightier of the two in importance, he will gain two thirds from this profit at the end because the people of good luck and who possess importance are worthier of preferment over others. Every time that the benefics 18
aspect the ascendent or the Moon from trine or the benefics are with

the ascendent or with the Moon, then this partnership will be good
19 [and] he will profit from it. If they aspect from quartile or from
opposition or from sextile, then it will be good, but this profit and
good will be less than when they aspect from trine.

V 20 A chapter. Debt and the payment for it.

1 If you contract a debt or pay it, consider the condition of the claim-
ant to whom the debt [is due] from the ascendent and the condition
of the borrower who seeks the debt from the seventh, and the condi-
2 tion of the borrower also from the Moon and Mercury. If the Moon is
with the benefics or they aspect it while one of the malefics injures
3 it, he will pay this debt, but he will also revert in this debt. If Mer-
cury is with Saturn, there will be confusion and deception and trickery
4 in the payment of this debt. If Mercury is with Mars or [Mars] aspects
it from a strong place, he will revert in this debt and there will occur
in what is between the two of them for this debt fighting and shouting
5 and quarreling. If the Moon is under the Sun's rays, then look at
what I wrote for you in which the consideration is from the condition
of the Moon and its position, and make your consideration of this from
the Sun and its position and its liberation from the malefics.
6 p. 121 If the Moon is in the burned place, that is if the Moon is in | the
middle of the zone which is the equator, taking the direction of the
qibla towards the South, or [if] the Moon is in the first degrees of Leo
or Gemini or Capricorn, or [if] those degrees of which I wrote are the
ascendent, then it will not be good if you decide anything according to
7 this. If you wish, then borrow when the Moon is in Leo or in Pisces or
in Aquarius or in Scorpio or in Sagittarius while the Moon is decreasing
in light and Jupiter and Venus and Mercury are aspecting the ascend-
8 ent or the Moon. If they are aspecting together the ascendent and the
Moon, it will be more powerful.

V 21 A chapter. The journey.

1 If you want or someone wants a journey or the departure from his
land to another land, then look for the traveller from the ascendent,
and [for] the land which he desires from the seventh, and for the action
and for the necessity which he seeks in that journey from the house of
government [the tenth], and for the outcome of that matter from the
2 house of the fathers [the fourth]. Let his departure be when the Moon

is increasing in computation and Mercury is not under the Sun's rays
and not with the malefics, and the location of the Moon is neither in
the twelfth place nor in the sixth place from the ascendent, and the
lord of the ascendent and the lord of the Moon are not cadent under
the [Sun's] rays. If the Moon is in the sixth place or the twelfth from 3
the ascendent, then it indicates that misfortune and pain and misery
will happen to him on this journey. If the Moon is increasing in compu- 4
tation, then it indicates that he will come to the place which he
desires in comfort.

If the benefics are in the ascendent, then it indicates goodness with 5
respect to the condition of that journey of his. If the benefics are in 6
the seventh house, then it indicates his profit from his departure to
that land which he desires. If the Moon and Saturn and Mars are 7
together in the ascendent, or [the Moon and] one of them, or in the
seventh house, then it indicates that a severe pain and an oppressive
disease and damage and shouting and fighting will happen to him on
his journey and [in] the land which he comes to. If the lord of the 8
ascendent or the lord of the Moon is in [its] station, then it indicates
that his absence will be long and there will occur slowness and diffi-
culty in his affair. If any of the benefics is in opposition to the Moon 9
or [in] quartile to it or it [the Moon] conjoins with any of them, then
the commencement of this journey will be good. If any of the malefics 10
is in quartile of the Moon or in opposition to it, then the commence-
ment of this journey [will be] bad.

| A chapter. Departure from a journey. p. 122 V 22

If you want to know his return to his land and his home and his 1
house, whether it will be deliberate or difficulty and slowness and
length of time will occur in it, then look at the opposition to the Sun
and its quartile. If Jupiter or Venus is in any of these places, then he 2
will soon return from this journey of his safely. If any of the malefics 3
is in these places, then his departure will be delayed and will be slow,
and his departure will take place when the malefics leave their lo-
cation in which the malefics were and the Moon comes to be in oppo-
sition to the place in which the Moon was or in quartile to that place,
or his departure from that place of his will take place when the Sun
returns to the place in which it was at the beginning of the journey or
the Sun comes to be in opposition to the place in which it was at the

beginning of the journey while the Sun is free [and] nothing injures it.
4 If he commenced the journey when the Moon was in quartile of the
malefics or [in] opposition to them while the benefics did not aspect it
or the Moon conjoined with some one of the malefics, or some one of
them was in quartile of the Moon, then it indicates his departure from
that journey of his to his land and his home [will be] in difficulty and
5 pain and misery, or because of illness he will not depart. If the
malefics are not aspecting the Moon from opposition or quartile while
the benefics aspect the Sun and the Moon except that the Moon
conjoins with any one of the malefics, then it indicates that misfortune
and a hideous, difficult matter and pain will happen to him because
of this conjunction, but despite this if the benefics aspect the Sun and
6 the Moon, then he will return to his land and his home. If the malefics
are in the sign which is on the right of the Moon and [in that] on its
left, then the Moon in accordance with this will be squeezed between
the malefics, and it indicates that a difficult, hideous pain will reach
him in his journey, and it will be worse for these calamities if Jupiter
is not aspecting the Moon; but if it is aspecting it, then it will diminish
this misfortune and [these] calamities.

7 If you want to know the condition of his departure from this jour-
ney of his, whether it will be soon [and] deliberate or slow [and] re-
mote, then it is necessary to consider concerning this if he has arrived
8 at the land which he desires. You should look at the sign in which the
lord of the ascendent and of the second house, which is the house of
9 property, happens to be at that hour. If the lord of the second sign is
retrograde in its motion, then it indicates that his departure from this
journey of his will be soon [and] quick, [but] bad [and] he will profit
in nothing from his journey and will satisfy none of his needs but will
10 be rid of them. If the lord of this sign is in [its] station, then it indicates
11 p. 123 his departure in slowness and a lengthy lingering. If | the lord of this
sign is in [its] station, [then] departs from its station and is direct in
its motion, then his departure will be middling, but with the satis-
faction of [his] need and leisure from the business on which he was
12 travelling. If the lord of this sign is in the ascendent or in the house
of government [the tenth], then it indicates that he will see in this
13 journey of his health and security from misfortunes. If the lord of
this sign is in the house of the fathers [the fourth], then it indicates
that there will be the fear of death for him in this journey of his.

If the Moon is with Saturn at the hour in which the man reaches his 14
land and his place which he desired, then it will be a sign indicating
slowness and injury in property, and he will stay behind in that
absence of his because of illness and he will persist in it. If the Moon 15
at that hour is with Mercury and Mars is in opposition to them both,
then it indicates that there will reach him in this journey of his beating
and breaking and injury and the rest of misfortunes. If Mercury and 16
Saturn aspect the Moon from opposition, then it indicates that there
will happen to him in this journey of his slowness and estrangement,
and he will conceal [his] perfidy and stealing and evil, but he will be
suspected and seized on account of this and imprisoned, and his
wealth will be destroyed. If Mars is in Sagittarius with the Moon or 17
aspects the Moon from Sagittarius, then it indicates that there will
happen to him on this journey of his and [during] his absence beating
and breaking and injury.

Look at the nature of the sign in which the Moon is injured. If it 18, 19
is one of the signs which are of the nature of beasts and the malefics
which injure the Moon are also in signs which are of the nature of
beasts, then this misfortune will reach him from animals or lions. If 20
they are of the nature of men, then this injury will be from men.

If the commencement of the journey takes place when Mercury 21
is with the Moon and Jupiter aspects them both from trine or from
quartile, then it indicates that his business on this journey will be
easy, favorable, [and] beneficial, [and] the departure will be quick in
ease and well-being.

A chapter. Buying a ship or building it. V 23

If you want to buy a ship or to build it, then it is necessary to 1
commence this when Jupiter or Venus is in the cardine, the house of
the fathers [the fourth], and they both aspect the ascendent and the
Moon also. This is best if they both are in the house of the fathers [the 2
fourth] in a sign whose nature is moist, one of the watery signs, or a
sign whose nature is the nature of the animals of the sea, or one of the
houses of Jupiter and Venus. This is best if the ascendent is Taurus 3
when the Moon is in it, or Gemini or Cancer or Virgo | or Sagittarius p. 124
or Capricorn at the end of its degrees when the Moon is in it; the
beginning of Capricorn is earthy and its end watery. If the ascendent 4
is Pisces and the Moon is in it, then also it will be good; the best of

what I said of these signs is Taurus, then Pisces, then Gemini, then the end of Capricorn.

V 24 A chapter. Commencing to build a ship.

1 This is the best of what is [possible] at every time when the Sun is in trine of the benefics while the Moon is increasing in light and in computation and increasing in its latitude and its longitude and is in the
2 term[s] of the benefics. Beware of commencing this at the hour when the Moon and the ascendent are injured from Mars as, if it is thus, it indicates that the outcome of this work will be bad [and] harmful
3 because of fire or anger or oppression. If the commencement takes place at an hour when the Moon is in Aquarius and the Sun and Mars are opposite to the Moon or in quartile [to it] or are with the Moon in the same sign, then it indicates that misfortune will reach this ship from water and what is contained in it for the life of its people and their livelihood, and burning will reach it, and a severe misfortune and great fear will happen to its people, and all of them will be cast in the sea [and there will be] a desire for the turning of
4 men from death. If the Moon is not in Aquarius but is in a watery sign while Mars and the Sun are in the situation which we mentioned of quartile or opposition, then it indicates the immersion of the ship and its people and what is in it and their loss and their falling to the bot-
5 tom of the sea. If the Moon is not in [one of] the watery signs but is in a dry sign while the Sun and Mars aspect according to the situation of which I wrote, then it indicates that misfortune and breaking will reach this ship from the coast of the sea or from a stone or a mountain that is in the sea, and the planks of the ship will be separated on the [different] areas of the sea, and whatever of thing[s] is in it will be
6 lost. If the Moon is not in a dry sign, then it indicates that misfortune will reach this ship on the sea from pirates and those who will cut [it] off on the sea and kill its people so that they will be drowned for this reason and what is in it will be lost.

V 25 A chapter. Commencing to row the ship in the water.

1 If the benefics and malefics are not aspecting the Moon while the Moon is in the first ten degrees of Aries and above the earth, then it indicates that this ship will leave on its trip and make a good [and]
2 safe departure. If the Moon is in Taurus, then waves will befall it on

the way; if | the malefics aspect the Moon when it is in Taurus, then p. 125
it indicates its [the ship's] loss in these waves. If the Moon is in Ge- 3
mini [in] eight degrees of it, then it indicates that what is in this ship will reach [its destination] and there will be profit in it, but lingering and slowness will occur in its return and its departure. If the Moon is 4
in Cancer, then it indicates that the waves will not reach it and that it will be safe and its people will profit from it. If the Moon is in Leo, 5
then it indicates that misfortune will reach whoever of men [is] in the ship; if the Moon is injured, misfortune increases upon misfortune for them. If the Moon is in Virgo, then it indicates that his departure will 6
not be deliberate [and] soon. If the Moon is in Libra, from its begin- 7
ning to ten degrees, then there will be good in a journey neither by land nor by sea because it is bad; if it has passed ten degrees of it [Libra], then it will not be bad for the journey either on sea or on land. If the Moon is in Scorpio, then it will be safe from the sea and its 8
misfortunes, but its people will get some fright because some of them will be detained. If the Moon is in Sagittarius, then calamities and 9
misfortune from the waves will reach it. If the Moon is in Capricorn 10
[and] has passed nine degrees of it, then it will be good, but also it indicates that some fear that some of themselves will be detained will reach the people of the ship. If the Moon is in Aquarius, then discord 11
and slowness and lingering on their return will happen to them, but its outcome will be good. If the Moon is in Pisces, it indicates that 12
misfortune and calamities will reach them. All this [is what] the Moon 13
indicates when neither the benefics nor the malefics aspect it.

I shall make clear to you something different from this. Look, and 14, 15
if the Moon is under the earth while the benefics or the malefics aspect it, then it is bad. If the Moon is under the earth with Saturn while 16
Saturn is in its station and is with the Moon in the same sign at that hour when the commencement of rowing the boat in the water takes place, then it indicates that great pains and a great [and] severe misfortune will happen to them and a hideous fear will befall them and strong waves until the water will enter the ship and the people of that ship for whom death and loss was judged in dampness or water will be lost in those waves while the Moon is under the earth. If the Moon 17
is above the earth while Saturn is in its station and aspecting the Moon from trine, then it indicates that the people of this ship will throw much of what goods [they have] on this ship into the water in

the hope of saving them[selves] and they will be saved from this after
18 pain and severe misery while the Moon is under the earth. If the Moon
is above the earth while Saturn is not in its station but aspects the
Moon from trine, then it indicates a hideous matter as if they were at
p. 126 the edge of a razor, but together with this | fear they will be better in
[their] condition, and no harm will reach them except for a little when
19 Saturn is in its station. If Saturn is in this way with Mercury, the
fear will increase the misery and hideousness; but if the benefics
aspect Saturn, then this misfortune will be easier and more comfortable,
especially if the benefics aspect from the right side of Saturn
20 and [from] a strong place [aspect] Saturn. As I wrote concerning the
location of Saturn in these situations, the condition [will be] similar if
Saturn is in the ascendent even if it does not aspect the Moon.

21 If Saturn is in the sign in which it was at the nativity of that man,
and this happens to be the sign which is the ascendent, or [if] Saturn
is in trine of that sign in which Saturn was at the nativity or in quartile
of it or in opposition to it, then it will be more hideous and worse in
22 [his] condition. If Mars is in the place in which I wrote that Saturn was
and Mars is under the earth while the Moon is above the earth with
Mars striking it, then it will be the most for this matter and the worst
in [his] condition, but the fear and misfortune will not be from water
and waves as I wrote concerning the situation of Saturn, but it will
be on account of shouting and arguing and every discord, from which
there will occur enmity between the people of this ship and whatever
23 enemies there are on the sea. It also indicates that difficult surgical
operations and a breaking of their joints will reach them, and their
24 blood will flow, and the like. This violence and hideousness will
25 increase if Mercury is with Mars. If Saturn and Mars and Mercury
aspect the Moon together from the same place or from separate places
while the Moon is above the earth, then they will have neither escape
26 nor deliverance from this misfortune whose condition is hideous. It
27 indicates [what is] like this if Mars is mixed with Mercury. If Mars or
Saturn, one of the two, aspects the Sun, and the other the Moon, then
it indicates that a difficult [and] hideous fear will reach them, and
the hideousness will increase for them if their [Mars' and Saturn's]
aspect is from opposition.

28 If the Sun and the Moon are not injured while the Moon is above the
earth and Jupiter aspects the Moon from quartile, then it will be good

concerning the commencement of rowing the boat in the water and
the sea as it indicates that their actions will be favorable, easy, good,
and they will not be cut off from whatever of good they hope for and
arrange in it, but they will obtain it, if God wishes. If it is favorable 29
when Jupiter aspects the Moon, if Venus is with Jupiter or Venus
aspects the Moon from other than that sign, this situation increases
the good greatly. Whichever star of the benefics or of the malefics 30
Mercury is with, it increases [its] power in the portion of good or evil
which God judges for it. If the Moon is above the earth and Venus 31
alone aspects the Moon, it indicates that these waves and the misfortune
will not reach them in their faces, and they will be blessed
with profit and good in it, but it is not like the aspect of Jupiter and
Venus together because Venus alone | is weak. If the Moon and Venus p. 127 32
are together in the same sign under the earth and Venus is under the
[Sun's] rays, then it indicates that these waves will not befall them in
their face[s], and this ship will reach its destination which they desire
without misfortune. If Jupiter and Venus together aspect the Sun and 33
the Moon while the Moon is with Mercury, then it indicates that the
commencement at that hour of rowing the ship in the water or in the
sea is like the best of what is [possible] of commencement[s], but the
commencement is better than that.

If the malefics are in the ascendent and the benefics are with the 34
Moon, or they happen to be the opposite of this (that is, if the malefics
happen to be with the Moon and the benefics in the ascendent), then
misfortune will reach this ship from the sea, but its people will escape
from that fear, if God wishes and judges it. Even if the Moon is without 35
the aspect of the benefics in a cardine and it is in one of the signs which
we named in the introduction to this book, [saying] that [it will be
good] if the Moon is in them, it will be good, if God wishes. If the 36
Moon and the ascendent are free from the benefics and the malefics
[and] none of the malefics and the benefics aspects these two, then
let this commencement of rowing the boat in the water and the sea be
when the ascendent and the Moon are in one of the signs which I reported
and approved for commencing this matter.

If you wish to aim [your] face on the ship and wish to consider 37
concerning the commencement of this matter, then the consideration
concerning the commencement of this matter is first when the ship is
released and pushed in the water, and the commencement of the

matter for one who rides on it is first when the man places his foot in
38 it. If the ship and its people arrive at the land which you aimed for,
then it is necessary to consider concerning the commencement of the
arrival of the ship and its people if they are one.
39 Look concerning the commencement of a journey on land or sea;
if the man desires a journey on land when the Moon happens to be in
the seventh, not in a dry sign, but the signs in which the malefics
are or which they aspect are dry, and if he wishes a journey on the sea
when the Moon is not in a watery sign or in a sign whose nature is
the nature of water, while the malefics are in it or aspect it, then the
commencement of this journey on land or sea will not be good, but
40 discomfort and misery will reach him. If the Moon is injured while the
benefics are in the dry, earthy signs or aspect these signs, then it
indicates that misfortune will barely not reach them in this journey
of theirs, and if it does reach them, then it will be less than what I
41 mentioned. If the masters of this journey are some for whom death is
not judged and whose years are not determined, then they will depart
for their houses; if misfortune does reach them, then it will be less
42 than what I mentioned. The malefics from among the stars are the
worst of what is [possible] in damages, Mars if the traveler is a traveler
on the land, and Saturn [for a traveler] on sea and water; and it is the
worst of what is [possible] in damages if Jupiter and Venus do not
43 p. 128 aspect these two. The worst of what | is [possible] is the Moon in a
term or figure [decan] of the benefics with a malefic aspecting the
Moon from opposition or quartile and Jupiter and Venus not aspecting
the Moon either together or one of the two.

V 26 A chapter.

1 If a book or a message or a letter comes to a man, then consider
Mercury in the base of his nativity as, whenever the benefics aspect it,
or Mercury with the two luminaries aspects the benefics, or Mercury
is in a sign in which there is no malefic with it, then, if the situation of
these stars is in this way, it indicates what there is of good in the book
2 or letter. Concerning the report which arrives in the book or letter,
look at the Sun and the Moon in their motion as, if they are both free
from the malefics while the Moon is with Mercury in one of those signs
of which I wrote that [it is good if] they are free from malefics and the

benefics are in them or aspect them, then there are happiness and joy
in the book or message or letter which reaches the master of that
nativity at that hour. If, at that hour when the book or message or 3
letter arrives, the Moon is in one of those signs and a malefic is with it
while none of the benefics is with it or aspects it, then in the book or
message or letter which arrives at that hour [there will be] discord and
misfortune and injury. If Mercury is in some one of the places of the 4
benefics from among those signs and is eastern while the benefics and
the malefics aspect it together, then the message is good.
There were some of the scientists who considered concerning this 5
matter in another way. They said: they look at Jupiter and Venus in 6
their transit. If they reach the sign in which the two luminaries were 7
at the nativity of this man or are in quartile of that sign in which the
two luminaries were, or [if] the sign in which Jupiter and Venus are in
their transits, this is free from the malefics while Mercury is free from
the malefics and aspects Jupiter or Venus, then in this book or mes-
sage or letter which reaches the master of this nativity at that hour
there will be joy and happiness and profit. If in this transit Saturn or 8
Mars or both of them are in the sign in which the two luminaries were
in the nativity or are in quartile of that sign while Mercury is with
them or aspects them, then the book or message or letter which at
that hour reaches the master of this nativity will be bad, and if he is a
traveler at that hour, injury will befall him.

|A chapter. Bondage and chains. p. 129 V 27

If a man is bound because of the anger of kings or the anger of a 1
man against his slaves, then look at the Moon at that hour. If at the 2
hour at which he was bound the Moon was in Aries, then it indicates
that these chains will soon be loosened from him. If it is in Taurus, 3
then it indicates that these chains will stay a long time on him, and it
indicates that these chains are because of the property which he sought,
and it indicates that it was taken from him, but he will be saved from
this pain in his body after [his] misfortune. If the Moon is in Gemini, 4
then, if [the chains] are not loosened from him within three days, it
indicates that these chains will stay a long time on him. If the Moon 5
is in Cancer, then it indicates that these chains will stay a long time
on him. If the Moon is in Leo, then it indicates that these chains are 6
because of a man who has importance and power, [and] he will not

7 escape from the chains until they have been a long time on him. If the
Moon is in Virgo, then it indicates a mixture of good and bad, but that
8 is more abundant which benefits him, and there will be ease in him. If
the Moon is in Libra, then it indicates that the owner of these chains
9 will escape from them. If the Moon is in Scorpio, then it indicates that
these chains will stay a long time on him and he will be chronically ill
10 from them, but at its end there will be release from them. If the Moon
is in Sagittarius, then it indicates that these chains will stay a long
11 time on him. If the Moon is in Capricorn, then it indicates that he
12 will escape from these chains. If the Moon is in Aquarius or in Pisces,
then it indicates that these chains will cling to him [all] his life, and
he will be shackled in them and will not escape from them except with
13 death. The Moon alone indicates these situations when it is in these
signs, but the locations of the malefics [with it] or the aspect of the
Moon will change much of these situations and will alter them.

14 If Jupiter is with the Moon or in the ascendent or aspects them
both, then it indicates release from these chains quickly, and Venus
15 indicates similarly when it happens to be in these positions. If Mer-
cury and Jupiter are with the Moon or aspect the Moon, then it
indicates that [his] power in escaping from these chains will increase
16 and it will hasten it, if God—be He exalted!—wishes. But if Mars is
with the Moon or aspects it, then it indicates that beating and diffi-
culties and burning or bite[s] or sting[s] will reach him in these chains,
or a surgical operation with a piece of iron will happen to him from
17 this suffering and pain. If Saturn is with the Moon or aspects it,
then this misery will last a long time and will shackle him and he
18 will not be finished with it except after pain and misery. If Mercury
and Saturn and Mars together are with the Moon or the three of them
together aspect it, then it indicates that he will die in these chains.

19 Look at that hour in which is the commencement for this bondage
p.130 at | the ascendent and what of the stars is in it and which of them
20 aspects it. The ascendent indicates something like that which the Moon
indicates of good or bad for the fettered [man] if the Moon is de-
21 creasing, and it will be worse for him if the Moon is increasing. This is
the hour of the Moon's weakness because of the Sun (its weakness is
22 when they conjoin in a sign in the same degree). Then the Moon moves
and becomes elongated from the Sun, and when it is in opposition to
the Sun in the seventh sign in a situation like that which I mentioned

with regard to the conjunction of these two, then this is an indicator
that these chains will be misery and trouble, [but] then he will be
freed from them.

If the Moon conjoins with Mercury while Mercury is western, then 23
it indicates release from these chains. If it is departing from the middle 24
of the equator, being taken towards the qibla [the South] with Mer-
cury and Venus, then it indicates release from this soon. If Saturn and 25
Jupiter aspect the Moon from trine, then it indicates that the owner
of these chains will not escape until he has been a long time in them,
but he will be freed with a good reputation and profit.

They call from the region of midheaven to the cardine of the fathers 26
[the fourth] the region of descent, which is concealed; they call from
the cardine of the fathers [the fourth] to midheaven the region of
ascent, which is the region of the ascendent. If the Moon is in the 27
region of descent, which is concealed, and Mars also at that hour is
aspecting the Moon, then it indicates that the owner of the chains
will be set free of it quickly in death from it or [in] life. If the Moon is 28
in the region of ascent, which is the region of the ascendent, and Mars
aspects it from trine and Jupiter from quartile, then the owner of
these chains will escape from his chains and his bonds. If Saturn is 29
with the Moon in whichever region it is while Jupiter aspects it from
the tenth or from quartile, then it indicates release from these chains.
If Mars aspects the Moon from quartile and Saturn from trine, then 30
these chains will stay a long time on him and pain and misery will
happen to him in [his] escape from them. If Mars aspects the Moon 31
from trine and Saturn from quartile, then it indicates that misery
and effort will reach the owner of these chains, then he will break
these chains and bonds and will escape from them in flight. It is 32
necessary to look concerning the house of the fathers [the fourth] more
than the [other] cardines because in it is the clarification of every
outcome.

A chapter. Judgment about what may not be afterwards of a V 28
matter which one hopes for, or according to this of things.

Look at the conjunction of the Moon and its flowing away since 1
in whatever time [it is] it is necessary for it that you operate with its
flowing away and its conjunction. If the query is about what will not 2
be afterwards, but which is | existent, or a thing one hopes for or an p.131

action on whose basis one has not yet commenced, then look concerning these subjects from the Moon's conjunction and its flowing away
3 in quartile in whatever star it is. If the query is about a pain or disease
or imprisonment or flight from his land or his city whether he will
escape from this or not, then look at the star from which the Moon
4 flows. Conjunction indicates what is to come of matters and flowing
away indicates what has been and is passed.

V 29 A chapter. Query about the sick.

1 If a querist asks about a sick [person] at a time when the Moon is
flowing from the benefics, then it indicates [his] recovery from this
2 illness. But if he asks when the Moon is flowing from Mars, then it
indicates that this illness is from a fever which will exhaust him, or
[that] one of his limbs will be cut from his body with an iron [knife],
or [that] in cutting or phlebotomy he will be bled from his veins with
3 an iron [knife]. If the Moon is increasing in its light, then it will be
4 more hideous and worse for this illness. But if the Moon is flowing
from Saturn, then it indicates a fever that shakes [him] and a hidden
malaise in [his] diet, or some of this will reach him in [his] belly or in
[his] body, or his spleen will swell, and sometimes it will bring down
a miserable disease on him, and a wound and difficult sore will reach
him so that his limbs will be wounded or will be dislocated, and sometimes [his] black bile will be stirred up in him until his intestines are
cramped and burn, and it is an indicator that every illness which
reaches him will stay in him a long time.

V 30 A chapter. The commencement of all things.

1 Look concerning each matter that you commence at the lord of
2 this action from among the stars. Sometimes one commences a matter
when the benefics aspect the Moon and the ascendent and the lord
of this action is under the [Sun's] rays or injured or does not aspect
the ascendent and is in a bad place; then this action will be bad and
3 have no good in it. If you want to buy land or give power of attorney
to someone, then look concerning this at the power of Saturn and
4 Jupiter. If it is a taking away or a gift or a quarrel or a practice or a
partnership or an insult or love or trade or seeking culture or [something] like this, then look concerning this at the power of Mercury.
5 If it is a wedding or marriage or something pleasant of the acts of

Venus, then look concerning this at the power of Venus. If it is a fight 6
or arms or what is similar to this, then look concerning this at the
power of Mars. If it is a matter of the government | or a matter of 7 p.132
kings or a request before kings, then look concerning this at the power
of Jupiter. If it is one of the matter[s] evident and apparent in which 8
secrecy and a ruse and evil are not seen, look at the power of the Sun
also together with Jupiter. Every time Jupiter aspects a star it turns 9
it toward good. Venus does this [also], but not in momentous affairs 10
unless Jupiter is with it or aspects together with it. The power of 11
Venus is in the love which is between two [people] or food or perfume
or what is similar to this. In every time and in every situation Jupiter 12
is good because it increases the properness and good or diminishes
from the evil and misfortunes and destroys them.

A chapter. V 31

If you want to know the condition of a sick [man] for whom death 1
and misfortunes are feared, then at the time of his taking ill look at
his nativity, in which sign[s] the benefics were and in which sign[s]
the malefics were. If the Moon in its course and its transit has arrived 2
at the sign in which a malefic was in his nativity and the malefics
aspect it from quartile while the benefics do not aspect it [either] in
his nativity or at its transit to this sign, then, if the commencement of
his illness was when the Moon in its transit arrived at that sign, then
it indicates that the illness will be hideous and he will not escape from
it; and it will be worse for him and more hideous if the time-distributor without the lord of the limit of that sick man has also arrived
at this sign. If the time-distributor has arrived at this sign or at a sign 3
like it from which in his nativity Saturn and Mars aspected this sign,
when the commencement of his illness is at this hour, then it indicates
a hideous illness, and he will not escape from it. One looks at these 4
signs according to which of the limbs of the man are [in] their power
like what I made clear in the introduction of this book as this also
indicates the disease of which I wrote that he will die in it, and you
will know from the pain of which of his limbs this loss will be. If the 5
Moon is in a sign possessing two bodies, especially if it is in Gemini or
Pisces, while Saturn and Mars are with it in this sign and it is squeezed
between them, then, if the time-distributor arrives at the aspect of

Saturn and Mars, then it indicates that gout will reach this native in his two hands and his two feet.

p. 133 V 32 | A chapter.

1 If you want to know when the property of the native will increase or decrease, then look at the second sign from the ascendent which
2 was in his nativity called the house of property. If his time-distributor of what has passed of his life has arrived at this sign while the malefics are in it in the degrees which the time-distributor has arrived [at] or in opposition or quartile of these degrees, then it indicates that the
3 property of the native will diminish at this. If the benefics are in these degrees or aspect it while these degrees which the time-distributor has arrived [at] are the term of [one of] the benefics, then it indicates that the native's property and his happiness will increase.

4 Each time look at the Moon, and if in its transit and its course it is in the sign in which the malefics were in his nativity while the benefics do not aspect it, and the malefics are in the place in which they were [in] his base-nativity or its quartile or in its opposition or aspecting the Moon, then it indicates that at that hour pain and grief and
5 worry and misery will reach that native. If the Moon in its transit arrives in the sign in which it was in his nativity, and the benefics were in it and have arrived at this place in their motion and their transit while the malefics do not aspect it and the benefics do not aspect the Moon from trine, then joy and benefit and good will reach this native because of clothes or other than this because of [something] like what had not befallen this native before this, so that his happiness and his joy will be more intense in this.

V 33 A chapter in which is the clarification of the matter of two adversaries, if they argue and plead before a judge, which of the two will be successful and which of the two will be defeated.

1 Look if you want to know this at the hour in which you are asked to the ascendent as the ascendent indicates the matter of incitements
2 and the commencements of quarrels. If you find the ascendent [to be] a hard [fixed] sign, then it indicates that the seeker of the right will be keen in his request and will not turn away from his argument.
3 If the ascendent is a sign possessing two bodies, then it indicates that the seeker of the right will be between two selves and that he will

regret his quarrel. If the ascendent is a tropical sign, then it indicates 4
that this quarrel will not be finished and will have no end.

If Mars aspects the ascendent or is with it, then it indicates that 5
grief and shame and disgrace will reach the seeker because of this quarrel. If | Mercury is with the benefics in the ascendent or aspects 6 p. 134
the ascendent, then it indicates that the seeker of the right will attain from his adversary dirhams and goods, and will turn from quarreling with the defendent. If Saturn is the one which aspects the ascendent 7
or is with it, then misery will happen to the seeker because of this and [because of] this quarrel.

If at the hour you are asked about it the malefics aspect midheaven, 8
then it indicates that this quarrel will not be cut off, but will come to a second judge other than the first judge, and there will happen to the judges because of this quarrel shame and a base reputation and disgrace, and the opinion[s] of the two adversaries will be in agreement on amends and departure from the judges. If Saturn is in the cardine, 9
midheaven, it indicates that, because of their injustice in judging, shame and misery and loathing will reach the judges. If the benefics 10
are in midheaven, then it indicates that the judge is just [and] will not be unjust in his decision.

See the condition of the defendent in the seventh sign. If the ma- 11,12
lefics aspect this sign or are in it, then misery and misfortune and pain will occur to him. If Mercury is with the malefics in this sign or aspects 13
it, it indicates that the defendent will be deprived of his wish by injustice and false testimony.

Look at the outcome of this quarrel and at what the result will be 14
from the sign of the fathers, which is the cardine under the earth.
If the lord of the ascendent or the lord of midheaven or the lord of the 15
seventh sign is eastern and is with the lord of [the house of] the fathers in the same sign, then it indicates that the victory is to the one who is more suited to that cardine whose lord is eastern and is with the lord of the house of the fathers in the same sign. If the lord of this cardine 16
is under the Sun's rays with the lord of the house of the fathers, then [the planet] which is suited to this cardine will lose and be defeated because it is with the lord of the house of the fathers under the Sun's rays. If the lord of the ascendent and the lord of the seventh sign are 17
both of them eastern and are with the lord of the house of the fathers, then it indicates that the two adversaries will become reconciled and

18 friendship will thrive between the two. If the lord of the ascendent
and the lord of [the sign] opposite the ascendent are both of them
under the [Sun's] rays with the lord of the house of the fathers,
then their quarrel will be long and will linger and will have no ter-
mination.

19 The benefics indicate what there is of success and victory and a
20 just judgment. The malefics indicate, if they are western and are not
in their house[s] in the cardines and are increasing, that the owner of
this cardine will lose and be defeated, but if they are in their house[s]
in the cardines and are increasing, then they indicate that the owner
of this cardine will attain success by means of the injustice of the judge
or because of bribes or forcibly or [by means of] favoritism.

p. 135
21 | The second sign from the seventh indicates the defendant's as-
22 sistance. If the lord of the midheaven and the lord of the ascendent
are come together and conjoined in the same sign or are in the ascend-
ent or the lord of the midheaven aspects the ascendent or the lord
of the ascendent, then it indicates that the judge will help the seeker
23 and will be on his side. If the lord of the midheaven and the lord of
[the sign] opposite the ascendent are as I wrote concerning the ascend-
ent and its lord, then the judge's sympathy and assistance will be for
the defendent, and he will attain success because of this.

24 Concerning all of these subjects—the condition of the seeker and
the defendent and the matter of the judges and quarreling and so-
ciability and who will succeed and [who] will lose and the rest of
25 what I wrote of these subjects—look to the Moon also. If you find it
injured by the misfortunes of which I wrote in the introduction of
this book or [if] the Moon before its entry under the Sun's rays is
conjoining with the malefics and is in one of those cardines or one of the
succedents, which are the second signs from the cardines, then it
indicates that he whose condition is connected with one of these car-
dines or with the second [sign] from them will lose and be defeated,
and misfortune and regret for this quarrel will reach him.

26 If two adversaries quarrel about a debt or money and bring it be-
fore the judges when the Moon is increasing in its light, then the Moon
is an indicator of the matter of him who lent the money, who is the
one who gave it, and the Sun indicates the matter of him who asked
27 for a loan, whose debt it is. If the Moon is diminishing in its light, then
this characteristic is reversed so that it [the Moon] is the indicator of

him who asked for a loan and the Sun indicates him who lent [it].
According to this look at the Sun and the Moon, at the more power- 28
ful and the better of these two in [its] condition, and [its] power and
closeness in aspecting the ascendent. If the indicator of him who lent 29
[it] is the more powerful of the two, then success will belong to the
one who lent. If the indicator of him who asked for a loan is [the 30
more powerful], then success will belong to the one who asked for
a loan.

In all of these matters look at the lot of good fortune also as, if it 31
happens to be in the ascendent or in the second sign from the ascend-
ent, then it indicates that success will belong to the seeker. If the lot 32
of good fortune happens to be in [the sign] opposite the sign of the
ascendent or in the sign which is the second from the seventh, then
success will belong to the defendent. If the lord of the lot of good 33
fortune is in the cardine of the fathers [the fourth] and aspects the
ascendent and [the sign] opposite the ascendent, then the two adver-
saries will be reconciled of their own accord. If the lord of the lot of 34
good fortune is in the midheaven and aspects the ascendent and [the
sign] opposite the ascendent, then it indicates the reconciliation of the
two adversaries, but the reconciliation of these two will be because of
the desire of the judges and their command.

p. 136
| If the lord of the ascendent and the lord of the seventh sign are in 35
the same sign in their figure[s] [decans], then it indicates that the two
adversaries will be enemies. If the sign in which the lord of the ascend- 36
ent and the lord of [the sign] opposite it are is one of the houses of
Mercury, then it indicates that this quarrel will be stirred up between
these two because of children or one who is in the position of a child.
If this sign is one of the houses of Venus, then the quarrel will be be- 37
cause of women or sisters or daughters or one whose [position] is like
their position. If this sign is one of the signs of Mars, then it indicates 38
that this quarrel will be because of sisters or the children of sisters or
the children of brothers. If it is one of the houses of Saturn or the 39
Sun, then it indicates that the quarrel will be because of the fathers or
the grandfathers or one who is in this position. If it is the house of the 40
Moon, then the quarrel will be because of the mothers or because of
one having a relationship from the mothers. If it is one of the houses 41
of Jupiter, then it indicates that it will be because of the older brothers
or because of the brothers and the friends.

V 34 A chapter.
1 If you are asked about a man, whether he will depart from his land
and his city or travel from it or be exiled by a command from his
master or other than this, then look at the Moon at the commence-
2 ment of this. If it is flowing from the benefics while a benefic is in
the ascendent and is aspecting it [the Moon], then it indicates that he
3 will return to his home and his city. If the Moon is departing from the
malefics while the ascendent and the Moon are injured, then it indi-
cates that misfortunes and misery will reach him and that he will not
be able to return.

V 35 A chapter. If you want to know the matter of a theft that has been
committed or something that has been lost, whether he will possess it
[again] or not.
1 Look, and if it is a time when goods are stolen or lost or gone astray
or if you are asked about this when, [as for] the two luminaries, each
one of them is aspecting its lord from trine, then it indicates that these
2 goods will be recovered quickly without pain or trouble. But if the
Sun aspects the Moon from quartile, then it indicates that these
goods of his which were lost will be found after a long time [and] with
trouble and that the thieves will have moved the goods from the first
3 place in which they put it when they stole it to another place. If the
Moon and the Sun are opposed, one of the two to the other, then it
4 indicates that it will be found after a time and trouble. If the Moon is
p. 137 with a star in the house which [belongs to] the star, then | it indicates
5 that it will be more proper that this be found. If the Sun is aspecting
this place and this star, then it will be more proper that it be found.
6 If the dodecatemorion of the Moon is in the ascendent or in the mid-
heaven or in the sign in which the Sun is or in the sign in which the
lord of the Moon is or in the sign in which an eastern star is, then those
7 goods which were stolen or lost will be found. If the Moon is at the
end of [the sign] opposite the sign of the ascendent, or in the second
8 [sign] from it, then it indicates that it will not be found. But if the
Sun at that hour is aspecting the Moon from trine, then it will be
found because God made the Sun light and it is eclipsed from [his]
orders and it illuminates everything dark and overcomes it, if God
9 wishes. If the Moon is in the place which the learned from among the
masters of the stars name the "burned way", then it indicates that

he will not possess it or that he will possess it after trouble and delay.
If both of the two luminaries are under the earth, then it indicates 10
that the thing which was stolen or lost will disappear so that he will
not possess it. If the lot of good fortune is with the Sun or the Sun 11
aspects the lot of good fortune, it indicates that he will soon possess
the thing which was lost or stolen. If the Moon is with the lot of good 12
fortune or it aspects the Moon without the Sun aspecting it or being
with it, then it indicates that he will possess the thing which was
stolen or lost, but it indicates that there will be slowness and trouble
in it. If one of the two luminaries is not with the lot of good fortune 13
or they do not aspect the lot of good fortune, then it indicates that he
will not possess the thing which was stolen or lost and it will not be
necessary for its owner to search for it since he would toil without
accomplishing anything. If the Moon is in the ascendent, then it 14
indicates that he will soon possess what was lost or stolen because, if
the two luminaries are in the ascendent, they indicate that he will
possess the thing that was stolen or lost as they both have superior
power in this place. If the Moon is under the Sun's rays and is dimi- 15
nishing, then it indicates that he will not possess the thing which was
stolen or lost perfectly because this is because of an unavoidable
judgment. If the two luminaries are in [the sign] opposite the ascend- 16
ent, then it indicates that he will not possess the thing which was stolen
or lost except with slowness and trouble or a quarrel and insult and
fighting. If the Sun is alone in the ascendent, then he will possess the 17
thing which was stolen or lost unless the ascendent is Aquarius or
Gemini or Libra and the Sun is in it, as these three signs are opposite
the signs which are the Sun's triplicity. If the Sun is in one of these 18
three signs, then it will be bad and it will not be suitable for him to
possess it. If the Sun is in | the ascendent and the thing which was 19 p. 138
stolen belongs to someone whose nativity is known and it was lost or
stolen at an hour in which the Moon was in the sign in which a bene-
fic planet was in his nativity, then it indicates that he will possess
the thing which was lost.
There were some of the ancient scientists who looked concerning 20
the matter of theft from the four cardines, and if one of them was
asked about a theft or something lost he would look concerning what
was stolen or lost from the ascendent, and at the midheaven for the
owner of the goods, who is the one from whom these goods were stolen

and who is seeking them, and for the matter of the thief from [the
sign] opposite the ascendent, and the shelter of the thieves [for] what
they stole [and] where they put the goods from the cardine under the
21 earth. If the benefics are in the ascendent or aspect the ascendent,
then they say that he will possess that which was lost or stolen, and
[the slave] will return to his lords and the house from which he was
22 stolen. If a star is in the midheaven and this sign is one of its houses,
then they say that he who asks about the theft will be sincere and will
23 seek it properly. If the midheaven does not belong to the star which
is in the midheaven and it has no power in it, then they say that the
24 seeker calls upon other than truth. If the cardine under the earth is
a sign possessing two bodies, then they declare that what was stolen
or lost does not belong to one man, but [is shared] between two
25 partners. If the cardine under the earth is not [one] possessing two
bodies but is a tropical sign, then they say that what was stolen or lost
26 belongs to one man and there is no partner in it. If the cardine under
the earth is a masculine sign, then they declare that what was stolen
or lost belongs to men, but if the sign is an effeminate sign they say
27 that it belongs to women. If the cardine under the earth is a moist
sign, then they declare that what was stolen or lost is near a sea or a
spring or a stream or a valley or a river or a canal or a place in which
28 there is water. If the sign, the house of the fathers, is a quadruped
sign, then they say that what was stolen or lost is in the dung of sheep
or the shelters of animals or in the place where animals are tied up or
29 the habitations of animals. If the cardine under the earth is one of
the signs which resembles a man and Jupiter and Venus aspect it,
then they say that what was stolen or lost is in a clean place and a
30 good place. If Jupiter and Venus do not aspect this cardine but Mars
aspects it, then they say that what was stolen or lost is in places of
31 fires or in the forge[s] of blacksmiths or what is like this. If Mars does
not aspect this sign but Saturn aspects it, then they say that what was
stolen or lost the thieves have handed over to slaves, so that they
received [it] from them and placed it in a dark house and a filthy
32 place open to [?] the wind or in a lofty, moist, dirty place. Even if
p. 139 Saturn aspects | this sign, if Jupiter is in it, then the slaves will not
receive this theft from the thieves, but one who has a noble lineage will
33 receive it from them. If Jupiter is not in this sign but Mars is in it, then
they say that he who takes these goods from the thieves will be in the

loathsomeness of his character a slave, or free for the day. If Mars is 34
not in this sign but Venus is in it from the first degree of this sign to
twenty degrees, then they say that the thieves will take what was
stolen from women, and they are women possessing properties and a
noble lineage. If Venus is in the remaining ten degrees of the sign 35
which is [the cardine] under the earth, then they say that slave girls
or those who do the work of slave girls will take what was lost or
stolen from the thieves. If Venus is not in the cardine under the earth 36
but Mercury is in that place in the ten degrees at the beginning of the
sign, then a man will take what was stolen from the thieves, and that
man will have wisdom and a noble lineage and a good reputation, and
[in the ten degrees] before [after] this he will be a poor man and will
be master of wealth and good fortune for the day. If Mercury is in the 37
remaining ten degrees of the sign, then they say that he who takes the
goods from the thieves is a slave or a man who does the work of
slaves.

If the Sun is aspecting the lot of good fortune, then they say that 38
he will soon possess what was lost or stolen. If the Moon is the one 39
which aspects the lot of good fortune and the Sun does not aspect [it],
then they say that he will possess these goods after a delay. If the two 40
luminaries do not aspect the lot of good fortune and do not aspect the
ascendent, then they say that they will not possess these goods except
after trouble and pain. They say that, if the Moon is in quartile of the 41
Sun or in its trine or [the sign] opposite the ascendent, then he will
possess [again] the slave who runs away at that hour or the goods
which are stolen at that hour or lost. If the Sun at that hour in which 42
I said that it was in trine of the Moon or quartile of it or opposition to
it is in the ascendent or in the cardine, midheaven, or with the lot of
good fortune, or aspecting the cardines and the places together, then
it indicates that he will properly possess these goods. If the Moon is in 43
the last degrees of the sign, in the third figure [decan], then it indicates that what was lost or stolen at that hour will be transported
from place to place.

If you want to know the condition of the goods which were stolen 44
or lost, and you want to know what they are, then the indicator of all
of this is the Moon. If at that hour in which you are asked about the 45
theft it is in a term of Saturn while Saturn is in the mid|heaven or in p. 140
its exaltation, then it indicates that what was stolen is something

costly and is one of the things which are necessary in farming the
46 land or building or acquiring property. If Saturn is not in any of these
places but is under the earth, then it indicates that the goods are
47 filthy, shabby, [and] worn. If Saturn is in a sign cadent from a car-
dine, and is wherever [among] the signs it happens to be in [its] place
or is in Aries in its dejection, then it indicates that these goods are
48 vile, filthy, [and] broken. If Saturn is wherever it happens to be
among these places cadent from the cardines and aspects the Moon,
then it indicates that there is coarseness and roughness in what was
49 stolen or lost. If at that hour at which you are asked the Moon is not
in a term of Saturn but is in a term of Jupiter, then it indicates that
what was stolen or lost is of gold or silver or something having lustre
and [all] kinds of these or garments of silk brocade or costly goods,
which is something one will not get hold of except in the treasures of
50 the wealthy [and] rich. If at that hour the Moon is not in a term of
Jupiter but is in a term of Mars, then it indicates that what was stolen
is something worked in fire or in a kiln or the forge[s] of blacksmiths
51 or like that. If Mars and Mercury together aspect the Moon, then it
indicates that the thing which I mentioned as being worked in fire or
52 a kiln is something worked with a masterly work, a good method. If
the Moon is in a term of Mars but Mars does not aspect it while Venus
or Mercury does aspect it, then it indicates that that of which I wrote
that it is worked in fire and a kiln is something penetrated by a dye
53 or ring-stones or amulets or with all sorts of jewels. If you are asked
when the Moon is in a term of Venus, then it indicates that what was
stolen or lost is silver or gold or a jewel or a costly stone or garments
in which there is noble [and] beautiful cloth, or something whose co-
lors from the dye are like fire, perfume so that it receives from it the
odor of a scent, or a necklace, or the trinkets of women, or something
agreeable in [its] odor, whose nature is moist, which has a lustre, [and]
54 which women crave and are astonished at. If at the hour in which you
are asked the Moon is in a cardine of Venus and Venus is with the
Moon in an effeminate sign, it indicates that those goods which were
55 stolen belong to women. If Mars aspects Venus, then it indicates that
the thing which was stolen is some jewel which has no lustre, [but] was
56 worked with delicate workmanship. If at the time you are asked the
Moon is in a term of Mercury, then it indicates that what was stolen is
a book, or a ledger full of layers, or a ledger in which [there is] a book

of the learned, or what is necessary for women or men, or what is
necessary on journeys like denarii and dirhams and what has been
minted into coinage.

I will make clear to you what the signs indicate with what I wrote 57
for you in the case of the terms as the power of the signs is mixed
with the terms so that they are more powerful for your science and
more learned | for your consideration. Look: if the Moon is in Aries at 58 p. 141
the hour you are asked about what was stolen or lost, then it indicates
that what was stolen is garments, suit[s] of clothes, or trinkets worn
on the head and face. If the Moon is in Taurus, then it indicates that 59
what was stolen is gold or silver or trinkets with which they are
adorned or something useful for vows and for mosques and deities. If 60
the Moon is in Gemini, then what was stolen is dirhams or denarii or
some of what is necessary in taking and giving [trade], or a ledger in
which is a book, or an idol useful for the deities. If the Moon is in 61
Cancer, then it indicates that what was stolen is a costly gem [or
something] moist. If the Moon is in Leo, then it indicates that it is 62
gold or silver or something fashioned from brass. If the Moon is in 63
Virgo, then it indicates that it is trinkets of women or denarii. If the 64
Moon is in Libra, then it indicates that what was stolen has a mixture
of things in it, or is something useful for the body, or something bought
[for its] weight, or trinkets useful for eternity. If the Moon is in Scor- 65
pio, then it indicates that what was stolen is gold or silver or brass
or a stone having a lustre. If the Moon is in Sagittarius, then it indicates 66
that what was stolen is something variegated, which is [all] sorts of
jewel[s], and something that is craved and competed for and is pre-
cious to its people. If the Moon is in Capricorn, then it indicates that 67
what was stolen is like what I wrote if the Moon is in Cancer or [some-
thing] like this or close to it. If the Moon is in Aquarius, then it 68
indicates that what was stolen is like what I wrote if the Moon is in
Leo or [something] like this or close to it. If the Moon is in Pisces, 69
then what was stolen is like what the Moon indicates when it is in
Sagittarius or [something] like this or close to it.

If the Moon is increasing in computation and in light, then what 70
was stolen is something new, but if the Moon is decreasing in com-
putation and in light, then it indicates that what was stolen is
shabby or worn. If you are asked the question when the ascendent 71
is a sign possessing two bodies, then it indicates that the thing

which was stolen is folded or something of which [one] part is joined
to [another] part; and if there is a conjunction of the Moon in a
72 sign possessing two bodies, then it indicates like this. If you wish
to know the quantity of the goods which were stolen, then count
from the first degree [of the sign] in which the Moon is to the degree
73 in which Mercury is. If they are in signs which are among those that
are double [even], then it indicates that what was stolen is tied to-
74 gether or more than one. If what is between the Moon and Mercury is
some of the single [odd] signs, then what was stolen is one.

75 If you are asked about a theft, then look at the ascendent at that
76 hour. If the two luminaries aspect it, then the one who stole these
goods is from the people of the house or the people of the dwelling,
77 and he did not enter from the outside. If one of the two luminaries
p. 142 aspects the ascendent and | the other of the two is distant from the
ascendent and does not aspect it, then it indicates that the thief is not
from the people of the house, but he has frequented them and its
78 people know him. If both of the luminaries are not aspecting the ascend-
ent, then the thief is a stranger [and] has entered from the outside,
and there is no acquaintance between him and the people of the house,
and he has not frequented it before this.

79 If you want to know what is the decoration of the thief and his
figure and his color, then the stars which at that hour are in [the
80 sign] opposite the ascendent are the indicators of this. If you find
[that] this place has none of the stars in it, then look at the sign
cadent from the sign of midheaven, which is the ninth from the ascend-
81 ent. Then look at what of the stars is in it, as they indicate the cha-
82 racteristic[s] of the thief and his color and his decoration. If you find
this sign also empty with none of the stars in it, then look at the sign
cadent from the ascendent, which is the twelfth from the sign of the
83 ascendent. If you find any of the stars in it, then it indicates the
84 characteristic[s] of the thief and his decoration. If you find this place
also empty, then look at the Moon at that hour, with which star it is
conjoining, as it is the indicator of the characteristic[s] of the thief.
85 If the Moon at that hour is not conjoining with any of the stars, then
look at the Moon, from which star it is departing and at which star it
arrives as these two stars indicate the characteristic[s] of the thief.
86 If the indicator of the characteristic[s] of the thief is Jupiter, then
the thief will be white, fat, great in his eyes, the whites of his eyes

will be smaller than what is necessary for it to be because of the
measure of that eye; and their beards will be rounded [and] curly,
and their natures and their gentleness will be good. If the indicator of 87
the characteristic[s] of the thieves is Saturn, then it indicates that this
thief is repulsive in [his] face, black in [his] color; his gaze is toward
the ground, [and] he is broken [and] small in [his] eyes, slim, twisted
in [his] gaze; a pallor is upon him, [his] limbs abound in hair, [his]
eyebrows are grown together; he is a liar, sickly, and his gentleness and
his nature proceed in accordance with secrets and tricks; he is pro-
found and has idea[s] and contemplation. If the indicator of the 88
characteristic[s] of the thieves is Mars, then this thief will be red in
[his] color, reddish in [his] hair, lank-haired, sharp in [his] vision, fat-
cheeked in [his] face, [having] gaiety, a master of joking, capricious,
turning himself from [one] condition to [another] condition, sharp in
[his] glance; he rushes to injure men and to obliterate their thing[s].
If it is Venus which indicates the thief, then this thief is handsome, 89
abounding in hair on [his] head, fat, handsome in [his] eyes and the
black in his eyes is greater than their whiteness, white in [his] extrem-
ity and [his] color, [but] his whiteness is mixed with redness; and
he is fat, good in his gentleness and manner[s], [and] he submits
curteously to a command. If the indicator of the characteristic[s] of 90
the thief is Mercury, then it indicates that this thief is slim, emaciated,
good in [his] bones, powerful, bald, a man handsome in [his] beard,
pale, [and] not straight in [his] thinking. If the indicator of the charac- 91
teristic[s] of the thief is the Sun or the Moon, then his characteristic[s]
and his likeness is similar to the manner in which I wrote in one of
these situations if this [planet] is with the Sun or the Moon or aspects | p. 143
the Sun or the Moon. If the Sun and the Moon do not aspect the stars 92
and have withdrawn from them and have no aspect to any of the
stars and [they are] not with these two in the same sign, when the
Sun is the indicator of the characteristic[s] of the thief, then it indi-
cates that the thief is fat [and] red, and yellowness is mixed in his
eyes. If the Moon is the indicator of the characteristic[s] of the thief, 93
then it indicates that this thief is comely in [his] appearance, white,
[and] fat-cheeked in [his] face.

Look also at the nature of the signs, what it is, as it is more suitable 94
if one of them agrees with the other or it is more appropriate if this is
known and the consideration about it is more learned. Its nature and 95

the figure of the sign indicate that that star which indicates the
characteristic[s] of the thief and his manner, if it [the sign] is with the
star which is the indicator of the characteristic[s] of the thief and his
96 manner, then mix the signs with the positions of the stars. Aries indi-
cates that [his] limb[s] are full of hair, he is handsome in [his] stature,
his gaze is toward the ground, he is bald, joyful, gay in [his] face,
97 humorous, impudent in [his] speech. Taurus indicates that the thief
is sharp-nosed, broad in [his] forehead, protruding in [his] forehead,
elevated in [his] hair; his character is unknown because his character
is [of all] sorts, and he has power in what is hidden and deception and
trickery; he is broad in his nostrils, burly in [his] neck, fat, great in the
blackness of [his] eyes; his eyebrow[s] are smaller than the measure of
98 these two [eyes] and he is on the short side. Gemini indicates that the
thief is powerful in [his] stance, elongated in what is between [his]
shoulders; his gentleness and his character are good; there are some
of them who write and some who before this were trusted, and they
99 had a position among men, were pleasant in their view. Cancer indi-
cates that the thief is large in [his] shoulder-blades, solid in [his] bones;
he has no hair, is stingy, glum-faced, black in [his] color, gag-toothed,
powerful in the stance of his lower limb[s], which are superior to the
100 higher of them [the limbs]. Leo indicates that the thief is blue, red-
haired, reddish in color, lank-haired, comely in [his] appearance,
superior in his higher joints which are more ample than his lower
[ones], slender in his legs, irascible, coarse, sharp-sighted; the sharp-
ness of his vision is like a lion's; there are some of them who are epi-
101 leptic [and] are recognized by it. Virgo indicates that the thief is
straight in [his] posture, handsome in [his] body, powerful in [his]
stance and [his] limbs, not excessive in [his] fatness or [his] slimness,
humorous, good in [his] gentleness, trustworthy, sincere, one of those
who is educated in writing and what it is useful for, coveted for this,
profitable in [his] uprightness and [his] friendliness in an affair.
102 Libra indicates that the thief is handsome in [his] face and color,
white, equal in [his] limbs; one of them does not differ from the other;
he was educated in beating on strings and singing and the rules of
tunes and of poetry; he is handsome in [his] face, good in [his] manner
in calculating [his] livelihood, learned in words; he tends toward what
is in the power of Venus and lust for women, [and] is greedy [and]
103 stimulated toward it. Scorpio indicates that the thief is thick in the

hair on [his] hand, elevated in [his] hair; there is no black in the pupil
of his eye; he has bluish-black eyes [and is] powerful in [his] eyes, fat-
cheeked in [his] face, narrow in his forehead, small in it, protruding
with [his] forehead, long-legged, large in [his] feet, | elongated in what p. 144
is between [his] shoulders; his nature and his character are of embezzle-
ment; he has little diffidence or reflection on matters, but hastens
to his affair; he is not pleasing and his reputation is disgraceful.
Sagittarius indicates that the thief is long-legged, wide-thighed; if he 104
turns his back he is more comely than if he faces [one]; lank in [his]
beard, long in it [but] small in it, red in [his] color, clever, agile, deli-
cate, a run-away slave, a marksman, he works with [his] hands; he is a
profiteer, a wastrel, a generous man; there are some of them whose
craving is for animals, and some who are bald or have no hair. Capri- 105
corn indicates that the thief is thin-legged, miserable in [his] two
[legs], slim, a male; the figure of his face resembles a goat's in the
dark; lank in [his] beard, sharp-eyed; his glance is toward the ground,
his opinion does not change from [one] situation to [another] situation;
he is trivial in [his] thought and consideration[s]. Aquarius indicates 106
that the thief is not tall in [his] stature nor slight, but powerful in
[his] stance, eager for ornamentation, eager for the gathering of pro-
perties, handsome in [his] beard, pleasing in [his] diet, good in [his]
gentleness in his meal[s] and in cleaning himself, abounding in ex-
penses; one of his two legs is larger than the other and longer. Pisces 107
indicates that he is elongated in what is between [his] shoulders,
abounding in hair on [his] head, small-headed and small-faced, narrow
in [his] two sides; the blackness of his eyes is greater than their white-
ness; he is bending down, he loves himself, he is twisted in his sight.
The stars and the signs are the indicators of these characteristic[s] 108
if one of them is mixed with the other. If the benefics aspect the 109
indicator which indicates the characteristic[s] of the thief, then the
thief will have a noble lineage. If the malefics are aspecting the indi- 110
cator, then the thief is a slave or a slave-girl or one who does service.
If Venus is the one which indicates the thief and his characteristic[s], 111
then he who stole is a woman or a lady stealing for women. If Mer- 112
cury is the indicator of the thief, then he is a boy or a youth, a
young man. If Mars is the indicator of the thief, then it indicates that 113
he is a young man. If Jupiter is the indicator of the thief, then it in- 114
dicates that the thief is [old age and youth] combined [i. e., middle-

115 aged]. If Saturn is the indicator, then it indicates that the thief has
years.
116 Together with what I wrote for you look at the positions of the
stars and mix them with what I wrote for you in the introduction of
117 this book. If a star is eastern, it indicates the thief [is] a young man.
118 If it is western, then it indicates that he has years. If it is very great
119 in its captivity [?]—I mean that it is in its first station— then it indi-
120 cates that he is advanced in years and is closer to old age than to
121 youth. If it is in its second station, it indicates like this. If the indi-
cator is one of the stars under the Sun's rays, then it indicates the
122 years of this thief. If the star comes out from under the [Sun's] rays,
p.145 and becomes western or | eastern, the eastern [planet] indicates that
123 he is a youth and the western indicates that he is an elder. If Saturn
is the one that comes out from under the [Sun's] rays or becomes
eastern, then mix in his old age, and whenever its [Saturn's] position
is eastern, then according to this it indicates that the thief is mixed
124 [middle-aged], is not one abounding in years nor a youth. If the indi-
cator is Mercury or Venus and they are both eastern, then they
125 indicate that the thief is a maiden or a young man, a youth. If they
both are western, then they indicate that the thief is mixed [middle-
126 aged]. If the indicator is in its exaltation, then it indicates that the
127 thief is healthy in [his] limbs. If it is in its dejection, then it indicates
128 that his limbs are not healthy. If this star is near its exaltation, it
129 indicates like what I wrote if it is in its exaltation or its dejection. [It
indicates also] thus if it conjoins with a planet in its exaltation or its
130 dejection. If there are between the indicator of the thief and that it
enters under the Sun's rays seven days, then the thief will have stolen
131 before that. If Mars is the one which aspects that star, then it indicates
that imprisonment and agony and misery and misfortune have reached
132 the thief before this on account of theft. Look at the lot of fortune
133 concerning this matter. If the malefics are not aspecting it, then it
indicates that the thief has not stolen before this.
134 If it is Saturn which aspects the Moon and the ascendent, then it
indicates that the thief has used tricks and has deceived and has mis-
135 led so that he might steal. If Jupiter is the indicator of the thief, then
it indicates that the thief did not desire the theft and entered the
house for [something] other than this, [but] then the theft happened
to him [and] it was determined for him after his entry into the house

that he should steal when he saw the deficiency. If Mars is the one 136
which aspects the ascendent or the Moon, then the matter comes to
theft so that he weakens or digs out the wall of the house in which are
the goods, or breaks the lock, or copies the key, or enters in the sky-
light of the house. If Venus is the one which aspects the ascendent or 137
the Moon, then it indicates that the thief has entered for conversation,
and there is friendship between him and the people of the house and
their trust is in this [man], [but] then he will steal. If Mercury is the 138
one which aspects the ascendent or the Moon, then it indicates that the
thief entered the house by a ruse and subterfuge and cleverness and
the wish for trouble for the people of the house in which he committed
the robbery.

A chapter. The runaway. V 36

If a slave or a slave girl runs away or a fugitive flees and you want 1
to know whether you will get the better | of him or not, then look p.146
concerning the matter of the runaway at the ascendent and the
Moon, and [at] the Sun and the midheaven [concerning] the con-
dition of his seeker and his master. If the ascendent and the Moon are 2
in a tropical sign, [one] of the signs in which the night and day are
equal, then it indicates that the runaway has travelled a distance on
land or on sea. If the ascendent is a sign possessing two bodies, then 3
it indicates that another has run away with the runaway. If the ascend- 4
ent is a sign crooked in rising, then it indicates that the runaway,
being confused, has strayed from the path or been seized in [his]
flight. If the ascendent is a sign straight in rising, then it indicates 5
that the runaway sticks to the street and does not stray and is not
confused so that he arrives at his place which he wishes. If the Moon is 6
not on the equator but is in a sign possessing two bodies in [its] first
degrees till it reaches fifteen degrees of that sign, then it indicates
that the running away of the runaway is his first running away, but
running away will be habitual [for him] after this. If the Moon is in 7
the remaining fifteen degrees of the sign, then it indicates that the
runaway was a runaway before this.

If the Moon is in the ascendent, then it indicates that the runaway 8
is headed towards the East. If the Moon is [in] the midheaven, then it 9
indicates that the runaway is headed towards the qibla [the South].
If it is opposite the ascendent, then it indicates that he is headed 10

11 towards the West. If the Moon is in the cardine of the fathers [the
fourth], then it indicates that the runaway is headed toward the seas
12 [the North]. If the Moon is not in any of the cardines but [is] in one of
the signs which [are] between the midheaven and the ascendent, then
13 it indicates that the runaway is headed toward the East. If the Moon
is in [one of] the signs which [are] between the midheaven and [the
sign] opposite the ascendent, then it indicates that the runaway is
14 headed toward the qibla [the South]. If the Moon is in [one of] the signs
which [are] between [the sign] opposite the ascendent and the cardine
of the fathers, then it indicates that the runaway is headed toward the
15 West. If the Moon is in what is between the cardine, the fourth, and
the ascendent, then the runaway is headed toward the seas [the
North].

16 If the Moon is conjoining with Mars while Mars is in its station or
from its place in which it is in its station aspects the Moon, then it
indicates that the runaway has shed blood in the city which he came
to so that because of this he has fallen in chains or was seized by force
17 so that he might be sent back to his master. If it is Saturn which
aspects the Moon as I wrote for you of the aspect of Mars, then it
indicates that the runaway has caused suspicion and committed a ruse
18 so that because of this he has fallen in chains. If Saturn is stationary
when the Moon conjoins with it, then it indicates that the runaway
19 will strangle himself. If at that hour any of the benefics aspects the
20 Moon, then it indicates that this misfortune will leave him. If Saturn
is not in its station when the Moon conjoins with it, then it indicates
that the runaway has lost the goods which he stole when he ran away,
he wandered away from them, and the runaway will be seized and sent
back to his master, and misery and chains will reach him in this
running away of his.

p. 147
21 | If the benefics are in the ascendent or aspect the ascendent or are
with the Moon, then release from slavery truly [and] certainly is
22 determined for the runaway who has run away at that hour. The best
of the benefics in this matter [is] Venus when it aspects the ascendent
or the Moon or is with the Moon or in the ascendent, as, if Venus
happens to be in this position, then, if the runaway who ran away at
that hour escapes, he will not be caught, and if he is caught and sent
back to his master, then he will be content with him and will grant
him his rule.

If the Moon is increasing, then he [the master] will not catch the 23
runaway and will not be his equal in speed. If the Moon is decreasing, 24
then he will soon be caught. If the Sun is in [the sign] opposite the 25
ascendent while Saturn is in the sign which sets after the Sun, which
is the eighth sign from the ascendent, then it indicates that the master
of the runaway will die before the runaway is caught. If a malefic is 26
[in] the midheaven or with the Sun, then it indicates that the seeker
of this runaway will have no good in his search, and if he catches him
and gets the better of him, then misfortune and misery will happen to
him. If he runs away when the Moon at that hour [is] in [the sign] 27
opposite the ascendent while Mars is in the sign which sets after [the
sign] opposite the ascendent, which is the eighth from the ascendent,
and there is no aspect to it from the benefics and no relief, then it
indicates that misfortune and difficulty will reach the runaway in
this running away of his, and its outcome will be that he will die with
respect to this. If the Moon is in [the sign] opposite the ascendent and 28
it is not Mars which sets after it but Mercury which sets after the
Moon while Mars aspects Mercury from trine, it indicates that evil
will reach the runaway in this running away of his, and its outcome
with respect to this [is] that he will die. If the Moon is under the Sun's 29
rays and has no light while Mars aspects it at that hour, then destruc-
tion from the burning of fire or death by a knife will reach the runaway
in this running away of his.

Look at the nature of the sign in which the Moon [is] under the 30
Sun's rays, that is diminished in its light, as this sign indicates from
what cause his death will be. If the nature of this sign is like a human, 31
then misfortune will reach him from men. If the nature of this sign is 32
the nature of animals who walk on four [feet], then this misfortune
will reach him from animals. Look concerning the nature of the rest 33
of the signs in which the Moon is diminished in its light. If this sign is 34
one of the signs of earth, then it indicates that a building will be
demolished upon the runaway so that he perishes.

If the Moon is in [the sign] opposite the ascendent under the [Sun's] 35
rays while Saturn aspects it from a watery sign, then it indicates that
the death of this [runaway] will be [from] drowning in a flood of
water. If Mercury is with Saturn in the way of which I wrote, then it 36
indicates that the runaway will kill himself. If Jupiter and Venus are 37
together in this location or aspect the Moon, then the two of them will

dispel this misfortune from him, if God wishes, especially if Jupiter
and Venus are in their light and their power.
38 If the Moon conjoins with Mars in longitude, then beating and im-
p. 148 prisonment will reach the runaway at that hour | in this running away
39 of his. If the Moon is conjoining with Mars in latitude while Jupiter
aspects Mars, then it indicates that misfortune will reach the runaway
because of the Moon's conjoining with Mars and fear of death will be
immoderate in him, but he will escape from this death because of
40 Jupiter's aspect of the Moon. If the Moon is with the malefics in one
of the cardines, then an unpleasant death will reach the runaway at
that hour in this running away of his, and his hand[s] and his feet will
41 be cut off. If the Moon is [in] the midheaven while Mars is in another
sign on the right of the Moon and Saturn on its left so that they squeeze
the Moon in between them or squeeze the Moon with [their] aspect,
then it is an indicator that the runaway at that hour will be strangled
42 so that he dies. But if Mars is on the left of the Moon and Saturn on
its right squeezing the Moon between them, then it indicates that the
runaway who runs away at that hour will be crucified and will die
43 with respect to this. If the Moon is in the cardine of midheaven or [the
sign] opposite the ascendent or in the cardine of the fathers while, in
another sign on the right of the Moon and on its left, in one of the two is
the Sun and in the other Mars, squeezing the Moon between them,
then the runaway who runs away at that hour will be burned alive in
44 a fire. If it is the sign in which the Moon is under the [Sun's] rays and
the lord of the sign in which the Sun is does not aspect the Moon, then
it indicates that the master of the runaway who runs away at that
45 hour will die before the runaway is caught. If he runs away at an hour
when the ascendent or the Moon or the lord of the sign in which the
Moon is is in a tropical sign, then it indicates that the runaway will
46 return to his master submissively. If the Moon is aspecting the benefics
and the malefics together, if they are in one sign or in diverse signs,
then he who runs away at that hour will be caught, especially if this
malefic is in quartile of the Moon or in opposition to it, or rather he
47 will catch him when the Moon reaches the position of this malefic. If
this runaway is not caught also at this time, then whenever the Moon
reaches the position in which this malefic was, then difficulty and
48 misfortune will reach him. If the Moon and the ascendent are injured
while the benefics do not aspect the ascendent or the Moon, then it

indicates that a return will be difficult for him who runs away at
that hour, and if he does return, calamity and misfortune will reach
him. If the benefics aspect the ascendent and the Moon and the bene- 49
fics which aspect the ascendent and the Moon are in a fixed sign
while the ascendent and the Moon are free from the aspect of the
benefics, then this runaway has escaped and made his get-away, and
he [his master] will not get the better of him. If the benefics which 50
aspect the Moon and the ascendent are not in a fixed sign but are in a
tropical sign or a sign possessing two bodies, then it indicates that the
runaway will return or will be caught, but evil and suffering will not
reach him from his master because of this running away of his, and
his master's anger with him will be shattered.

If the Sun aspects the ascendent and the Moon, then it indicates 51
that, whoever runs away or steals goods at that hour, [his master]
will triumph over the runaway and the goods and get the better of
him. If Mars aspects the ascendent and the Moon, then it indicates 52
that he will get power over him soon. If Saturn aspects | the ascendent 53 p. 149
and the Moon, then it indicates that [his master] will not get power
over him except after a delay or trouble. If Jupiter is in [the sign] 54
opposite the ascendent, then it indicates that the anger of his master
with the runaway at that hour will subside and be dissolved, and
disgrace and evil will not reach him from his master. If Venus is in 55
[the sign] opposite the ascendent, then it indicates that the runaway
[is] in a place in which the deities are worshipped.

If the lord of the ascendent is in the first decan of a sign or aspects 56
it, then it indicates that the runaway is not in a place which it is
thought that he is in, and he has not come to a distant place, but is
near by. If a retrograde star is with the lord of the ascendent or aspects 57
its house from its place, then it indicates that the runaway [is] near
by and is not distant.

I will make clear to you the matter of the runaway from the ascend- 58
ent and the sign in which the Moon is if no star is with these two or
aspecting them. Look, and if the ascendent is Aries, or [if] the Moon 59
is in Aries and the runaway runs away at that hour when the ascend-
ent is Aries or Gemini or Leo or Sagittarius or Pisces, then it indicates
that [his master] will soon have power over the runaway, or rather
that he will return submissively of his own accord. If the Moon is in 60
Aries while the ascendent is in another than the signs which we

mentioned, then it indicates that, even if his seeker wears [himself]
out and is concerned about his search, he will not get power over him
61 who runs away at that hour. If the Moon or the ascendent is in Taurus,
then it indicates that [his master] will get the better of him who runs
away at that hour, but this [will be] after effort and trouble and delay.
62 If the ascendent or the Moon is in Gemini, in the first fifteen degrees,
then it indicates that, if [his master] does not get the better of him
who runs away at that hour within two days, then he has escaped and
[the master] will not get power over him, but he has reached a distant
63 land and a report that he is alive will come to his masters. If the
ascendent is in the remaining fifteen degrees of Gemini, then it indi-
64 cates that he who runs away at that hour will soon be caught. If the
ascendent or the Moon is in Cancer, then it indicates that [his master]
will get the better of the runaway [who] runs away at that hour after
65 a delay in a place in which the deities are worshipped. If the ascendent
or the Moon is in the first half of the sign of Leo, then it indicates that
[his master] will get the better of him who runs away at that hour in the
house of one mighty in importance, who has power and strength and
nobility, and because of the strength of this man [his master] will
66 not reach him except after delay and trouble. If the ascendent or the
Moon is in Virgo, then it indicates that capturing the runaway at that
hour will be troublesome to his seeker, as he [is] swift in motion and
67 will not stay in one place. If the ascendent or the Moon is in Libra,
then it indicates that [his master] will get the better of the runaway
at that hour, but the runaway will return after this when he sees the
68 severity of his master's anger. If the ascendent or the Moon is in
Scorpio, then it indicates that [his master] will get the better of the
runaway soon in a place in which the deities are worshipped, and
69 sometimes he will return of his own accord, submissively. If the
ascendent or the Moon is in Sagittarius, then it indicates that, if [his
master] does not get the better of the runaway at that hour within
five days, then he will die and will not get power over him and will
70 p. 150 not know where he has gone. | If the ascendent or the Moon is in
Capricorn, then it indicates that the runaway at that hour will turn
from place to place and [his master] will not get power over him except
71 after delay and trouble. If the ascendent or the Moon is in Aquarius in
the first ten degrees, it indicates that [his master] will get the better of
72 the runaway at that hour. If the ascendent or the Moon is in the re-

maining degrees of Aquarius, then [his master] will not get power over
the runaway at that hour and will not hope to get the better of him.
If the ascendent or the Moon is in the first degrees of Pisces, then it 73
indicates that the runaway at that hour will not be caught. If the 74
ascendent or the Moon is in the remaining degrees of Pisces, then [his
master] will get the better of the runaway at that hour.

If the Moon is in a sign possessing two bodies, in the first half, 75
then it indicates that the runaway was not a runaway before this,
which is his first running away. But if the Moon is in a sign pos- 76
sessing two bodies, in the second half, then it indicates that the run-
away has run away before [this] time, and this is not disclaimed by
him.

This is a hidden chapter because, [if his master] does not possess the 77
hour at which the runaway ran away, then look concerning the com-
mencement of this matter at the hour in which the report of the run-
ning away of the slave or slave girl reached the slave's master, {and
look concerning all of these things at the conjoining of the Moon also.
If the commencement of an action [is] when the Moon first conjoins (77a)
with the benefics, then with the malefics, then it indicates that the
beginning of this action will be good and its end bad. If it is opposite (77b)
to this situation, then according to the opposite of this—that is, if the
Moon is first conjoining with the malefics, then with the benefics, the
beginning of the action will be bad and its end fortunate. If there is a (77c)
planet in the ascendent, in the first ten degrees, then it indicates that
the action and the thing which is commenced at that hour will be
easy. If a planet is in the remaining degrees of the ascendent, then it (77d)
indicates that in the thing which is commenced at that hour there
will occur delay and difficulty. If Jupiter is in the ascendent while the (77e)
Moon conjoins with Saturn or Mars, then the beginning of the action
which is commenced at that hour will be easy, simple, but its end
troublesome, bad. If what I mentioned is opposite to this situation, (77f)
then predict the opposite of this.} If the Moon is under the Sun's rays, 78
then he who runs away from his master at that hour will not be caught,
and if he is caught, then [it will be] after a delay. {Every commence- (78a)
ment of an action or thing that is at that hour [will be] bad.} If the 79
Moon is with a star, [one] of the malefics, in the same degree in the
ascendent or in other than this of the places, then [his master] will not
get the better of him who runs away at that hour, and will not get

(79a) power over what is stolen or lost of [his] goods. {Every action or thing that is commenced at that hour is successful.
(79b) ... or boarding a ship at sea is bad, and it indicates that misfortune
(79c) and terror will reach him who boards a ship. If it is at conjunction or at opposition [of the Sun and the Moon] while the malefics aspect the
p.151 luminaries from opposition and Mercury is with the malefics | which injure the luminaries, then it indicates that, whoever boards the ship at sea at that hour, the ship will sink and its people and what is in it
80 will be lost.} ... whoever runs away at that hour will soon die in this
(80a) running away of his. {Conjunction and opposition kill and harm everyone and every action, especially if the conjunction or opposition hap-
(80b) pens to be [at] his nativity. If Mercury is with the malefics, it increases the power for the malefics in what there is of calamities and evil from the malefics.}

V 37 A chapter. The treatment of spirits.

1 If something like the devil is in the house of a man, or what you want to expel from him, or you see in him bad, bumping signs, or a demon, and you wish to expel this from him with drugs and incantations or appeal to it concerning this or treat [him] with a remedy from religion or entreaty or by another stratagem in order to purify this place and house, then you should commence this when the
2 ascendent and the Moon are in Aries or in Taurus or in Gemini. Avoid commencing it when the ascendent and the Moon are in Cancer or Leo.
3 It is good when the ascendent and the Moon are in Virgo or Libra.
4,5 There is no good in it when they are in Scorpio. It is good in Sagitta-
6 rius and Capricorn. If they are in Aquarius, then there is no good in it.
7,8 If they are in Pisces, then it is good. It is better for it and this is stronger if Jupiter and Venus are with the Moon or in the ascendent.

V 38 A chapter. Someone wishes to retain [his food] or to drink a medicine for diarrhoea, and the rest of what is a remedy, with which he is cured from vomiting and diarrhoea.

1 If someone wishes to retain from his satiety or [to take] medication for the nose and the rest of that with which are treated those who are among those sick in the head [and] he wishes to suppress it, then commence this when the Moon is in Aries or in Taurus and the Moon is diminishing as these two signs magnify and are called the

"region of the ascent", and this is the best of what is [possible] when the benefics aspect the Moon. If you want to commence drinking the 2
medicine for diarrhoea or something that eases the stomach or an enema or a drink of what is equal to this from among the drugs which ease, then the commencement of it is the best of what is [possible] when the Moon is in Libra or Scorpio as these place[s] compress and are called the "region of lowness", and it is the best of what is [possible] when the benefics aspect the Moon.

| A chapter. Someone wishes to cut something from his body with p.152 V 39
a knife or scalpel, or to bleed a vein.

If you wish to cut a vein or cupping or what is like this of what is 1
cut from the body with iron, then you should avoid this when the ascendent or the Moon is in Taurus or Virgo or Capricorn or in Pisces as there is no good in it. You should avoid this also when the new Moon 2
appears until the Moon has risen from the Sun's rays by thirteen degrees. You should avoid this also when the Moon is [away] from the 3
Sun in opposition and decreases as it is bad. Avoid Mars and beware of 4
it with the greatest of precautions that it is not in the ascendent and is not with the Moon or does not aspect the ascendent or the Moon. If 5
Mars with Saturn aspects the ascendent or the Moon when someone cuts something from his body at that hour, then it indicates that this man is not about to escape from it or he will soon become accustomed to this cutting. It is the best of what is [possible] when you wish a 6
treatment of this if the Moon is diminishing in its light and the malefics are not in the succedent of the Moon, that is when they are behind the Moon. Let the Moon and the ascendent be with Venus or 7
[let] Jupiter or Venus aspect the ascendent while the Moon is among them free from the malefics. Avoid the treatment, cutting with a knife 8
or scalpel from the limb whose government belongs to the sign in which the Moon or the ascendent is at that hour. If the Moon is in a tro- 9
pical sign or in a sign possessing two bodies, then this commencement is not good in it unless the benefics are with the Moon or aspect it.

A chapter. If there is an infection in the eye or a covering over it V 40
or something of what is treated with iron.

You should commence this at an hour in which the Moon is increasing in computation and in light while Jupiter or Venus is with

it or aspects the Moon and Mars does not aspect the Moon and it is
free from Mars, as Mars is most injurious of what is [possible] to the
Moon if the Moon is increasing in its computation and its light.

V 41 A chapter. Illness as Qiṭrinūs [Cedrenus?] the Sadwālī [?] says.
I took this statement from him.

1 He says: Whoever desires to know the condition of the patient [at]
the beginning of when he is ill, how long he will endure [it], let him
look at the ascendent and the Moon and the lord of the ascendent and
p. 153 the lord of the Moon's house and the Moon's conjoining | with a star,
2 whatever it is, and the Moon's dodecatemorion. If the lord of the
Moon and the lord of the ascendent are from among the benefics, or
the benefics aspect the ascendent and the Moon and the Moon's
dodecatemorion, or the Moon conjoins with the benefics, then, if the
patient became ill at that hour and it is the beginning of his illness, it
indicates recovery from his illness and his being healed of this illness
3 quickly, if God wishes. But if Mars or Saturn happens to be in the
situation of what I wrote, then it indicates that the illness will remain
4 a long time in him. If the lord of this illness is Mars, then he got this
5 illness from heat. From Saturn it indicates [that] the disease will
remain a long time in its owner, and there has reached him from it
6 consumption and coldness and swelling. If there is injury to the Moon
from Saturn and Mars but they do not harm the ascendent, then it
7 indicates that this illness will harm his body. If these two harm the
ascendent but do not harm the Moon, then it indicates that it [the
illness] will harm his soul and overwhelm his understanding and blind
him, or [something] like this of disasters because of which his soul
8 will be ruined. If Saturn and Mars injure the ascendent and the bene-
fics do not aspect these two, then the patient will die because of this
illness of his, and grievance and pain will be in the limb which the
9 sign in which the Moon or the ascendent is governs. If any of the
malefics is in this sign or in [the sign] opposite it, then this pain and
agony will be harsher in him.

10 If you want to know [whether] he will escape from this disease or
not, then look concerning this from the aspect of the planets as it will
11 teach this. If you want to know the condition of the patient, when it
will be heavy and when it will be light, then the indicator of this is
12 the Moon. When the Moon in its transit or its motion first reaches the

malefics or they aspect it, then, as for the patient, [his] pain at this
time will be the heaviest of what is [possible] and the most severe.
Whenever the Moon reaches the place of the malefics and their aspect 13
of it is in the term[s] of the malefics, then it indicates that the patient's
condition is the worst of what is [possible] at that time. The patient is 14
released as long as the Moon remains in a place and term away from
death as, when it reaches the benefics or they aspect it, his pain is
lightened and he is helped from agony. The Moon after seven days 15
reaches its left quartile, and after nine days its left trine, and after
fourteen days its opposition, and after eighteen days its right trine,
and after twenty-one days its right quartile, and after twenty-eight
days is when it attains its place in which it was. If the Moon reaches 16
any of these places which I named on those days [that it reaches]
them, then these are the days on which a judgment of the patient is
best. Whenever the Moon on one of these days reaches one of those 17
places and a malefic conjoins or aspects it, then the pain will be har-
sher in him and will be heavy. If the Moon on these days arrives in 18
these places and the benefics aspect it or are with it, then it is lightened
from the patient [and there is] much from which he is helped.

| I will name the days in which judgment is best. They are when the p. 154 19, 20
Moon has passed its place in which it was when there was the first
beginning of the patient's illness by ten degrees or by forty degrees
as those days on which the Moon in its motion reaches ten degrees and
forty degrees are from among the days on which judgment is best.
When the Moon in its motion reaches these two places and the bene- 21
fics have stopped in this place or aspect it, it indicates that he will
be released from his illness and recover from it, if God wishes. If the 22
malefics are in this place when the Moon reaches it or aspect [it], then
it indicates that [his] pain will increase and he will die from this illness
of his. If the malefic which the Moon reaches is Mars and the beginning 23
of this illness is by day, then it is worse for his pain and more hideous.
If the beginning of the illness is by night and the Moon reaches Saturn 24
at this place, it indicates like this of the severity of the illness and its
hideousness.

If the beginning of this illness is at an hour in which the ascendent 25
or the Moon is in a tropical sign, then it indicates that it will be easier
with respect to this illness, or rather that he will recover from it, but
sometimes he will also relapse. If the beginning of the illness is at an 26

hour in which the two luminaries [are] under the earth, then it indicates that this illness is hideous, severe, but this situation alone does
27 not indicate loss and death. It is necessary from this situation that you look at the aspect of the malefics and the two luminaries' reaching the benefics or the malefics as it is more suitable for your learning the condition of the patient and where his circumstances will wind up.
28 If on those days which were named the days of judgment the Moon reaches Saturn in one of these places, then the illness will increase because of fevers and chills and stretching and extension of the
29 nerve[s]. If Mars is in this situation, it indicates that the patient's illness will increase and it will be harsher in him from a fever [which is] hot, strong, sharp, and this illness will be from excitement [and] heat, and sometimes he will pour forth blood, but it is not necessary that he tend to the outflowing of this blood and its pouring forth as sometimes he will benefit from it and the patient will be helped from his illness, it will make him comfortable.
30 If the patient [becomes] a patient and the beginning of his illness is when the Moon is increasing in its calculation and is with the Sun or with Mars in the same sign, then on the day that the Moon reaches its left quartile or its opposition loss and death are feared for the patient.
31 But if the Moon is in its quartile or its opposition and is increasing in computation while Saturn aspects it, it indicates his recovery and
32 his good health, if God wishes. If the Moon on that day is diminishing in its calculation and is with Saturn or [Saturn] aspects it, then it is in another than this situation and he will not benefit from Saturn's
33 aspecting the Moon. If it is with the Sun and emerges from the Sun's position, then, as for him who becomes ill at that hour or whose illness has its beginning [then], when the Moon reaches that sign or [the sign] opposite the sign in which the Moon was while benefics aspect
p. 155 it or reach it, then it indicates his recovery with certainty on that day, |
34 if God wishes—He is exalted! If the Moon is in this situation and reaches malefics or they aspect it, then it indicates that his death and loss will certainly be on that day.
35 Look concerning the matter of the patient from these four cardines.
36 The ascendent indicates the doctor, the midheaven indicates the patient, [the sign] opposite the ascendent indicates the cause of his illness, from what thing it is, and the cardine of the fathers [the fourth]
37 indicates his recovery and his medication, if God wishes. If the patient

first becomes ill when the malefics are in the ascendent at that hour, then it indicates that he will not benefit from any of the doctor's drugs and his exertion and his treatment; this is because everything from the doctor becomes an injury. If the benefics are in the ascendent 38 at that hour, then it indicates that he will benefit from the doctor and that he will be pleasant in this treatment. If a benefic is in the mid- 39 heaven, then it indicates that this patient will be treated with a medicine from which he will benefit, if God—He is exalted!—wishes. If a benefic is in [the sign] opposite the ascendent, then it indicates 40 that this patient will recover from the power of the drug which he drinks, but it will treat him not at all, and it will not be an illness for which he will be afraid, but its treatment will be easy. If you see a 41 malefic in the ascendent and a benefic in opposition, then it indicates that, as for the doctor who begins to treat the illness, even if he is kind [and] learned, he will not benefit from his kindness and his treatment, but the reputation of this [man] and his praise will fall to another than this doctor.

If you want to know the condition of the patient and his death and 42 he is one of those whose nativity is known, then look at the Moon, if it transits in its motion in the sign in which Saturn was in his nativity. If when he becomes ill Saturn also is with the Moon in its transit or 43 aspects it, then this illness will be severe [and] one will fear for him from it. If the Moon in its transit is at that sign in which Mars was in 44 his nativity, and Mars is with it or aspects it [at the beginning of his illness], then this patient will be [ill] from excitement [and] intense heat, [and] one will fear for him from it. If the Moon in its transit and 45 its motion is in that sign in which Saturn and Mars were in his nativity, and one of them is with the Moon while the other aspects it, then it indicates that his illness will be harsher in him and will be heavy and one will fear for him from it. If the Moon in its transit is in 46 that sign in which the malefics were in his nativity and reaches a benefic star in its motion when it reaches this sign in it or it [the benefic] aspects it [the Moon], then it indicates that this illness will last a long time in him and will be harsher upon him, but he will be released from it, if God wishes.

Every patient whose nativity is known is one who was born in seven 47 months or in nine months [from conception]. Count for him from the 48 day he was born till the day in which he became ill and the beginning

of his illness occurred, then subtract from the total of this calculation,
if his birth was for nine months, nine after nine, and for whom his
49 birth was [in] seven months, seven after seven. If there is nothing
[left] from the computation for him for whom you subtracted nine
after nine or for whom you subtracted seven after seven, then it indi-
cates that the days of this patient are completed and his years are
50 finished and he is dead. Because the years of the people of Egypt
[contain] three hundred and sixty-five days, when you subtract from
them seven after seven there is left one, [and when you subtract from
51 them nine after nine there is left five]. Count for him whose nativity
was for seven months one day for each year that has passed of his life
p. 156 till the day he became ill, | and if his nativity is for nine months
52 [count] five days for each year that has passed of his life. Take what
has passed of the days equal to the years, then add these together as
it is easier for you than if they were all of the days in what has passed
53 of the years. Then look in which sign are the place[s] of the Sun and
the Moon in his nativity, and count the signs which are between the
Sun and the Moon, and also [between] the sign[s] in which the Sun
54 and the Moon are [now]. See how much this reaches, and keep its
55 number. Then subtract the number of those signs which are between
the Sun and the Moon from the days which have passed of his life till
56 the day in which he became ill. If nothing is left of the number of
these days, then it indicates that this illness is a severe illness or he
does not hope to recover or be released from it.
57 If the Moon in its transit is in the sixth sign from the ascendent
(this place is called the house of illness) or the Moon in its transits
reaches the eighth sign from the ascendent or the sign which was the
house of the fathers [the fourth] in his nativity or the sign in which
the Moon was in the nativity, this native attains an illness; when the
Moon is in one of these places, then it indicates that this illness is not
58 negligible [and] easy, but is severe [and] hideous. If in this transit in
these places the Moon aspects the benefics, then it indicates that this
59 illness will leave him and he will escape from it, if God wishes. But if
the malefics are aspecting it in this situation, then it indicates that
60 one will fear for him from the illness. The illness is the worst of what is
[possible] when the beginning of the illness is at an hour in which the
Moon is in the sign in which the deadly star was in his base-nativity.
61 The deadly star is that which at the start of the nativity was the first

lord of the triplicity of the cardine of the fathers [the fourth], because
the first lord of the triplicity of the house of the fathers indicates
death and the second illnesses and sickness. Some of the lords of the 62
triplicity are called "evil" [dūshīsah]. They are "evil" when the com- 63
mencement is by day and the lords of the triplicity are diurnal star[s]
and when the commencement is at night and the lords of the triplicity
are nocturnal star[s]. If none of the lords of the triplicity of the house 64
of the fathers is "evil", then it indicates illnesses and a chronic
disease. This is the most hideous of what is [possible], that according 65
to the transit of the stars the deadly star is with the Moon or aspects
the Moon.

Concerning the matter of the illness consider how the positions of 66
the Sun and the Moon are at the start of his nativity and when the
beginning of his illness occurs. If you find the Moon has preceded the 67
Sun to its left quartile from where its place was in his nativity or has
reached the transit of the Sun at the beginning of his illness, then it
indicates that this illness will leave him and he will soon recover from
it. But if it does not reach the transit of the Sun before it reaches its 68
left quartile, then this is an indicator that this illness will stay a long
time in him and will not leave him except after misery and delay.

| A chapter. The will. p. 157 V 42

If a man wants to make his will, let him commence this when the 1
ascendent or the Moon is in a tropical sign as it indicates that the
will and the legacy will be changed. Let him make his will when the 2
Moon is increasing [in latitude], decreasing in computation and in-
creasing in light, and its motion is from the middle of the ecliptic
ascending toward the seas [the North], and conjoining with a star in
its station, and not under the [Sun's] rays. If it is under the [Sun's] 3
rays [but] not in this sign but in another sign and emerging from
under the rays, then it does not indicate immediate death. Avoid 4
making your will in the hour in which Mars is with the Moon or in the
ascendent as if one makes his will at this hour it indicates that the
will will not be changed, and the patient will die from this illness of
his, and the will will not be executed after his death, but someone after
him will refute him in his will and write in the will or steal the will.
You should not make any will when Mars is with the Moon or in the 5
ascendent or in the quartile of the ascendent or in its opposition or

6 aspects the Moon or the ascendent. If Mars is not in this position but
Saturn is with the Moon or with the ascendent, then it indicates that
[there will be] a delay in the time at which he makes the will, and the
will will be removed afterwards and will not be executed in his life-
7 time or after his death. If Saturn is not in this position but Venus or
Jupiter is with the Moon or in the ascendent, then, [after] some of
the life of the owner of the will has passed, he will change the will.

V 43 A chapter. On clarifying the phases [fāsīs] of the Moon and the head
of the dragon and its tail, which indicate selling and buying and
cheapness and expensiveness.

1 The head is called the "ascending" and its tail the "descending",
and the signs which those learned in the stars call "obscured" are
from Leo to Capricorn, which is the region of descent, while from
2 Aquarius to Cancer is the region of ascent. Look, and if the Moon is in
the region of ascent increasing in computation, then he who buys at
this time will buy dearly and at an increase in its price over what is
3 right. If the Moon is in the region of descent and is diminishing in
computation, then he who buys at this time will buy cheaply and at a
4 price less than what is right. Look concerning the phases of the Moon.
5 Its phases are when it emerges from under the Sun's rays till it reaches
left quartile of the Sun, and he benefits from this whose intention it is
to buy and to sell sincerely and faithfully as he who buys at this time
buys the commodity for a price that is right [and] in which there is
6 neither cheapness nor expensiveness. When the Moon goes from left
p. 158 quartile | of the Sun till it reaches opposition to the Sun, then selling
7 benefits from this and commencing a litigation. When it moves from op-
position to the Sun till it reaches right quartile of the Sun, then buying
8 benefits from this and what is properly sought. When the Moon moves
from right quartile of the Sun until it reaches the Sun's position,
then the people whose intention is proper and just benefit from this.

The fifth book of Dorotheus is completed, and with its completion the whole book ends. Praise to God Whose praise is true, and His prayers upon His servants whom He chooses and [upon] all His prophets and His messengers.

Collated against the base-copy one [word] by one and corrected in the measure of [my] ability and diligence. In God is success.

FRAGMENTA GRAECA ET LATINA

I 1, 2–3. Hephaestionis I 6, 1–4 (fr. 5 Stegemann)

⟨ς'⟩ Περὶ τῶν τριγώνων ὡς Δωρόθεος

Κριὸς χαιτήεις τε Λέων τόξοιό τε Ῥυτὴρ 1
ἤματι Ἠελίοιο, Διὸς δέ τε νυκτὶ ἔασιν
ἀλλάγδην, αἰνὸς δὲ Κρόνος τριτάτην λάχεν αἶσαν.
Ταύρου, Παρθενικῆς τε καὶ Αἰγόκερω κρατέουσιν 2
ἤματι Ἀφρογενής, νυκτὶ δέ τε δῖα Σελήνη,
καὶ τρίτατος μετὰ τοῖσι θεὸς πολέμοισιν ἀνάσσων,
ἐν δέ νυ Παρθενικῇ Μαίης προσλάμβανε κοῦρον.
ἐν Διδύμοις, Ζυγῷ τε καὶ Ὑδροχόῳ κρυόεντι 3
ἠμάτιος Φαίνων, ἀτὰρ ἔννυχος Ἀργεϊφόντης,
τούτων δ' ὑστατίην Κρονίδης μοιράσατο τάξιν.
Καρκίνον αὖτε λάχεν καὶ Σκορπίον ἠδέ τε λοίσθους 4
Ἰχθύας ἠματί⟨η⟩ Κύπρις, Πυρόεις δέ τε νυκτός,
καὶ μετὰ τοὺς ἑλικῶπις ἔχει βασίλισσα Σελήνη.

I 1, 9. Hephaestionis I 7, 1 (fr. 6 Stegemann)

⟨ζ'⟩ Ἐν οἷς χαίρουσι τόποις οἱ ἀστέρες

Ἐκ δ' ἄρα τοι τούτων μᾶλλον Κρόνος Ὑδρηχόῳ, 1
Ζεὺς δ' ἐνὶ Τοξευτῇ καὶ Σκορπίῳ ἥδεται Ἄρης,
Κύπρις δ' ἐν Ταύρῳ γάνυται νόον, ἐν δέ νυ Κούρῃ
Ἑρμείας· εἷς δ' ἔστι δόμος φωστῆρος ἑκάστου.

Vide etiam Heph. Ep.[4] 2, 1.

I 2, 1–2. Hephaestionis I 8, 1–2 (fr. 7 Stegemann)

⟨η'⟩ Περὶ ὑψωμάτων

Ἠέλιος Κριοῖο κατ' ἐννέα καὶ δέκα μοίρας 1
ὑψοῦται, Μήνη δὲ περὶ τριτάτην Ταύροιο,

εἰκοστῇ δὲ μιῇ Ζυγοῦ Κρόνος, Αἰγίοχος δὲ
Καρκίνου ἐν δεκαπέντε, καθ' ἑβδομάδος δὲ τετάρτης
Ἄρης Αἰγόκερω, περὶ δ' ἐννέα τρισσάκι Κύπρις
Ἰχθύσι, Παρθενικῇ ⟨δὲ⟩ τρίτης κατὰ πεντάδος Ἑρμῆς.
2 αἱ δὲ ταπεινώσεις ὑψώματα ἐν διαμέτρῳ.

I 3, 1–7. 'Rhetorii' 55, 1–8 in **R** ff. 91v–92 atque in **V** f. 71v; iam ab I. Heeg e **V** in CCAG 5, 3; 79–80 et a F. Cumont ex **R** et **V** in CCAG 8, 4; 125 (fr. 19 Stegemann) editum

f. 91v R / f. 71v V | *νε' Περὶ εὐτοκίας καὶ δυστοκίας καθὼς Δωρόθεος*

1 Ἐπὶ μὲν ἀρσενικῆς γενέσεως τὰ φῶτα ἐν ἀρσενικοῖς ζῳδίοις τυχόντα
καὶ ὁ ὡροσκόπος ὑπὸ ἀγαθοποιῶν θεωρούμενος εὐτοκίαν ποιοῦσιν,
ἐπὶ δὲ θηλυκῆς γενέσεως δυστοκίαν ποιοῦσιν, καὶ μάλιστα ἐὰν ὦσιν τὰ
2 φῶτα τρίγωνα ἀλλήλοις καὶ ἐν ἀρσενικοῖς ζῳδίοις. ἐπὶ δὲ ἀρσενικῆς
γενέσεως τὰ φῶτα ἑαυτοῖς τρίγωνα καὶ ἐν θηλυκοῖς ζῳδίοις μετὰ τοῦ
ὡροσκόπου δυστοκίαν ποιοῦσιν· αὕτη γὰρ ἡ φάσις τῶν φώτων καλεῖται
3 ἀμφίκυρτος. Ζεὺς ὡροσκοπῶν εὐτοκίαν δίδωσι, καὶ εἰ μὲν ἀρσενικὸν
εἴη τὸ ὡροσκοποῦν ζῴδιον τὸν πατέρα εὐγενέστερον εἶναι τῆς μητρός,
4 εἰ δὲ θηλυκὸν τὴν μητέρα τοῦ πατρός. Κρόνος ὡροσκοπῶν δυστοκίαν
5 παρέχει, μάλιστα ἐν τοῖς θηλυκοῖς ζῳδίοις. ὁ δὲ Ἄρης ὡροσκοπῶν,
μάλιστα ἐν θηλυκοῖς ζῳδίοις, ἐξαπίνης καὶ σύντομον ποιεῖ τὸν τοκετόν,
6 f. 92 R μάλιστα ἐν ὁδῷ ἢ ἐν λουτρῷ. φησὶ δὲ | καὶ τὰ ὀρθὰ καὶ τὰ πλάγια
7 ζῴδια πολλὰ συμβάλλεσθαι εἰς τὸν περὶ τοκετοῦ λόγον. ὀρθὰ μὲν γὰρ
ζῴδιά εἰσιν ἀπὸ Καρκίνου ἕως Τοξότου, πλάγια δὲ τὰ λοιπὰ ἀπὸ
8 Αἰγοκέρωτος ἕως Διδύμων. ἡ οὖν Σελήνη ἐν τοῖς πλαγίοις ζῳδίοις
τυχοῦσα καὶ ὑπὸ τῶν κακοποιῶν ἐμπερισχομένη δυστοκίαν ἀποτελεῖ,
μάλιστα καὶ τῶν κακοποιῶν ἐν τοῖς πλαγίοις ζῳδίοις τυχόντων καὶ τὴν
Σελήνην ἔκκεντρον ἐπιθεωρούντων.

6 ιγ' **V** | Περὶ — Δωρόθεος] περὶ τοκετοῦ **R** || 7 ἐπὶ] πὴ **R** | ἀρρενικῆς **V** | ἀρρενικοῖς **V** | τυχῦτα **R** || 8 ὁ om. **R** || 9 καὶ om. **R** | ὦσιν] τρυγωνίζωσι **V** || 10 τρίγωνα om. **V** | ἀλλήλων **R**, ἀλλήλους **V** | ἀρρενικοῖς **V** | ἀρρενικῆς **V** || 11 τρυγονίζοντα **V** || 13 ἀφίκηρτος **R** | ἀρρενικὸν **V** || 16 τοῖς om. **R** | ὁ δὲ om. **V** || 17 ἐξαπίνης **RV**, corr. Heeg | τὸ **R** || 18 μᾶλλον **V** | εἰς corr. in ἐν **V** | ἐν[2] om. **V** | βαλανείῳ **V** || 19 post ζῴδια add. ἐστι **R** | συμβάλλονται **V** | post συμβάλλεσθαι add. μάλιστα **R** | γὰρ om. **V** || 20 τὰ λοιπὰ om. **R** || 21 αἰγοκέρου **V** | διδύμων: hic des. **V**

I 3, 1–6. Hephaestionis App. I, 1–6 = Heph. Ep.[4] 88, 1–6

Περὶ εὐτοκίας καὶ δυστοκίας

Ὁ Ἥλιος, ὁ ὡροσκόπος καὶ ἡ Σελήνη ἐν ἀρσενικοῖς ὄντες ζῳδίοις ἐν 1
τῷ καιρῷ τοῦ τόκου εὐτοκίαν παρέχουσιν ἀρσενικῶν ὄντων τῶν κυο-
φορουμένων· ῥᾳδία γὰρ ἡ ἀπότεξις τούτων. καὶ θηλυκῶν δὲ ὄντων τῶν 2
κυοφορουμένων εἴπερ ἐν θηλυκοῖς ζῳδίοις τύχοιεν ὅ τε Ἥλιος καὶ ὁ
ὡροσκόπος, ἀλλὰ δὴ καὶ ἡ Σελήνη, εὔδρομος καὶ ἀβλαβὴς προβαίνει
ὁ τόκος ὁμοίως. ἔμπαλιν δ' αὖ σκολιὸς καὶ ἀνάρμοστος προβαίνει ὁ 3
τόκος τοῦ Κρόνου ἐγκέντρου τυχόντος, καὶ μάλιστα εἰ καὶ ὁ τόπος ἐν
ᾧ πάρεστι θηλυκὸν περιέχει ζῴδιον· κίνδυνον γὰρ ἐπάγει ταῖς τικτού-
σαις. ὁμοίως δὲ καὶ ὁ Ἄρης ἐπίκεντρος ὤν, καὶ μάλιστα εἰ τὸ ζῴδιον 4
ὃ ἐπέχει θηλυκὸν ὑπάρχει, ῥᾳδίαν τὴν ἀπότεξιν παρέχει ὡς καὶ ἐν
ὁδοῖς ἢ λουτροῖς ἐξαίφνης τὴν ἐγκυμονοῦσαν τίκτειν. δεῖ δὲ παρατηρεῖν 5
καὶ τὰ ζῴδια εἴτε ὀρθά εἰσιν εἴτε πλάγια· καὶ ὀρθὰ μέν εἰσι τὰ ἀπὸ Καρ-
κίνου ἄχρι Τοξότου, πλάγια δὲ τὰ ἀπὸ Αἰγοκέρωτος ἄχρι Διδύμων. καὶ 6
ἐν μὲν ὀρθοῖς ζῳδίοις τυχούσης τῆς Σελήνης ῥᾴδιος ὁ τόκος γίνεται
τοῦ ἐμβρύου ὀρθίαν τὴν ἔξοδον ποιοῦντος, ἐν δὲ πλαγίοις δύσκολος
πλαγίας τῆς ἐξόδου γινομένης.

I 5, 1–5. Hephaestionis I 12, 1–2

⟨ιβ'⟩ Περὶ διαφορᾶς τόπων

Καλοὶ δέ εἰσι τόποι ἐν οἷς δεῖ ἑστάναι αὐτούς· πρῶτος μὲν ὁ ὡροσκό- 1
πος, δεύτερος μεσουράνημα, γ' ὁ ἀγαθὸς δαίμων, δ' ἡ ἀγαθὴ τύχη,
μετὰ τούτους τὸ δῦνον, εἶτα τὸ ὑπόγειον, ἐπὶ πᾶσι δὲ ὁ ἔνατος τόπος
ὁ καλούμενος θεός· καὶ οἱ μὲν καλοὶ τόποι οὗτοι. κακοὶ δὲ ὁ β', ὁ γ' 2
ἀπὸ τοῦ ὡροσκόπου καὶ ὁ ὄγδοος· οἵ τε λοιποὶ δύο ὅ τε ἕκτος καὶ ⟨ὁ⟩
δωδέκατος κάκιστοι.

Vide etiam Heph. Ep.[4] 3, 1–2.

I 6, 2–II 14, 4. Rhetorii capitulum in **V** f. 156; iam ab I. Heeg in CCAG 5, 3; 124–125 editum

Τοῦ Ῥητορίου

Πρὸς τὸν Ἄρεα τρίγωνος ὢν ὁ Κρόνος εὐπορίας καὶ εὐπραγίας καὶ 1
ἀρχῆς ποιητικός ἐστιν. τὰ γὰρ τρίγωνα καὶ αἱ συμπαρουσίαι τῶν 2

§§ 1 et 3 = Dor. II 14, 4 || § 2: cf. Dor. I 6, 2

σχημάτων τῶν μὲν ἀγαθοποιῶν τὴν δύναμιν ἐπιτείνουσιν, τῶν δὲ
3 φθοροποιῶν τὴν κακίαν ἀμβλύνουσιν. ὅθεν, κἂν ὁ Ζεὺς μὴ ὁρᾷ, εὐ-
πραγοῦσιν, πλὴν πρεσβυτέρων ἀδελφῶν ὁρῶσι τελευτήν.

I 6, 2–5. Iuliani Laodicensis *Ἐπίσκεψις ἀστρονομική* a F. Cumont in CCAG 4; 105 edita

Πραΰνονται δὲ τῆς κακώσεως οἱ κακοποιοὶ τριγωνίζοντες τὴν Σελήνην ἢ τὸν ὡροσκόπον· καὶ γὰρ καλῶς εἴρηται·

σχήμασι τριπλεύροις κακοεργέες ἀμβλύνονται

καὶ

ἀστὴρ οὐκέτι φαῦλος ἐπὴν ἀγαθὸν τόπον εὕρῃ.

'Rhetorii' 2, 4–5 in **L** f. 85v atque in **R** f. 77v; iam a F. Boll in CCAG 1; 146 editum

4 *Φησὶ γάρ· Δωρόθεος περὶ τούτου τοῦ κεφαλαίου εἶπεν· τρίπλευροι*
5 *γὰρ κακοεργοὶ ἀμβλύνονται. ἀστὴρ δὲ οὐκέτι φαῦλος ἐπεὶ ἀγαθὸν τό-*
πον εὕροι οὐδὲ τόπος δὲ κακὸς χρηστὸν ὅτε ἀσπάζεται.

Iuliani Halicarnassensis ab H. Usener in RhM 55, 1900, 332 editum

Πάλιν δ' αὖ μεταβαλλόμενος φῄς·

ἀστὴρ οὐκέτι φαῦλος ἐπὴν ἀγαθὸν τόπον εὕρῃ
οὐδ' ὁ τόπος γε κακὸς χρηστὸν ὅταν ἀσπάζηται.

Tres versus in his fragmentis inventi = fr. 4 Stegemann.

I 8, 7. 'Rhetorii' 18, 1–4 in **L** f. 89 atque **R** ff. 82v–83; iam a F. Boll ex **L** in CCAG 1; 154 (3 = fr. 13 Stegemann) editum

f. 89 L, f. 82v R | *ιη' Περὶ τῶν δωδεκατημορίων τῶν ἀστέρων*

1 *Τὰ δωδεκατημόρια τῶν μοιρῶν τῶν ἀστέρων τριχῶς οἱ παλαιοὶ*
2 *ἐξέθεντο. καὶ ὁ μὲν Παῦλος ἐν τῇ Εἰσαγωγῇ αὐτοῦ εἶπεν ποιεῖσθαι*

§ 2: cf. Paul. 22

9 εἶπεν om. **R** ‖ 11 χρῆς τότε **L** ‖ 15 ιθ' **R** | ιβτιμορίων **R** ‖ 16 ἀ **R**

ἴσας τὰς τοῦ ἀστέρος μοίρας παρὰ τὸν ι̅γ̅ καὶ ἀπολύειν ἀπὸ τοῦ αὐτοῦ |
ζῳδίου ἀνὰ μοιρῶν λ̅· καὶ ὅπου δ' ἂν καταντήσῃ ὁ ἀριθμός, ἐν ἐκείνῳ f. 83 R
τῷ ζῳδίῳ ἐστὶ τὸ δωδεκατημόριον τοῦ ἀστέρος. ὁ δὲ Δωρόθεος λέγει 3
ἐν τῷ α' βιβλίῳ παρὰ τὸν δώδεκα ποιεῖσθαι τὰς μοίρας. ὁ δὲ Πτολε- 4
5 *μαῖος λέγει ἐν τῷ κς' κεφαλαίῳ τοῦ πρώτου βιβλίου παρὰ τὸν δύο ∽*
ἀπολύειν τὰς μοίρας κατὰ ζῴδιον.

Commentarius in Ptolemaeum anonymus (pp. 47–48 Wolf) ad Ptol. I 22 (p. 52 Boll-Boer)

Ἐπολυπλασίαζον (scil. *οἱ Αἰγύπτιοι*) *ἐπὶ τὸν δώδεκα ἀριθμὸν καὶ ἑκάστῳ ζῳδίῳ παρεῖχον μοίρας λ̅· καὶ ὅπου δ' ἂν κατέληξεν, ἐκεῖνο ἔλεγον εἶναι τὸ δωδεκατημόριον. οὕτω καὶ ὁ Δωρόθεος ποιεῖ.*

I 9, 2. Nativitas Constantini Porphyrogeniti III 2 (fr. 22 Stegemann)

Κατὰ δὲ Δωρόθεον οὕτως· ἡ Σελήνη μετὰ τοῦ κλήρου τοῦ δαί⟨μονος⟩ τυχοῦσα εὔτροφον σημαίνει τὸ τεχθὲν καὶ ἀπόνως ἐκφυῆναι ⟨τοὺς⟩ ὀδόντας.

I 10, 4–14, 4. Hephaestionis II 4, 20–26 (fr. 28a Stegemann)

Ὁ δὲ Δωρόθεος ἐν τοῖς ἔπεσι συμβουλεύει τοὺς τριγωνοκράτορας 20
τῶν φώτων σκοπεῖν καὶ αὐτὰ τὰ φῶτα ἐν ποίοις τόποις τυγχάνουσι καὶ
ὁρίοις καὶ τίνες τῶν ἀστέρων σύνεισιν ἢ ὁρῶσιν, καὶ πρὸς τούτοις
ἀποφαίνεσθαι χρὴ περὶ ἑκατέρου τῶν γονέων, Ἡλίου μὲν δηλονότι ση-
μαίνοντος τὰ περὶ τὸν πατέρα, Σελήνης δὲ τὰ περὶ τὴν μητέρα. ἐὰν μὲν 21
οὖν συνῇ ἀγαθοποιοῖς τόποις τε καὶ ἄστρασιν ὁ Ἥλιος, ὑπονοητέον
εὐτυχῆ καὶ πλούσια τὰ περὶ τὸν πατέρα καὶ αὐτῷ τῷ τέκνῳ τὰ πατρῷα
φυλαχθήσεσθαι, ὁμοίως καὶ ἡ Σελήνη τυχοῦσα τὰ αὐτὰ ποιεῖ. τὸ δὲ 22
ἐναντίον συμβήσεται ἐναντίως εὑρεθέντων (τουτέστι κακωθέντων)
τῶν φώτων· εἴωθε γὰρ πρὸς ταῖς δυσπραγίαις καὶ σίνη ἐν τοῖς σώμασι

§ 4: cf. Ptol. I 22, 1 ‖ §§ 20–21 = Dor. I 12, 15–16 et 25 ‖ § 22 = Dor. I 12, 19

1 τὸν] τῶν **R** ‖ 2 ζῳδίου – λ̅ om. **R** | δ' om. **L** ‖ 4 α'] ια' **L**, δωδεκάτῳ **R** | τῶν **R** | ι̅β̅ **L** | ποιῆσθαι **R** ‖ 5 κε' **R** | α' **L** | τῶν **R** | β̅ **R** ‖ 6 post κατὰ add. τὸ **R**

23 τῶν γονέων ποιῆσαι. ἐν δὲ ταῖς ἐσχάταις μοίραις τυχόντα τῶν ζῳδίων
τὰ φῶτα, μάλιστα τῶν κακοποιῶν ὁρώντων, ἄδοξα τὰ περὶ τοὺς γονεῖς
σημαίνει. καὶ ἐν τοῖς ἐκλειπτικοῖς δὲ τυγχάνουσα ἡ Σελήνη, κἂν ἐν
ἀγαθοποιοῦ ὁρίοις ᾖ, τὸ μὲν γένος ἐλεύθερον, πενιχρὸν δὲ καὶ ὑπο-
τεταγμένον καὶ δούλια ἔργα ποιεῖν σημαίνει.

24 ἐν δ' ἄρ' ὑποχθονίῳ κέντρῳ κερόεσσα Σελήνη·

ἐνταῦθα ὡς ἐπὶ τοῦ Ἡλίου σκέπτου τὴν μητέρα.
25 Ἔστι δέ, φησίν, καὶ τρόπος ἄλλος· τὰς ὥρας τῆς γενέσεως λαβὼν
ἔκβαλε ἀπὸ τοῦ ζῳδίου ἐν ᾧ ἐστιν ὁ Ἥλιος ἑκάστῳ ζῳδίῳ ἐφεξῆς μίαν
ὥραν διδούς, καὶ εἰς ὃ ἂν λήξῃ ζῴδιον ὁ ἀριθμὸς ἐκείνου τὰ κέντρα
26 σκόπει καὶ τὰς ἄλλας σχέσεις καὶ λέγε τὰ κατὰ τὴν μητέρα. καὶ πάλιν
ταῦτα λέγει·

Ἠέλιος δύνων τοκέων χωρισμὸν ἔτευξεν.

Vide etiam Heph. Ep.⁴ 22, 4–8 (fr. 28e Stegemann).

I 12, 1–8. Hephaestionis II 24, 10–13 (11–13 = fr. 44a Stegemann)

10 Πάλιν δὲ τὰ ἔπη ταύτην ἑρμηνεύοντα προσγράφομεν τοῦ εὐχεροῦς
11 καὶ μνήμης χάριν. τὴν τριταίαν ἡμέραν τῆς γενέσεως σκέπτου, φησίν,
ἐν ᾗ τὸ βρέφος ἄρχεται τρέφεσθαι εἰ ὁ Ἄρης τότε συνέστη τῇ Σελήνῃ ἢ
τετραγωνίζει ἢ διαμετρεῖ ἢ ἐν αὐτῇ ἡ Σελήνη τότε γίνοιτο ⟨...⟩.

12 Φαίνων καὶ Πυρόεις, νυκτὸς ⟨Κρόνος⟩, ἤματι δ' Ἄρης
⟨...⟩.

13 σκόπει δὲ πάλιν καὶ τοὺς τριγωνοκράτορας τοῦ τῆς αἱρέσεως φωτός·
εἰ μὲν εἶεν ἐν οἰκείοις τόποις οὐ ποιοῦσι ξενιτείας, εἰ δὲ ἐν ἀλλοτρίοις
ποιοῦσιν.

Vide etiam Heph. Ep.⁴ 31, 1–3.

I 12, 15–14, 6. 'Rhetorii' 97, 1–98, 6 in **R** ff. 132v–133; iam a F. Cumont in CCAG 8, 4; 218–220 edita

f. 132v R | ϛζ' Περὶ γονέων

1 ⟨Τ⟩ὸ μὲν περὶ πατρὸς ἀπὸ Ἡλίου καὶ Κρόνου καὶ τοῦ κλήρου τοῦ
πατρὸς σκέπτου καὶ τοῦ διαμέτρου τοῦ κλήρου τοῦ πατρός, τὸ δὲ περὶ

§ 23: cf. Dor. I 10, 4 et 21 || §§ 23–24 = Dor. I 12, 26–27 || § 25: cf. Dor. I 14,1 || § 26 = Dor. I 14, 4 || § 11 = Dor. I 12, 1 et 8 || §§ 1–4: cf. Dor. I 12, 15 et 25 atque I 13–14

μητρὸς ἀπὸ Σελήνης καὶ Ἀφροδίτης καὶ τοῦ κλήρου τῆς μητρός, ἐξαι-
ρέτως δὲ ἡμέρας ἀπὸ Ἡλίου καὶ Ἀφροδίτης, νυκτὸς δὲ ἀπὸ Κρόνου
καὶ Σελήνης καὶ τῶν κλήρων. ζήτ⟨ε⟩ι δὲ καὶ τοὺς οἰκοδεσπότας αὐτῶν 2
καὶ τριγωνοκράτορας, καὶ ἀπὸ τούτων τῶν κεφαλαίων γνωσθήσονται
οἱ γονεῖς. καὶ ἀπὸ μὲν τῶν φώτων καὶ τοῦ Κρόνου καὶ τῆς Ἀφροδίτης 3
καὶ τῶν οἰκοδεσποτῶν αὐτὰ τὰ κατὰ τοὺς γονεῖς σκέπτου, οἷον περὶ
παθῶν καὶ κινδύνων καὶ δυσγενείας καὶ τέχνης καὶ κτήσεως καὶ τῶν
ὁμοίων. καὶ ὁ μὲν Ἥλιος σημαίνει τὸ γένος τοῦ πατρός, ὁ τριγωνικὸς 4
αὐτοῦ δεσπότης τὸν βίον τοῦ πατρός. ἐὰν οὖν ὁ Ἥλιος καλὴν ἔχῃ θέσιν, 5
ὁ δὲ τριγωνικὸς αὐτοῦ δεσπότης κακήν, τοὺς μὲν γονεῖς λέγε εὐγενεῖς,
ἀλλ' ἐλάττονας τάς τε τύχας καὶ ἀδιάρτους τῇ ψυχῇ. εἰ δὲ καὶ ὁρίοις 6
κακοποιοῦ ὁ Ἥλιος τύχῃ, λέγε τὸν πατέρα ἢ δοῦλον ἢ ἀγενῆ. εἰ δὲ 7
κακοποιὸς ἐπιθεωρήσῃ, ἢ πάθος ἢ σίνος ⟨περὶ⟩ τὸν πατέρα ποιήσει.
ἐὰν δὲ ὁ Ἥλιος ἐν κακῷ τόπῳ τύχῃ, ὁ δὲ τριγωνικὸς αὐτοῦ δεσπότης 8
ἐν καλῷ τόπῳ καὶ φάσει, λέγε τὸν πατέρα ἐξ ἀγενῶν εἰς αὔξησιν βίου
ἔρχεσθαι. καὶ ὁ μὲν πρῶτος τριγωνικὸς δεσπότης τοῦ Ἡλίου σημαίνει 9
τὸν πρῶτον βίον τοῦ πατρός, ὁ δὲ δεύτερος τὸν δεύτερον.
Τὰ δὲ αὐτὰ σχήματα τῆς Σελήνης πρὸς τὴν μητέρα νόει. ἐὰν ἡ Σε- 10, 11
λήνη τύχῃ ὁρίοις ἀγαθοποιοῦ ἐν τοῖς ἀποκλίμασιν ἢ ἐν τοῖς ἐκλ⟨ε⟩ι-
πτικοῖς συνδέσμοις, μάλιστα ἐν τῷ Καταβιβάζοντι καὶ ὑπὸ κακοποιῶν
θεωρουμένη, εὐγενίδα μέν, | πενίας δὲ χάριν δουλικὰς ὑποκρίσεις ποι- f. 133 R
οῦσαν καὶ τὸν βίον αἰσχρὸν ἔχουσαν. ἡ Σελήνη ἐν τῷ ὑπογείῳ σιν⟨ο⟩ῖ 12
τὴν μητέρα ἢ ἀγενῆ ποιεῖ. ἐὰν δὲ τύχῃ ἡ Σελήνη ὁρίοις κακοποιοῦ 13
⟨καὶ⟩ ὁ κύριος αὐτῆς ἀποκλίνῃ, δούλην λέγε τὴν μητέρα. ἐὰν δὲ ἡ 14
Σελήνη συνάπτῃ τινὶ τῶν κακοποιῶν, βι⟨αι⟩οθάνατον ποιεῖ τὴν μητέρα.
Ὁ δὲ Ἥλιος καὶ ὁ τριγωνικὸς αὐτοῦ δεσπότης κακῶς κείμενοι καὶ ἐν 15
ἀλλοτρίοις ζῳδίοις βι⟨αι⟩οθάνατον ποιοῦσι τὸν πατέρα. εἰ δὲ καὶ ὑπὸ 16
κακοποιῶν θεωρηθῶσιν, καὶ τὰ πατρικὰ ἀπολοῦσιν. ἐὰν δὲ ὁ Ἥλιος 17
καὶ ὁ τριγωνικὸς αὐτοῦ δεσπότης ἐν κακῷ τόπῳ τύχωσι καὶ ὑπὸ κακο-

§§ 5–17 = Dor. I 12, 20–34

2 καὶ] ἐπὶ **R** || 7 κτίσεως **R** || 8 σημένη **R** || 10 λέγει **R**, corr. Cumont || 13 ἐπιθεωρήσει **R**, corr. Cumont | *penes* Liber Hermae || 14 ἕνα **R**, corr. Cumont || 19 ἐκλειπτικοῖς Cumont || 21 *paupertate* Liber Hermae, παῖδας **R** | ἀποκρίσεις **R** || 22 ἐχούσας **R**, corr. Cumont | *angulo terrae* Liber Hermae, signa ὡροσκόπος atque διάμετρος fusa in unum **R** || 24 καὶ Cumont | *dominus* Liber Hermae, κλῆρος **R** || 25 βιωθάνατον **R** || 26 κακὸς **R**, corr. Cumont | κείμενε **R**, corr. Cumont || 27 βιωθάνατον **R**

ποιῶν θεωρηθῶσιν ἐπὶ ἡμερινῆς γενέσεως, μισητοὺς καὶ ἀποβλητοὺς ποιεῖ τοὺς γεν⟨ν⟩ηθέντας τοῖς πατράσιν.

18 *Σκέπτου δὲ καὶ τὸν κύριον τοῦ κλήρου τοῦ πατρὸς ἐν ποίῳ τόπῳ τύχῃ καὶ π⟨ο⟩ίαν φάσιν ἔχῃ καὶ ὑπὸ τίνων θεωρῆται, καὶ οὕτω λέγε*
19 *τὸν βίον τοῦ πατρός. ἐὰν δὲ τύχῃ ὁ κύριος τοῦ κλήρου ἐν τῷ δευτέρῳ ἢ*
20 *ἕκτῳ ἢ ὀγδόῳ ἢ δωδεκάτῳ, εὐτελῆ λέγε τὸν πατέρα. ζήτει δὲ καὶ τὸ διάμετρον ζῴδιον τοῦ κλήρου τοῦ πατρός, καὶ ἐὰν τὸν κύριον τοῦ κλήρου τοῦ πατρὸς εὕρῃς ἐν τῷ κλήρῳ τοῦ πατρὸς ἢ μετὰ τοῦ κλήρου, λέγε τὸν τοιοῦτον εἰσποιητὸν γενέσθαι.*

21 *Ζήτει δὲ καὶ τὰ δωδεκατημόρια Ἡλίου καὶ Σελήνης ποῦ πίπτουσι*
22 *καὶ ὑπὸ τίνων θεωροῦνται. καὶ οὗτοι γὰρ ἱκανῶς σημαίνουσι τὰ περὶ γονέων.*

ϛη΄ *Περὶ ἀλλοφύλων γονέων*

1 *⟨Ὁ⟩ Ἥλιος καὶ ἡ Σελήνη ἐν τροπικοῖς τυχόντες ζῳδίοις ἀλλοφύλους*
2 *ἢ ἀλλοεθνεῖς τοὺς γονεῖς ποιοῦσιν. ἐὰν δὲ καὶ ὁ ὡροσκόπος τύχῃ ἐν τροπικῷ ζῳδίῳ, ἐξαιρέτως ἀλλοφύλους λέγε τοὺς γονεῖς, πλέον δὲ εἰ*
3 *καὶ κακοποιοὶ ἐπιθεωρήσωσιν. ὁμοίως δὲ καὶ τὰ φῶτα ἀλλήλων*
4 *ἀπόστροφα ἀλλοφύλους ἢ ἀλλοεθνεῖς τοὺς γονεῖς ποιοῦσιν. ὁ Ἥλιος*
5 *δύνων, ⟨διάμετρος⟩ τῷ ὡροσκόπῳ, χωρισμὸν γονέων ποιεῖ. τὸ αὐτὸ δὲ ⟨Σελήνη⟩ πανσεληνιακὴν φάσιν ἔχουσα.*

6 *Ἐὰν ὁ κύριος τοῦ δωδεκάτου τόπου τύχῃ μετὰ Ἡλίου τὸν πατέρα δοῦλον λέγε ἢ σεσινωμένον, εἰ δὲ μετὰ Σελήνης τὴν μητέρα δούλην λέγε ἢ σεσινωμένην.*

'Rhetorii' 97–98 in 'Libri Hermetis' XIX–XX translata

XIX De parentibus

1 Quotiens de parentibus consideras, quod est de his, qui sunt ante nativitatem, pro patre quidem aspicias in nocte et die Solem et Saturnum, amplius autem et dominum triplicitatis Solis et partem patris

§§ 18–19 = Dor. I 13, 3–4 || § 20 = Dor. I 13, 7 || 98, §§ 1–5 = Dor. I 14, 2–6 || § 1 = 'Rhet.' 97, 1–2

2 *γεννηθέντας* Cumont || 4 *τύχῃ*] *ἐτύχως* R, corr. Cumont | *ποίαν* Cumont | *οὕται* R, corr. Cumont || 6 *τὸ*] *τῷ* R, corr. Cumont || 9 *γενήσθαι* R || 14 *ὁ* Cumont || 15 *ἀλλοεθνοῖς* R, corr. Cumont | *γονοῖς* R, corr. Cumont || 18 *ἀλλοπαθεῖς* R, *ἀλλοεθνεῖς* Cumont || 19 *δύνον* R, corr. Cumont | *τὼ* R, *τὸ* Cumont || 20 *σελήνη* Cumont | *ἔχων* R, corr. Cumont

et diametrum partis et coniunctionem seu praeventionem. quidam 2
vero et Solem et angulum terrae et dominum eius et dominum triplicitatis suae et dominum termini. ab his autem capitulis cognoscentur 3
parentes. et a Saturno quidem et luminaribus et Venere et dominis 4
eorum intelligas de passionibus et periculis et ignobilitate et arte, acquisitione et similibus. et Sol quidem significat genus patris, domi- 5
nus vero triplicitatis vitam. si ergo Sol bonam habuerit dispositionem, 6
dominus vero triplicitatis suae malam, parentes nobiles esse dicas, sed minorificatos fortuna et humiles animo. et si in terminis Saturni vel 7
Martis fuerit Sol vel infortunatus, dicas esse patrem vel servum vel ignobilem. si vero malevoli inspexerint, passio vel aegritudo penes 8
patrem fit. et si Sol in malo loco acciderit, dominus vero triplicitatis 9
eius in bono loco et apparitione, dicas patrem ex ignobilibus ad incrementum vitae pervenire. primus quidem dominus triplicitatis Solis 10
significat primam partem vitae patris, secundus vero secundam.

Easdem figuras intelligas et pro matre considerando Lunam. si 11, 12
Luna in terminis benevoli et in cadentibus ab angulis fuerit et in ecliptícis tantum, maxime in cauda et a malevolis inspecta, indicat matrem nobilem quidem, pro paupertate vero servilia opera facientem et turpem vitam habentem. Luna in angulo terrae inducit aegritudinem 13
matris; si a malevolis inspecta fuerit, vel ignobilem facit et cito a matre orfanatur. ⟨si⟩ Luna in terminis Saturni vel Martis, dominus 14
vero eius sit cadens ab angulis, dicas servam esse matrem.

Dominus sexti vel duodecimi ab horoscop⟨o⟩ in angulo terrae lo- 15
catus parentes servos esse significat vel subiectos. dominus anguli 16
terrae in sexto vel nono loco adveniens parentes extraneos fuisse significat.

Sol et dominus triplicitatis eius male locati et in alienis signis bio- 17
thanatum (i. e. facientem violentam mortem) patrem significa⟨n⟩t. et 18
si malus aspexerit, et patrina perdet. idem etiam et in Luna pro matre 19
intelligas. item si Sol et dominus triplicitatis eius malo loco contigerit 20
et a malevolo spectentur in diurna nativitate, odiosos et eiectos facit natos a patribus. id ipsum et de Luna apud matrem intelligas. 21

Considera et partem patris et dominum eius, in quo loco fuerint et 22
quam apparitionem habeant et a quibus spectentur, et sic dicas vitam

§§ 3–14 = 'Rhet.' 97, 2–13 || §§ 17–18 = 'Rhet.' 97, 15–16 || § 20 = 'Rhet.' 97, 17 || §§ 22–24 = 'Rhet.' 97, 18–20

23 patris etiam ab opposito. si enim fuerit ⟨pars⟩ patris in secundo vel
sexto vel octavo vel duodecimo loco ab horoscopo, patrem vilem dicas
24 esse. quaere et oppositum partis patris, et si dominum oppositi inve-
25 nies in parte vel cum domino eius, dicas ipsum adoptivum fieri. id ip-
sum de Luna apud matrem intelligas de parte matris ex opposito eius.
26 Quaere et duodenarias particulas Solis et Lunae, qua cadunt et a
27 quibus spectantur. haec igitur sufficienter indicant de parentibus
rationem.

XX De parentibus alienigenis

1 Sol et Luna cum fuerint in mobilibus signis, alienigenas vel ab aliena
2 natione vel ab alio vel alio climate parentes esse significat. maxime si
horoscopus in mobili signo contigerit, intransibiliter alienigenas pa-
3 rentes significat, si malevolus aspexerit. similiter si luminaria fuerint
remota ab invicem, parentes erunt alienigenae, maxime infortunata in
sexto vel duodecimo loco.

I 12, 15–29. Nativitas Constantini Porphyrogeniti I 3

ὁμοίως δὲ καὶ κατὰ Δωρόθεον τὰ αὐτὰ ἔσται περὶ τοὺς γονεῖς.

I 12, 15–27. Heph. II 4, 20–24 ad I 10, 4–14, 4 cit.

I 13, 3–7. 'Rhet.' 97, 18–20 ad I 12, 15–14, 6 cit.

I 14, 1–4. Heph. II 4, 25–26 ad I 10, 4–14, 4 cit.

I 14, 2–6. 'Rhet.' 98, 1–5 ad I 12, 15–14, 6 cit.

I 15, 1–6. Hephaestionis II 5, 1–4 (fr. 29a Stegemann)

⟨ε'⟩ Περὶ προτελευτῆς γονέων

1 *Σκέπτου ἐν τῇ γενέσει ποῖον τῶν φώτων κεκάκωται καὶ ἀπ' ἐκείνου
στοχάζου περὶ τοῦ προλαμβάνοντος θανάτῳ τῶν γονέων, καὶ τοὺς
κλήρους αὐτῶν ὅρα τίς μᾶλλον κεκάκωται καὶ ὁμοίως στοχάζου.*
2 *ἐπίβλεπε δὲ καὶ τοῦτο, ποῖον τῶν φώτων ἐν τῇ γενέσει στρεφομένης
τῆς τοῦ παντὸς φορᾶς πρῶτον ἔρχεται εἰς τὸ ὑπόγειον, καὶ οὕτω λογί-
ζου τὸν προλαμβάνοντα· σημαίνει γὰρ τὴν προτελευτὴν ⟨ὁ μὲν Ἥλιος*
3 *τοῦ πατρός, ἡ δὲ Σελήνη τῆς μητρός. ...⟩*

καὶ γενέτην ὀλέκουσι παροίτερον ἠὲ τεκοῦσαν.

§§ 26–27 = 'Rhet.' 97, 21–22 || 20, §§ 1–3 = 'Rhet.' 98, 1–3

ταῦτα μὲν ὁ Δωρόθεος· καὶ τοῦτο δέ φησιν, ὅτι Ἄρης τυγχάνων μετὰ 4
*Κρόνου, καὶ μάλιστα ἐπίκεντροι, ⟨προτελευτᾶν ποιοῦσι τὸν πατέρα τῆς
μητρός.⟩*

Vide etiam Heph. Ep.[4] 23, 1–3.

I 15, 1. 'Rhetorii' 48 finis in **L** f. 93v atque in **R** f. 87v; iam a F. Boll in CCAG 1; 162 (fr. 29b Stegemann) editus

Καθὼς Δωρόθεος· ἐὰν ἐπὶ τὸν κλῆρον τοῦ πατρὸς πρῶτος ὁ Κρόνος τὴν ἀκτῖνα βάλλῃ ἢ κατὰ σχῆμα ἢ κατὰ παρέμβασιν πρῶτον θεωρήσῃ τὸν κλῆρον τοῦ πατρός, προαναιρεῖ τὸν πατέρα, εἰ δὲ ὁμοίως τὸν κλῆρον τῆς μητρὸς θεωρήσει, τὴν μητέρα προαναιρεῖ. ἐὰν τὸν κλῆρον τοῦ πατρὸς ἢ τῆς μητρὸς κακοποιὸς θεωρήσῃ, ἐκεῖνον προαναιρεῖσθαι λέγε.

Hae sententiae in 'Libri Hermetis' XXXVII fine translatae.

Si Saturnus primus in partem patris radios iniecerit et per aspectum et per ingressum et per coniunctionem, patrem praeinterim⟨i⟩t, si vero in partem matris, matrem. quemcumque de parentibus malevolus aspexerit, illum dicas prius mori.

I 17, 1–11. 'Rhetorii' 103, 1–11 in **R** ff. 136–136v

| ργ' Ἀριθμὸς τῶν προκεκυημένων f. 136 R

⟨Ἐ⟩ὰν δὲ ⟨ὁ⟩ τριγωνικὸς δεσπότης τοῦ ὡροσκόπου τύχῃ ⟨ὡροσκο- 1
*πῶν⟩, πρ⟨ωτ⟩οτόκους λέγε τοὺς γεν⟨ν⟩ηθέντας, μεσουρανῶν δὲ
τ⟨έταρτον⟩ ἢ πρῶτον, ἐπὶ δὲ ἐπικυήσει τυ⟨γ⟩χάνει, εἰ δὲ ἐπὶ τοῦ
δύνοντος, ἢ πρῶτον ἢ ἕβδομον λέγε τὸν γεν⟨ν⟩ηθέντα. σκόπει δὲ μή* 2
*πως καὶ κακοποιὸς ὁμόκεντρος γένηται τῷ τριγωνικῷ δεσπότῃ ἢ
ἐπιθεωρήσῃ κατὰ τετράγωνον ἢ διάμετρον· θάνατον γὰρ ἀδελφῶν
ποιεῖ. ἐὰν δὲ ἐν ἀποκλίματι, ἢ δίδωσι θάνατον ἀδελφῶν ἢ παρέχει ἐπὶ* 3
ξένης ἑαυτοὺς διαγομένους. ἐὰν ὁ τριγωνικὸς δεσπότης τοῦ ὡροσκόπου 4
*τύχῃ ἐν τῷ ὑπὲρ γῆν ἡμισφαιρίῳ, ἀρίθμει ἀπ' αὐτοῦ ἐπὶ τὸν ὡροσκό-
πον· ὅσα γάρ εἰσι ζῴδια, τοσούτους ἀδελφοὺς λέγε. εἰ δὲ δίσωμον* 5

5 *θεωρίσῃ* **R**, *θεωρήσει* **L**, corr. Boll || 8 *θεωρήσει* **L** || 10 *προκεκευημένων* **R** || 11 *in horoscopo* Liber Hermae || 13 *ἐπικύκλου* **R** || 14 *εὔδομον* **R** || 17 *παρέχων* **R** || 18 *ξένοις* **R** | *διαϋγομένους* **R** || 19 *ὑπὲρ*] *ὑπὸ* **R**

6 ἀπαντήσῃ ζῴδιον, διπλοῦν ἀρίθμει τὸ ζῴδιον. ἐὰν δὲ ἐν τῷ ὑπογείῳ
ἡμισφαιρίῳ τύχῃ ὁ τριγωνικὸς δεσπότης τοῦ ὡροσκόπου, ἀρίθμει ἀπὸ
7 τοῦ ὡροσκόπου ἄχρι τοῦ τριγωνικοῦ αὐτοῦ δεσπότου. καὶ οἱ μὲν
ἀγαθοποιοὶ εἰ ἐπιθεωρήσωσιν, ἀδελφοὺς ζωσίμους λέγε, εἰ δὲ κακο-
f. 136v R
8 ποιοί, φθορὰν αὐτῶν ποιοῦσιν. | ἐὰν ἀπὸ τοῦ μεσουρανήματος ἕως
τοῦ ὡροσκόπου ⟨οὐ⟩ παρῇ ἀστήρ, οὐχ ἕξει πρότερον ἀδελφόν, εἰ δὲ
⟨κατὰ⟩ τοῦτο τὸ σχῆμα τύχῃ τις ἔχων προγενέστερον ἀδελφόν, πάντῃ
9 θάνατον αὐτοῦ ὄψεται. εἰ δὲ παρῇ κακοποιὸς ἀπὸ μεσουρανήματος ἕως
10 τοῦ ὡροσκόπου, σημαίνει θάνατον τῶν προκεκυημένων. ἐὰν δὲ ἀπὸ
ὡροσκόπου ἕως τοῦ ὑπογείου εὑρεθῇ ὁ τριγωνικὸς δεσπότης καὶ ἐπι-
11 παρῇ ἢ ἐπιθεωρήσῃ ἀγαθοποιός, ἕξει μεταγενεστέρους ἀδελφούς. εἰ
δὲ κακοποιὸς ᾖ, οὐχ ἕξει ἢ τεθνήξεται.

Hoc capitulum 'Rhetorii' in 'Libri Hermetis' XXX translatum.

XXX De fratribus

1 Dominus triplicitatis ascendentis si fuerit in superiore hemisphaerio,
quamvis in succedentibus vel declinantibus ⟨ad⟩ terram, numera ab
2 eo in ascendentem, et quot signa fuerint, tot fratres habebit. si vero
3 duorum corporum signum fuerit, duplices eos numera. si vero in in-
feriore hemisphaerio fuerit dominus triplicitatis horoscopi, numera ab
horoscopo usque ad dominum triplicitatis, et quot signa fuerint vel
4 stellae, tot fratres dicas; bicorpora vero duplicare puta. et si benevoli
aspexerint, vitales erunt fratres; si vero malevoli, corruptionem
5 fratrum significant. si vero a medio caeli usque ad horoscopum non
6 fuerit aliquis planeta, non fit alius frater. si autem tali figura contigerit
7 aliquis habens fratrem praenatum, omnino mortem eius videbit. et si
malevolus fuerit a medio caeli usque ad horoscopum, mortem praena-
8 torum fratrum significat. si vero ab horoscopo usque ad angulum terrae
9 nullus fuerit, non habebit posteriores fratres. et si fuerit, mortem
10 eorum videbit omnino. si vero aderit Saturnus vel Mars ab ascendente
usque ad angulum terrae, mortem posteriorum videbit se minorum.

§§ 1–9 = 'Rhet.' 103, 4–11

4 οἱ ἐπιθεορήσασιν R | κακοποιεὶ R ‖ 6 *non* Liber Hermae | παρὴν R | οὐκ R ‖ 7 τοῦτον R ‖ 8 ἢ R ‖ 11 ἀγαθὸς ποιός R | μεταγενεσταίρος R | εἰ] ἢ R ‖ 12 οὐκ R | ᾖ] οὐ R

Si dominus partis fratrum fuerit in horoscopo, talem unigenitum 11
dicas. si dominus partis fratrum fuerit in bicorpore signo, dicas talem 12
ab alio patre vel ab alia matre alios habere fratres; et si pars et domi-
nus eius in signo fuerit masculino, ab alio patre habet fratres, si vero in
feminino, ab alia matre.

Si dominus triplicitatis horoscopi fuerit in horoscopo, primogeniti 13
fiunt, si in medio caeli, primus vel quartus, si in occidente, primus vel
septimus, si in angulo terrae, omnino quartus est.

Malevoli planetae aspicientes tertium locum ab horoscopo fratrum 14
mortem ostendunt. idem faciunt, licet in nono loco contigerint ab ho- 15
roscopo; fratrum enim destructionem faciunt. idem fit, quamvis in 16
parte fratrum malevoli inventi fuerint vel in oppositis eorum; simi-
liter fratrum mortes videbunt.

I 18, 1–20, 4. Hephaestionis II 6, 7–8 (fr. 30a Stegemann)

Ὁ μὲν Πτολεμαῖος ταῦτα, ὁ δὲ Δωρόθεος οὕτως·

ὅσσοι Τοξότεω βλοσυροῦ τ' ἐφύπερθε Λέοντος

⟨...⟩. εἰ δὲ ὠφελοῦνται ἐξ ἀλλήλων σκεπτέον ἔκ τε τοῦ κλήρου τῆς 8
τύχης καὶ τῶν κλήρων τῶν ἀδελφῶν καὶ ἐκ τῶν ὁρώντων αὐτοὺς ἀστέρων ἢ ἐπόντων.

I 18, 3–21, 20. 'Rhetorii' 105–108 in R ff. 136v–137v (vide etiam CCAG 2; 189–190)

| ρε' Περὶ φιλίας ἀδελφῶν f. 136v R

⟨Ἐ⟩ὰν ὁ κύριος τοῦ κλήρου τῆς φιλίας ἐπιθεωρήσῃ τὸν κλῆρον τῶν 1
ἀδελφῶν, φίλους λέγε τοὺς ἀδελφούς. ἐὰν ὁ Ζεὺς καὶ ἡ Ἀφροδίτη καὶ ὁ 2
Ἑρμῆς ἐπίσημοι τύχωσι τοῖς τόποις καὶ καλαῖς φάσεσι, ἐν μὲν θηλυ-
κοῖς ζῳδίοις θηλείας ἀδελφὰς διδόασιν, ἐν δὲ ἀρσενικοῖς ἄρρενας καὶ
πολυχρονίους. | εἰ δὲ κακοῖς τόποις τύχωσιν, διδόασι μέν, ὀλιγοχρο- f. 137 R 3
νίους δὲ ἢ ἐχθροὺς ἢ σεσινωμένους, μάλιστα εἰ δὲ καὶ κακαῖς φάσεσι
τύχωσιν. εἰ δὲ Κρόνος καὶ Ἄρης καὶ Σελήνη ἐν ἀλλοτρίοις τόποις 4

§ 13 = 'Rhet.' 103, 1 ‖ § 7 = Dor. I 18, 1 ‖ § 8: cf. Dor. I 20, 1–4 ‖ 105, § 1 = Dor. I 20, 2 ‖ § 2 = Dor. I 21, 3 ‖ §§ 3–5 = Dor. I 21, 5–7

5 τύχωσιν, τοὺς ἀδελφοὺς ἀναιροῦσιν. εἰ δ' εἷς τι⟨ς⟩ τούτων τῶν ἀστέρων
ἴδιον ἔχει τόπον, οὐκ ἀσινεῖς ποιεῖ ἀλλὰ τῇ ψυχῇ δαμαζομένους, ἢ
ἀνωφελεῖς ἔσονται πρὸς ἀλλήλο⟨υ⟩ς· αἱ γὰρ τῶν φαύλων παροχαὶ
φαῦλοι καθεστήκασιν.

ρς' Περὶ γ' ἀπὸ τοῦ ὡροσκόπου

1 ⟨Ἐ⟩ὰν τὸ γ' ζῴδιον ἀπὸ τοῦ ὡροσκόπου δίσωμον τύχῃ ἢ ὁ κύριος
αὐτοῦ ἐν δισώμῳ ἢ διφυεῖ ζῳδίῳ, ποιεῖ ἀδελφοὺς ἐπιμίκτους, τουτ-
2 έστιν ἐξ ἄλλων καὶ ἄλλων γονέων. ζήτει δὲ καὶ τὸ τρίτον ζῴδιον ἀπὸ
ὡροσκόπου μὴ ἄσπορόν ἐστιν· ἄσπορα δὲ ζῴδιά ἐστι ταῦτα· Δίδυμοι,
Λέων, Παρθένος, Αἰγόκερως, Τοξότης.

ρζ' Περὶ μειζόνων καὶ μικροτέρων ἀδελφῶν

1, 2 Μαθήσει δὲ καὶ τὰς ἡλικίας τῶν ἀδελφῶν τούτῳ τῷ τρόπῳ. τοὺς
μείζονας Κρόνος σημαίνει, Ἥλιος δὲ καὶ Ἄρης καὶ Ζεὺς τοὺς μέσους,
ὁ δὲ Ἑρμῆς τοὺς μικροτέρους, ἡ δὲ Σελήνη τὰς μείζονας ἀδελφὰς
3 σημαίνει, ἡ δὲ Ἀφροδίτη τὰς μικροτέρας. ἐὰν ὁ πρῶτος καὶ ὁ β' τρι-
γωνικοὶ δεσπόται τοῦ Ἄρεως κακῶς ἵστανται, σπαναδέλφους ποιοῦσιν,
4 μάλιστα εἰ κακαῖς φάσεσι τύχωσιν. ἐὰν δὲ ὁ μὲν πρῶτος τριγωνοκρά-
τωρ ἐπὶ καλῷ τόπῳ ἵσταται, ὁ δὲ β' φαύλῳ, ἀποβάλλειν τοὺς ἀδελφοὺς
σημαίνει.

ρη' Περὶ ποσότητος ἀδελφῶν

1 Ὑποδείγματος χάριν ἔστωσαν Κρόνος, Ἥλιος καὶ Σελήνη Ταύρῳ
ἐν τῷ μεσουρανοῦντι ζῳδίῳ, ὡροσκόπος ⟨Λέοντι⟩, Ζεὺς Ὑδροχόῳ,
2 Ἄρης Διδύμοις. οἱ οὖν τριγωνικοὶ δεσπόται τοῦ Ἄρεως οἱ σημαίνοντες
f. 137v R 3 τοὺς ἀδελφοὺς Κρόνος | καὶ Ἑρμῆς. λαμβάνω τὸν ἀριθμὸν ἐπὶ τὸν
ὡροσκόπον, ἐπειδὴ τῷ ὑπὲρ γῆ⟨ν⟩ ἡμισφαιρίῳ ἔτυχον ὅ τε Ἑρμῆς καὶ
ὁ Κρόνος· εἰ γὰρ ἦσαν ἐν τῷ ὑπογείῳ, ἠρίθμουν ἀπὸ ὡροσκόπου ἐπὶ
4 τοὺς τριγωνικοὺς δεσπότας τοῦ Ἄρεως. εὑρίσκω οὖν ἀπὸ τοῦ μεσου-

106, § 1 = Dor. I 21, 9 ‖ 107, § 2 = Dor. I 21,10 ‖ §§ 3–4 = Dor. I 21,12–13 ‖
108, §§ 1–4 = Dor. I 21, 14–17

7 διφυῆ R ‖ 9 ἄσπορός R ‖ 11 μεζώνων R ‖ 17 τύχῃ R ‖ 18 ὡροσκόπος φαῦ-
λος R ‖ 21 ἥλιος] signum Martis R ‖ 23 οἱ[1]] η R | οἱ[2]] η R ‖ 25 ἐπεὶ δεὶ R |
ἔτυχε R ‖ 26 ἡ R | εἴσαν R | ἐν τῷ] αὐτῷ R

ρανήματος ἐπὶ τὸν ὡροσκόπον ζῴδια δ̄, ἁπλᾶ μὲν γ̄ καὶ δίσωμον ἕν·
τοσούτους ἀδελφοὺς λέγε ἔχειν τὸν ἀριθμὸν ε̄. συγκρίνειν δὲ δέον φάσκει 5
τοὺς τῶν κλήρων δεσπότας καὶ τοὺς τόπους ἀλλήλων καὶ τὰ ὅρια. εἰ 6
γὰρ ἀνατολικοὶ καὶ ἐν οἰκείοις τόποις τύχωνται καὶ τῆς αἱρέσεως
ὄντες, ζωσίμους καὶ εὐτυχεῖς δίδωσιν. ποταποὺς δὲ ἕξει ἀδελφοὺς σκό- 7
πει οὕτως ἀπὸ τῆς προκειμένης γενέσεως· ἐπειδὴ ὁ κλῆρος τῶν ἀδελφῶν
καὶ οἱ τριγωνικοὶ δεσπόται τοῦ Ἄρεως ἔτυχον Ταύρῳ, θηλυκῷ ζῳδίῳ,
θήλεια μὲν ἀδελφή ἐστιν· ἐπειδὴ Κρόνος ἐκεῖ ἔτυχε, τελευτήσει δέ·
μετὰ Κρόνου Ἥλιος καὶ Ἑρμῆς πάλιν ἄλ⟨λ⟩ον ἀδελφὸν πρὸ αὐτοῦ
θανατοῦσιν.

Ἐὰν μὲν ὁ ὡροσκόπος καὶ ἡ Σελήνη τύχωσιν Ἰχθύσιν ἢ Σκορπίῳ 8
ἢ Καρκίνῳ, πολυχρόνιον τὴν μητέρα ποιοῦσιν, πλὴν μόνη Σελήνη ἐν
Σκορπίῳ διὰ τὸ ταπείνωμα αὐτῆς μάλιστα περὶ μοίρας τρεῖς εἶναι καὶ
ποιήσει τέκνα ἀποβάλλειν ἐξ αὐτῶν. εἰ δὲ ὁ κλῆρος τῶν ἀδελφῶν 9
τούτοις τοῖς ζῳδίοις τύχῃ, δίδωσι πολλοὺς ἀδελφούς, εἰ δὲ ἐν ἀσπέρμῳ
ζῳδίῳ τύχῃ ὁ κλῆρος (τουτέστιν ἐν Λέοντι ἢ Διδύμοις ἢ Τοξότῃ ἢ
Αἰγοκέρωτι), σπάνιν ἀδελφῶν ποιήσει, ἐν δὲ τοῖς λοιποῖς μέσως. καὶ 10
εἰ μὲν ἀγαθοποιοὶ θεωρήσονται τὸν κλῆρον, ζωὴν παρέχουσιν, εἰ δὲ
κακοποιοί, θάνατον.

I 25, 1–27, 43. Hephaestionis II 18, 8–20 (9–10 = fr. 35a Stegemann)

Καὶ ταῦτα μὲν οἷς συντίθεται Πτολεμαῖος καὶ τὰ παρὰ τοῖς ἄλλοις τε 8
καὶ Δωροθέῳ ἐκτιθέμεθα ἵν' ἐκ πολλῶν δοκίμων τῆς ἀληθείας τὴν
συμφωνίαν λάβοιμεν. σκέπτεται οὖν ὁ Δωρόθεος ἀπὸ τῶν τριγωνο- 9
κρατόρων οὕτως·

τριπλεύρου κρατέοντας ἐν ᾧ θεὸς Ἥλιός ἐστιν.

φησὶ δὲ δεῖν καὶ τῆς ὥρας τὸν κύριον καὶ τοῦ μεσουρανοῦντος καὶ τοῦ 10
βίου πῶς κεῖνται ἐν τῇ γενέσει ⟨σκοπεῖν⟩ (ἐὰν γὰρ εὑρεθῶσι καλῶς
κείμενοι καλὰ σημαίνουσιν, ἂν δὲ ἐναντίως ἐναντία, ἂν δὲ μέσως μέσα),

§§ 6–7 = Dor. I 21, 19–20 ‖ § 8 = Dor. I 18, 3 ‖ §§ 9–10 = Dor. I 19, 3–5 ‖
§ 9 = Dor. I 25, 1; cf. Dor. I 22, 2 ‖ § 10 = Dor. I 25, 5–7 et Dor. I 26, 11–12

3 τὸν τόπον R | τῶν ὁρίων R ‖ 5 ὄντος R ‖ 6 οὗτος R | ἐπειδεὶ R ‖ 8 ἐπει-
δεὶ R ‖ 18 εἰ[1]] οἱ R | ἀγαθοποιεὶ θεορίσαντο R | παρέχωσιν R, corr. Hansen

καὶ τὸν κλῆρον δὲ τῆς τύχης τὸν κατ᾽ αὐτόν (τουτέστιν ἐπὶ μὲν ἡμερι-
νῶν γενέσεων τὸν ἀπὸ Ἡλίου ἐπὶ Σελήνην καὶ τὰ ἴσα ἀπὸ ὡροσκόπου,
ἐπὶ δὲ νυκτερινῶν γενέσεων ἀπὸ Σελήνης ἐπὶ Ἥλιον καὶ τὰ ἴσα ὁμοίως
ἀπὸ ὡροσκόπου) καὶ τοὺς ὁρῶντας αὐτὸν ἀστέρας ποῖοί τέ εἰσι καὶ πῶς
11 κεῖνται. ἐὰν οὖν ὁ τοῦ κλήρου κύριος εὑρεθῇ ἐν κακῷ τόπῳ καὶ οἱ
ἀγαθοποιοὶ ἀπόστροφοι ὦσι τῆς Σελήνης, οἱ δὲ κακοποιοὶ κεκεντρω-
12 μένοι ἢ ἐπανερχόμενοι, γνῶθι δυστυχῆ εἶναι τὸν οὕτω τυχόντα. ἐὰν δὲ
ἐν οἰκείοις ὦσι τόποις καὶ τὴν Σελήνην ἀγαθοὶ ἐποπτεύωσιν, εὐτυχῆ
13 γνῶθι, δηλονότι αὐτῶν ὁρώντων καὶ τὸν κλῆρον. ἐὰν δὲ πάλιν ἐν ταῖς
γενέσεσιν εὕρωμεν τοὺς κακοποιοὺς ἐπικέντρους, τοὺς δὲ ἀγαθοποιοὺς
ἐπανερχομένους, καὶ πάλιν ἐὰν ἡ Σελήνη ἀπορρεύσῃ μὲν τῶν κακο-
ποιῶν, συνάψῃ ⟨δὲ⟩ τοῖς ἀγαθοποιοῖς, οἱ τοιοῦτοι τὰ ὕστερα τοῦ βίου
14 εὐτυχῶς ἕξουσιν. δεύτερον τόπον

βιότοιο λαχόντες

⟨...⟩.

15 Ἄλλοι μέντοι τῶν ἀρχαίων εἰρήκασιν ἐν τῷ τόπῳ τούτῳ τῷ ια′ μὴ
κακοποιεῖν τοὺς κακοποιοὺς παρατυχόντας (ὧν εἷς καὶ Πορφύριος)·
ὅμως χρὴ παραδέχεσθαι αὐτοὺς ποσῶς βλάπτοντας προϊούσης τῆς
16 ἡλικίας. πάλιν, φησίν, ἀρίθμει ἀπὸ τοῦ κυρίου τοῦ δευτέρου τόπου ἕως
αὐτοῦ τοῦ δευτέρου καὶ τὸν ἴσον ἀριθμὸν ἔκβαλλε ἀπὸ τῆς ὥρας, καὶ
εἰς ὃ ζῴδιον ἐκπέσῃ ἐκεῖνο πάλιν σκόπει ποῖον τῶν ἀστέρων ἔχει καὶ
17 πῶς κεῖται ὁμοίως τοῖς ἄνω πρὸς τὸν τόπον καὶ ἀποφαίνου. καὶ ἐὰν
μὲν ἀγαθοποιοὶ ἴδωσι τὸν τόπον ἀγαθὰ σημαίνουσιν, εἰ δὲ κακοποιοὶ
κακά, ἐὰν δέ τις τῶν ἀγαθοποιῶν ἴδῃ τὸν τόπον δυτικὸς ὢν καὶ μέλλῃ
μετὰ $\overline{ζ}$ ἡμέρας ἀνατολικὸς εἶναι, καὶ οὕτως ὄλβον καὶ πλοῦτον παρέξει.
18 Καὶ περὶ πάντων δὲ τῶν κλήρων ἐντέλλεται οὕτως· ἐὰν καλὸν ζῴδιον
ἐπέχῃ ὁ κλῆρος καὶ ὁ τούτου κύριος ἤτοι ὢν ἐν αὐτῷ ἢ ἐν τοιούτῳ καλῷ
καὶ ἔξαυγος, ἀγαθὰ πάμπολλα φέρει τῇ γενέσει, ἐὰν δὲ ᾖ ὕπαυγος ἢ
μέλλῃ κρύπτεσθαι ἐγγύς, φησίν, ὁπόσα σημαίνουσιν

εἰς ὀλίγον λάμψαντα μαραίνεται αἶψα πεσόντα.

19 λέγει δὲ καὶ τοῦτο· σκέπτου τίς πρῶτος τῶν ἀστέρων ἐν τῇ γενέσει
ἔρχεται εἰς τὸν τῆς Σελήνης τόπον ἢ καὶ τὸν τοῦ ὡροσκόπου· ὁ γὰρ

§§ 11–12 = Dor. I 26, 21–23 ‖ § 13 = Dor. I 26, 26 ‖ § 14 = Dor. I 26, 29 ‖ § 15: cf. Dor. I 26, 31 ‖ §§ 16–18 = Dor. I 27, 19–27 ‖ §§ 19–20 = Dor. I 27, 43

προλαμβάνων ἐλθεῖν εἰς τοὺς τόπους τούτους οὗτος μηνύσει τὰ μέτρα τῆς τύχης. σκέπτεται δὲ τὰς γενέσεις οὕτως ὡς ἐκτίθεται

καὶ γενέσεως τὰ ἕκαστα διίξομεν ὄφρα δαείης.

Vide etiam Heph. Ep.^{4} 26, 1–10 (2–5 = fr. 35 b Stegemann, 7–9 = fr. 34 a Stegemann, 10 = fr. 37 a Stegemann).

I 26, 2–27, 36. Nativitas Constantini Porphyrogeniti VIII 3–6 (fr. 34 c Stegemann)

Ὁ δὲ Δωρόθεος καὶ ταῦτα προστίθησιν. ἐπειδὴ ὁ τοῦ Ἡλίου πρῶτος 3, 4
τριγωνικὸς δεσπότης (τουτέστιν ἡ Ἀφροδίτη) ἐπίκεντρος ἐν τῷ ὡρο-
σκόπῳ ἔτυχεν ἰδιοθρονοῦσα ἐντὸς τῶν τοῦ ὡροσκόπου $\overline{ιε}$ μοιρῶν, μέ-
γεθος ἕξει τύχης ὁ γεννηθείς, καὶ μάλιστα ἐν πρώτῃ ἡλικίᾳ. κλῆρος 5
βίου Ὑδροχόου $\overline{η}$ $\overline{κ}$ ⟨.⟩· ἐπειδὴ ὁ τούτου τοῦ κλήρου οἰκοδεσπότης, Κρό-
νος, ἐν καλῷ τόπῳ ἕστηκεν ἰδιοθρονῶν καὶ ὑπὸ τῆς Ἀφροδίτης τριγω-
νίζεται, τοῦ Ἄρεως ἀποστρόφου ὄντος, βίον καλὸν ἕξει καὶ πλοῦτον
πολύν. οἱ ἀγαθοποιοὶ ἐπίκεντροι ἑστῶτες, ὡς νῦν Ἀφροδίτη καὶ Ζεύς, 6
ἐπίχαριν ποιοῦσι καὶ ἐν δήμοις πίστιν διδόασιν καὶ ἐχθρῶν καθαίρεσιν.

I 26, 11–12. Heph. II 18, 10 ad I 25, 1–27, 43 cit.

I 26, 21–23. Heph. II 18, 11–12 ad eundem locum cit.

I 26, 24–25. Nativitas Constantini Porphyrogeniti IX 2–3 (fr. 36 Stegemann)

Κατὰ δὲ Δωρόθεον ἐὰν ὁ τῆς τύχης δεσπότης, ἤγουν ἡ Ἀφροδίτη, 2
καὶ οἱ ἀγαθοποιοὶ ἐπὶ καλοῖς τόποις τύχωσιν εἶναι, καθάπερ ἐπὶ τῆς
προκειμένης γενέσεως, βασιλέα καὶ δυνάστην ἔσεσθαι τὸν γεννηθέντα
σημαίνει. ὅμως διὰ τὴν τῶν κακοποιῶν μαρτυρίαν ἕξει μετρίας ἐναν- 3
τιότητας· μετρίας δὲ εἴπομεν, ὅτι π⟨ερ⟩ οἱ κακοποιοὶ ὡς νῦν ἰδιοθρο-
νοῦντες μέτριοι πρὸς κάκωσίν εἰσιν.

I 26, 26–31. Heph. II 18, 13–15 ad I 25, 1–27, 43 cit.

§ 4: cf. Dor. I 26, 2–3 ‖ § 5: cf. Dor. I 27, 19–24 ‖ § 6: cf. Dor. I 27, 32 et 36

I 27, 5–24. 'Rhetorii' 57, 2. 14–19 in R ff. 97 v–98; iam a F. Cumont in CCAG 8, 4: 140–141 (17–19 = fr. 34 b Stegemann) editum

f. 97 v R
14 | ⟨Ἐὰν⟩ κακοποιὸς ἐπίδῃ τὸν δεύτερον τόπον κατὰ τετράγωνον ἢ διάμετρον ἢ συμπαρῇ τ⟨ούτῳ⟩, ἔκπτωσιν βίου σημαίνει τῷ γεν⟨ν⟩ηθέντι.
15 καὶ ἐὰν ὁ δεύτερος τόπος ᾖ οἶκος Ἀφροδίτης, ὁ τοιοῦτος ζημιωθήσεται χάριν γυναικῶν ἢ διὰ γυναικῶν, εἰ δὲ οἶκος Ἑρμοῦ, χάριν γραμμάτων ἢ ψήφων ἢ κληρονομιῶν ἢ χειρισμῶν, εἰ δὲ οἶκος Διός, παρὰ μεγιστάνων ἢ δημοσίων πραγμάτων τὴν βλάβην ἕξει, εἰ δὲ οἶκος Ἄρεως, λέγε τὴν βλάβην ἀπὸ στρατιωτικῶν πραγμάτων ἢ προσώπων τοιούτων ἢ πολέμου ἢ ἐμπρησμοῦ ἢ μάχης ἢ ἁρπαγῆς ἢ ληστρικῶν ἢ ἐφοδικῶν ⟨προσώπων⟩, εἰ δὲ οἶκος Κρόνου, λέγε τὴν βλάβην ἀπὸ γερόντων ἢ δούλων ἢ ἀπελευθέρων χάριν γῆς ἢ κληρονομίας ἢ τάφου ἢ νεκρικῶν πραγμάτων ἢ ἐξ εὐτελῶν προσώπων, εἰ δὲ Ἡλίου οἶκος
f. 98 R ᾖ, τὴν βλάβην ποιήσει ἀπὸ πατρὸς ἢ πατρῴων | ἢ προγόνων ἢ χάριν δανείσματος ἢ χρημάτων τινῶν ἢ πράξεων, ἐὰν δὲ Σελήνης οἶκος ᾖ, χάριν μητρὸς ἢ γένους μητρικοῦ ἢ μητρυιῶν ἢ τῶν τοιούτων προσώπων.

16 Ἐμ⟨ο⟩ὶ δὲ δοκεῖ καὶ ἐπὶ ἑκάστου οἴκου καὶ τόπου βλαπτομένου ὑπὸ κακοποιοῦ ἀποφήνασθαι τὴν βλάβην κατὰ τὴν φύσιν τοῦ οἰκοδεσπότου τοῦ ζῳδίου καθ' ὃ ὁ κακοποιός ἐστι καὶ τὰ σημαινόμενα
17 ἀπὸ τοῦ τόπου. εἰ δὲ θέλεις λαβεῖν καὶ κλῆρον βίου, λάμβανε πάντοτε νυκτὸς καὶ ἡμέρας ἀπὸ οἰκοδεσπότου τοῦ δευτέρου τόπου ἐπὶ αὐτὸν τὸν τόπον τὸν δεύτερον, καὶ τὰ ἴσα ἀπόλυε ἀπὸ ὡροσκόπου· καὶ ὅπου ἂν ἐκπέσῃ ὁ κλῆρος, σκόπει τὸν κύριον τοῦ κλήρου καὶ αὐτὸ τὸ ζῴδιον
18 ἐν ⟨ᾧ⟩ ὁ κλῆρος ἐνέπεσεν. καὶ εἰ καλῷ τόπῳ ἔτυχεν ὁ κλῆρος καὶ ὁ κύριος αὐτοῦ δίχα τῆς τῶν κακοποιῶν ἀκτινοβολίας, καλὸν τὸν βίον
19 λέγε. εἰ δὲ εὑρεθῇ ὁ κύριος τοῦ κλήρου ἑῷος δυτικός, μετὰ ⟨δὲ⟩ ἑπτὰ ἡμέρας γενήσεται ἑῷος ἀνατολικός, κρυπτὸν καὶ λαθραῖον πλοῦτον ποιήσει.

§§ 14–15 = Dor. I 27, 5–12 || §§ 17–18 = Dor. I 27, 19–21 || § 19 = Dor. I 27, 24

1 *ἐὰν* Cumont | *ἐπειδὴ* R, corr. Cumont || 3 *ἐστιν* R || 5 *πραγμάτων* R, corr. Cumont || 9 *προσώπων* Cumont || 10 *γερώντων* R, corr. Cumont | *τάχου* R || 11 *πρωσώπων* R, corr. Cumont || 12 *ἦν* R, corr. Cumont || 13 *δαν$\overset{σ}{ί}$′* R || 14 *ἦν* R, corr. Cumont | *$\overline{μρ}$ιῶν* R, *μητρικοῦ* Cumont | *$\overline{μρ}$ιαν* R || 16 *ἐμοὶ* Cumont || 19 *λαβὴν* R, corr. Cumont || 21 *ἀπόλλυε* R, corr. Cumont || 23 *ᾧ* Cumont | *αἰ* R, corr. Cumont || 24 *αὐτοῦ* Cumont, *τῷ* R || 26 *γενέσθαι* R, corr. Cumont | *κρύπτων* R, corr. Cumont | *λαθραίων* R, corr. Cumont

I 27, 19–43. Heph. II 18, 16–20 ad I 25, 1–27, 43 cit.

I 27, 19–36. Nat. Const. Porph. VIII 5–6 ad I 26, 2–27, 36 cit.

I 27, 43. 'Rhetorii' epitoma ab A. Olivieri in CCAG 2: 192 (fr. 37 b Stegemann) edita et in E f. 149 inventa, quam versionem hic edo

Καθὼς δὲ Δωρόθεος διδάσκει, λέγων ὅτι μετὰ τὴν γεννητικὴν ἡμέραν ζήτει τίς τῶν ἀστέρων πρώτως κατ᾽ ἐπέμβασιν ἔρχεται ἐπὶ τὴν γεννητικὴν Σελήνην ἢ τὸν ὡροσκόπον, καὶ πρὸς τὴν φύσιν καὶ τὴν φάσιν τῶν ἀστέρων ἀπόκρινε τὰ τῆς τύχης.

II 1, 1–5, 9. Nativitas Constantini Porphyrogeniti XIII 1–4

⟨Κ⟩ατὰ δὲ Δωρόθεον· ἐπειδὴ οἱ τῆς Ἀφροδίτης τριγωνικοὶ δεσπόται 1
ὁ α′ καὶ β′ ἐν καλοῖς ἵστανται τόποις καὶ ἔξαυγοί εἰσιν, εὐγαμίαν
δηλοῦσιν. ὁ κύριος τοῦ δυτικοῦ κέντρου τετράγωνος αὐτῷ ὢν καὶ 2
ἔξαυγος καὶ ὑπὸ ἀγαθοποιῶν μαρτυρούμενος σώφρονα παρέχει γάμον,
ἐξ οὗ καὶ προκοπαὶ γενήσονται. ἔσται δὲ ὁ γάμος περὶ τὸ ιζ′ ἔτος 3
ἀπὸ τῆς γεννήσεως. κλῆρος γάμου Ταύρου $\overline{ιη}$ $\overline{μ}$· ἐπειδὴ οὗτος ὁ κλῆ- 4
ρος ὑπὸ Κρόνου κακοῦται κατὰ τετράγωνον σχῆμα, λυπηρὸν τὸν γάμον
ἕξει διὰ θανάτου γυναικός.

II 1–4. Libri Hermetis XVII finis (fr. 40 b Stegemann)

Dorotheus etiam a dominis triplicitatis Veneris speculatur de nuptiis et a parte nuptiarum et domino eius et domino triplicitatis et ex significatore nuptiarum et aliis.

II 1, 4–6, 9. Hephaestionis II 21, 26–37 (26–30 = fr. 39 a Stegemann; 31–37 = fr. 40 a Stegemann)

Πάλιν δὲ καὶ τὰ ἐν τοῖς ἔπεσι Δωροθέου ἐκ τῶν Νεχεψὼ καὶ τῶν ἄλλων σύνθετα ἐπισυνάψωμεν. 26

αὐτίκα δ᾽ ἀμφὶ γάμοιο διΐξομεν ἱμερόεντος. 27

§ 1: cf. Dor. II 1, 1–3 || § 2: cf. Dor. II 1, 16 || § 3: cf. Dor. II 5, 7–9 || § 4: cf. Dor. II 2, 1–3

28 ὅταν οἱ μὲν τριγωνοκράτορες ἐν κακοῖς ὦσι τόποις, ἡ δὲ Ἀφροδίτη ἐν καλοῖς, καὶ οὕτω καλῶς γαμοῦσιν, μετά τινος μέντοι ζημίας, ἐὰν δὲ ἡ Ἀφροδίτη ἐν κακοῖς, οἱ δὲ τριγωνοκράτορες ἐν καλοῖς, Ζεὺς δὲ καὶ Ἄρης αὐτὴν ἐπίδωσιν, ποιεῖ, φησίν,

ῥεμβάδα καὶ φοιτῶσαν ὅπῃ κύρσειεν ἑταίρους.

29 ἡνίκα δὲ ὁ μὲν πρῶτος τριγωνοκράτωρ καλῶς κεῖται, ὁ δὲ δεύτερος κακῶς, τὰ πρῶτα τῆς συναφῆς τοῦ γάμου καλὰ σημαίνει, τὰ δὲ ἔσχατα φαῦλα, ἐναντίως δὲ ἐχόντων ἐναντία.

30 Καὶ τὰ περὶ τοῦ γάμου νόει·

πάντοτε δ' Ἀφρογενὴς κέντρον δυτικὸν κατέχουσα

31 ⟨...⟩. ἐὰν δὲ ἡ Ἀφροδίτη ὁμοῦ καὶ Ζεύς, Κρόνος δὲ ἀλλαχόθεν ἴδῃ
αὐτοὺς ἢ καὶ Ἄρης, ταῖς δεσποίναις ἑαυτῶν συγκοιμῶνται, καὶ ἐπὶ τῶν
32 θηλειῶν τὸ αὐτό σοι νοείσθω. Ἀφροδίτη ὡρονομοῦσα παρὰ τὴν αἵρεσιν
ἤτοι μεσουρανοῦσα ὑπὸ τὰς αὐγὰς τοῦ Ἄρεως κεκεντρωμένου πρὸς
αὐτὴν ποιεῖ γάμον ἐκ ταπεινοῦ, καὶ Ἑρμοῦ ἐποπτεύσαντος δημοσίαν
καὶ μιγάδα ἄξει εἰς γάμον.

33 Ἐὰν δὲ τὸ ζ' ζῴδιον ἀπὸ τῆς ὥρας κακωθῇ ὑπὸ κακοποιοῦ ἢ καὶ ὑπαύγου τάδε ποιεῖ· Κρόνος μὲν ⟨τὸν γάμον⟩ διαφέρει ἕνεκα ἀρχαίων ἢ ἀποθανόντων ⟨ἢ⟩ πατέρων, ὁ δὲ Ζεὺς ἕνεκα δημοσίων, ὁ δὲ Ἑρμῆς ἕνεκα λογιστικῶν καὶ τοιούτων ἢ καὶ γυναῖκας ποιεῖ ῥυπαίνεσθαι παρὰ δούλων, ὁ δὲ Ἄρης μοιχικάς, ἐὰν δὲ αὐτῷ οὕτως ἔχοντι καὶ ὁ Ἑρμῆς συμπαρῇ αὐτοχείρους ποιοῦσι τῶν ἰδίων γυναικῶν, ἡ δὲ Ἀφροδίτη ζῆλον καὶ δυσγαμίαν παρέχει.

34, 35 ⟨...⟩. καὶ ἐὰν εὑρεθῇ οὕτως ὁ Κρόνος γεραιός τίς ἐστιν ὁ συγκοιμώμενος ἢ καὶ φθείρας, εἰ δὲ Ἄρης ταπεινός τις ἤτοι σώματος ἔμπορος, εἰ δὲ Ζεὺς πλούσιός τις, εἰ δὲ Ἀφροδίτη ἐν εὐφροσύνῃ καὶ μέθῃ, εἰ δὲ
36 Ἑρμῆς ἐξ ἀπάτης καὶ ὑποσχέσεως καὶ τῶν τοιούτων. κατὰ δὲ πάροδον,
φησίν, ἐπὶ τῶν ἐν ἡλικίαις Ζεὺς ἐπισυμβαίνων τοῖς τῆς Ἀφροδίτης τόποις ἢ καὶ Κρόνος ποιεῖ γάμους, καὶ Ἀφροδίτη δὲ ἐν τοῖς ἰδίοις τόποις.
37 ταῦτα δὲ χρὴ στοχάζεσθαι ἐπὶ τῶν ἐγγὺς ὑπόπτων γαμούντων, σκεπτέον δὲ ὁμοίως καὶ τοὺς γαμικοὺς κλήρους τότε.

§ 28 = Dor. II 1, 4 et 7 ‖ § 29 = Dor. II 3, 21 ‖ § 30 = Dor. II 4, 7 ‖ §§ 31–33 = Dor. II 1, 11–22 ‖ § 35 = Dor. II 3, 4–9 ‖ § 36 = Dor. II 5, 8–10 ‖ § 37: cf. Dor. II 6, 1–9

II 1, 16; 2, 1–3; 5, 7–9. Nat. Const. Porph. XIII 2; 4; 3 ad II 1, 1–5, 9 cit.

II 6, 1. Anonymi in ps.-Heliodori (Olympiodori?) *Εἰς τὸν Παῦλον*, p. 61 Boer

κλῆρος μοιχείας κατὰ τὸ διάμετρον τοῦ γάμου ἀπὸ Ἡλίου ἐπὶ Σελήνην καὶ τὰ ἴσα ἀπὸ Ἀφροδίτης (ὡροσκόπου ed.) ἡμέρας καὶ νυκτός· τὸ δὲ ἀποτέλεσμα τοῦτο κεῖται ἐν τῷ δ' κεφαλαίῳ τοῦ δευτέρου βιβλίου Δωροθέου.

II 6, 1–9. Heph. II 21, 37 ad II 1, 4–6, 9 cit.

II 7, 2–6. 'Rhetorii' 66, 1–7 in **R** f. 121v; iam a F. Cumont in CCAG 8, 4; 194–195 editum

| *ξς' Περὶ ἀσελγῶν καὶ μεθυστῶν καὶ ἐμπαθῶν* f. 121v R

Ἡ Ἀφροδίτη οἴκοις Ἑρμοῦ, ⟨τοῦ Ἑρμοῦ⟩ κακῶς κειμένου, παιδερα- 1
στὰς ποιεῖ. ὁ κλῆρος τοῦ γάμου οἴκοις Ἑρμοῦ, ⟨τοῦ⟩ Ἑρμοῦ ἐν ἀρσενι- 2
κῷ ἐπικέντρου ⟨ὄντος⟩, τὸ αὐτὸ ποιεῖ. Ἄρης καὶ Ἑρμῆς ἐναλλάξαντες 3
τοὺς οἴκους ἀλλήλων ἢ τετραγωνίσαντες ἀλλήλους ἢ διαμετρήσαντες
παιδεραστὰς ποιοῦσιν. ἡ Ἀφροδίτη Αἰγοκέρωτι ἢ Ἰχθύσιν ἢ Σκορπίῳ 4
ἢ Ταύρῳ ὑπὸ Κρόνου ἢ Ἄρεως θεωρουμένη ἀσελγεῖς ποιεῖ, μάλιστα
ὕπαυγος. Ἀφροδίτη οἴκοις Κρόνου ἢ Ἄρεως ὑπ' αὐτῶν θεωρουμένη 5
ἀσελγεῖς ποιεῖ. ἡ Ἀφροδίτη καὶ Ἑρμῆς καὶ Ἄρης θεωρήσαντες ἀλλή- 6
λους ἀσελγεῖς ποιοῦσιν. ἡ Ἀφροδίτη καὶ ἡ Σελήνη ἐν τῷ δύνοντι τὰς 7
μὲν γυναῖκας ἀσελγεῖς ποιοῦσιν, τοὺς δὲ ἄνδρας μαλακούς, πλέον δὲ εἰ
καὶ ὑπὸ Ἄρεως ἢ Κρόνου θεωρηθῶσιν.

II 8, 1–13, 3. Hephaestionis II 22, 8–13 (fr. 42a Stegemann)

Καὶ ταῦτα μὲν ὁ Πτολεμαῖος ἐκ τῶν Πετοσίριδος ἐκτίθεται, πάλιν 8
δὲ ὁ Δωρόθεος περὶ τέκνων σκεπτόμενος λέγει. δεῖ τοὺς τριγωνοκρά- 9

§ 9: cf. Dor. II 8, 1–2

5 *μεθεστῶν* **R**, corr. Cumont ‖ 6 *ἀφροδίτης* **R**, corr. Cumont | *ἥτις* **R**, *οἴκοις* Cumont | *τοῦ Ἑρμοῦ* Cumont ‖ 7 *ἥτις* **R**, *οἴκοις* Cumont | *τοῦ* Cumont ‖ 8 *ἐπικέντρος* **R**, corr. Cumont | *ὄντος* Cumont ‖ 9 *τοῖς οἴκοις* **R**, corr. Cumont | *ἀλλήλων* **R**, corr. Cumont ‖ 12 *ὕπαυγους* **R**, corr. Cumont ‖ 15 *ἢ* **R**, *εἰ* Cumont

τορας τοῦ Διὸς σκοπεῖν πῶς κεῖνται ἐν τῇ γενέσει εἴτ᾽ ἐν καλοῖς τόποις
10 ἢ ἐναντίοις, ἢ ὃς μέν ἐστιν, ὃς δὲ οὔ, καὶ πρὸς αὐτοὺς ἀποτελεῖν. ⟨...⟩
τήν τε πρώτην καὶ δευτέραν πρᾶξιν ὁμοίως αὐτοῖς διασημαίνειν.
11 σκέπτου εἰ ἐν καλοῖς τόποις ὁ κλῆρος εἴη καὶ μὴ ἐν ἀσπόροις ἐπειδήπερ
ἐὰν εὑρεθῇ ἐν τῷ ς´ ἢ ἐν τῷ ιβ´ ἢ ἄγονος, φησίν, ἔσται ἢ κλαύσει τὰ
12 τικτόμενα. ἐὰν δὲ ὁ κλῆρος καὶ τὸ δῦνον αὐτοῖς ὁμοίως καὶ τὰ τετρά-
πλευρα χηρεύῃ ἄστρων καὶ μάλιστα ἀγαθῶν

φράζεο τούσδε γονῆς ἐπιδευέας αἰὲν ἐόντας.

13 εἰ δὲ τὰ ζῴδια τὰ παρέχοντα τὰ τέκνα καὶ οἱ ἐπόντες ἀστέρες θη-
λυκῆς ὦσι φύσεως θηλυκὰ ἔσται τὰ τικτόμενα, εἰ δὲ ἀρρενικὰ ἢ
μεμιγμένα ὁμοίως ἀρρενικὰ ἢ καὶ μεμιγμένα.

Vide etiam Heph. Ep.[4] 28, 2–5.

II 8, 1–9, 4. Nativitas Constantini Porphyrogeniti XII 2–3

2 Κατὰ Δωρόθεον διὰ τὸ τοὺς τριγωνικοὺς δεσπότας τοῦ Διὸς ἐξαύ-
γους ὄντας ἐν καλοῖς τόποις κεῖσθαι εὐτεκνίαν ἔσεσθαι σημαίνει.
3 ἕξει δὲ τέκνα τρία διὰ τὸ μεταξὺ τοῦ τριγωνικοῦ δεσπότου τοῦ Διός,
ἤγουν Ἄρεως, καὶ ὡροσκόπου εὑρίσκεσθαι ζῴδια $\overline{β}$, ἓν μὲν ἁπλοῦν,
τὸν Λέοντα, δίσωμον δὲ τὴν Παρθένον.

II 10, 6–8 et II 13, 3. Heph. II 22, 11–13 ad II 8, 1–13, 3 cit.

II 14–33. His capitulis usus est Anubio, qui carmen astrologicum metro elegiaco composuit; saeculo secundo vel tertio p. C. n. floruisse videtur. versus Anubionis variis traduntur nobis viis: in libro sexto Matheseos a Firmico Materno conscriptae versionem reperimus Latinam (VI 3–27; fr. 58b Stegemann), in C ff. 184–191 libellum ex Anubione, Valente, Ptolemaeo consutum (a W. Kroll in CCAG 2; 159–180 [fr. 58a Stegemann] editum), in C ff. 173v–179 atque H ff. 140v–149v paraphrasim, iam partim ab A. Olivieri in CCAG 2; 204–212, nunc totam hic editam.

§§ 11–12 = Dor. II 10, 6–8 ‖ § 13: cf. Dor. II 13, 3 ‖ § 2: cf. Dor. II 8, 1–4 ‖
§ 3: cf. Dor. II 9, 2–4

| Περὶ τῶν πρὸς ἀλλήλους σχηματισμῶν τῶν ἀστέρων ἐκ τῶν Ἀνουβίωνος f. 173v C f. 140v H

Ὁ Κρόνος Δία τριγωνίζων πολυκτημοσύνην ποιεῖ καὶ πολυχρύσους 1
καὶ πολυαργύρους καὶ ἱερῶν προεστῶτας καὶ φόρων πράκτορας, ἐπι-
τρόπους, ἀλλοτρίων κληρονομοῦντας, πιστούς, ὑπὸ μεγάλων ἀνδρῶν
τιμωμένους· καλὸν δὲ τοῦτο τὸ σχῆμα καὶ πρὸς πατέρας. εἰ δὲ τριγω- 2
νίζοντας ἀλλήλους ἴδοι ὁ Ἑρμῆς, μυστικοὺς σημαίνει καὶ γνωστικοὺς
ἢ βασιλεῦσιν ὑπηρετουμένους ἢ πόλεσιν ἢ λειτουργοὺς καὶ θύτας,
ἀνατρέφουσι δὲ καὶ ἀλλότρια τέκνα οἱ τοιοῦτοι ὅταν ἐπὶ καλῶν τόπων
ἱστάμενοι τύχωσιν· τῶν μέντοι ἰδίων τέκνων οὐκ ἀπολαύουσιν· ἢ γὰρ
ἀεὶ τελευτῶσιν οἱ γεννώμενοι ἐν τούτῳ τῷ σχήματι ἢ ἐν ἀλλοτρίοις
τραφέντες ὕστερον ἐπανίασι πρὸς τοὺς γονεῖς. εἰ δὲ τοῦ Κρόνου καὶ τοῦ 3
Διὸς κατὰ τρίγωνον ὄντων καὶ ὑπὸ τοῦ Ἑρμοῦ μαρτυρουμένων ὁ Ἄρης
ἴδοι αὐτούς, ἐλαττωθήσεται τὰ εἰρημένα πάντα· ἕξουσι γὰρ φθόνους
καὶ μέμψεις ἐν ταῖς πράξεσι καὶ διαβολὰς καὶ ἐναντιώματα πολλά. ὁ 4
Κρόνος τριγωνίζων Ἄρην, εἰ καὶ Ζεὺς μὴ ὁρᾷ μήτε ὁ Ἑρμῆς, εὔποροι
γίνονται καὶ ἐνεργεῖς καὶ δυνατοὶ ἐν ταῖς πράξεσι καὶ ἐν ταῖς πόλεσι δὲ
ὁμοίως, πλὴν οἱ πρὸ αὐτῶν ἀδελφοὶ προτελευτῶσιν. ὁ Κρόνος Ἥλιον 5
τριγωνίζων ἐπὶ ἡμερινῆς γενέσεως προκοπὰς ποιεῖ καὶ δόξας καὶ
γνωστούς, ἐπισήμους ἄνδρας, οὐ τοὺς γεννηθέντας μόνους ἀλλὰ καὶ
τοὺς πατέρας, διότι ὁ Ἥλιος καὶ ὁ Κρόνος τὸ πατρικὸν ἐπέχουσι
πρόσωπον. ἐπὶ δὲ ἡμερινῆς | εἰ ἐπὶ ἀρρενικοῖς εἶεν ζῳδίοις καὶ ἐν τῷ f. 141 H 6
ὑπὲρ γῆν ἡμισφαιρίῳ, πολὺ κρεῖττον τὸ διάθεμα, ἐπὶ δὲ νυκτερινῆς
γενέσεως τοὺς μὲν γεννηθέντας ἀφ᾽ ἑαυτῶν πορίζοντας ποιεῖ, τὰ δὲ
τῶν γονέων οὐ συντηροῦσιν. ὁ Κρόνος Ἀφροδίτην τριγωνίζων εὐσταθῆ 7
τὸν βίον καὶ σεμνότητα, οἱ τοιοῦτοι δὲ ἀπὸ τῶν καταδεεστέρων φθο-
νοῦνται· βραδύγαμοι μέντοι γίνονται. ὁ Κρόνος Ἑρμῆν τριγωνίζων 8
συνετοὺς καὶ ἐμπείρους καὶ τὴν γνώμην βεβαίους, αἱ δὲ τούτων πράξεις
ἀπὸ λόγων καὶ ψήφων ἢ ἐμπορίας ὅθεν αὐτοῖς ὁ βίος αὐτάρκης. ὁ 9
Κρόνος Σελήνην τριγωνίζων συστάσεις ποιεῖ μεγάλας, πρὸς βασιλεῖς

§§ 1–6 = Dor. II 14, 1–6 ‖ §§ 7–8 = Dor. II 14, 8–9 ‖ § 9 = Dor. II 14, 7

1 ν´ in marg. C, ϙγ´ in marg. H ‖ 1.2 περὶ τῶν σχηματισμῶν τῶν πρὸς ἀλλήλους τῶν ἀστέρων C ‖ 2 τοῦ ἀνουβίωνος in marg. C ‖ 7 ἴδῃ C ‖ 14 ἴδῃ C ‖ 18 πλεῖν? corr. in πλὴν C ‖ 20 ἐπισήμοις CH, corr. Olivieri | ἀνδράσι H ‖ 21 δ² om. H ‖ 22 ὦσι C ‖ 28 ταῖς γνώμαις Olivieri ‖ 29 ἐμπειρείας C, ἐμπειρίας Olivieri

καὶ ἄρχοντας γνωρίζων καὶ ἐνδόξους ποιῶν, καὶ μᾶλλον αὐξιφωτούσης
τῆς Σελήνης· λειπούσης γὰρ αὐτῆς πολλὴν μείωσιν ἕξει τὰ εἰρημένα.
10 Ὁ Ζεὺς Ἄρην τριγωνίζων ἀρχικούς, δράστας, παρ' ἡγεμόσι τιμωμέ-
11 νους ποιεῖ. ὁ Ζεὺς Ἥλιον τριγωνίζων πλουσίους, ἐνδόξους, ἀρχικοὺς
ποιεῖ, καὶ τέκνων ἐστὶ δοτὴρ καὶ εὐγαμίας αἴτιος, καὶ βίον ἐπίσημον
12 παρέχει. ὁ Ζεὺς Ἀφροδίτην τριγωνίζων χαρίεντα καὶ ποθεινὸν ποιεῖ,
13 παρὰ φίλων προκόπτοντα ἢ γυναικῶν. ὁ Ζεὺς Ἑρμῆν τριγωνίζων φρο-
νίμους, ἐπινοητικούς, ἐμπράκτους, παρὰ πολλῶν εὐδοκιμοῦντας,
τούτων δὲ ἡ πρᾶξις ἀπὸ γραμμάτων ἢ δημοσίων χρειῶν ἢ βασιλικῶν
14 ὑπηρεσιῶν, τινὰς δὲ καὶ ἀστρονόμους ἐπισήμους σημαίνει. ὁ Ζεὺς
Σελήνην ἰδὼν ἐνδόξους καὶ ἐμφανεῖς, ἡγεμόνας ἢ δικαστάς — τοὺς
μὲν δήμου, τοὺς δὲ στρατιωτῶν — ποιεῖ, καὶ μᾶλλον αὐξιφωτούσης
τῆς Σελήνης, εἰ δέ ἐστιν ἡ Σελήνη ἀφαιρετικὴ οὐκ αὐτοὺς αὐθέντας
ποιεῖ ἀλλὰ τοιούτοις προσώποις ὑπηρετουμένους.
f. 174 C
15 | Ὁ Ἄρης Ἥλιον τριγωνίζων ἀρχικοὺς ποιεῖ, εἰ δὲ καὶ ἔστιν ἡ γέ-
νεσις ἡμερινὴ καὶ τὸν μὲν δεξιὸν τόπον ὁ Ἥλιος κατέχει, τὸν δὲ λαιὸν
ὁ Ἄρης, ἔτι βέλτιον τὸ σχῆμα· ἡγεμόνες γὰρ οὗτοι καὶ δυνάσται γίνον-
16 ται. ὁ Ἄρης Δία τριγωνίζων, τοῦ Διὸς ἐπικέντρου ὄντος καὶ τῆς
Σελήνης καλῶς ἑστώσης, στρατιώτας ἐπισήμους ποιεῖ, ζωῆς καὶ
θανάτου κυρίους, καὶ μᾶλλον ὅταν ἐπὶ ἀρρενικῶν ὦσι ζῳδίων· τὰ γὰρ
ἀρρενικὰ ἐπὶ ἐξουσίας καὶ ἡγεμονίας παραλαμβάνονται, τὰ δὲ θηλυκὰ
17 ἐπὶ ὑποταγῆς. ὁ Ἄρης Ἀφροδίτην τριγωνίζων ἐμπόρους, εὐγάμους,
φιλοκόσμους καὶ μεγαλόφρονας ποιεῖ, οἱ τοιοῦτοι δὲ πολλῶν γυναικῶν
18 λέχη θηρῶσιν ἤτοι μοιχοὶ γίνονται. ὁ Ἄρης τριγωνίζων Ἑρμῆν ἐμπράκ-
τους καὶ συνετοὺς εἴς τε λόγους καὶ ἔργα, ἐπιτευκτικούς τε καὶ ὀξεῖς,
19 ἐκ ψήφων ἢ γραμμάτων τὸν βίον συλλέγοντας. ὁ Ἄρης Σελήνην τριγω-
νίζων ἐπὶ μὲν νυκτερινῆς γενέσεως, λειψιφωτούσης ⟨τῆς⟩ Σελήνης,
ἔμπρακτοι καὶ ἐπιτευκτικοὶ γίνονται καὶ πάντων ὧν βουλεύσονται
περιγίνονται, εἰ δὲ καὶ Ζεὺς αὐτοὺς ἴδῃ, ἔσονται ἀρχικοί, ἔνδοξοι,
20 μεγάλα δυνάμενοι. ἐπὶ δὲ ἡμερινῆς γενέσεως ὁ Ἄρης τριγωνίζων Σε-

§ 10 = Dor. II 14, 10 || § 11 = Dor. II 14, 15 || §§ 12 – 14 = Dor. II 14, 11 – 14 || §§ 15 – 23 = Dor. II 14, 16 – 24

7 περὶ C || 9 δ' C || 12 δημηγόρους Kroll | στρατιωτικῶν C, στρατιωτικοὺς Olivieri || 25 εἴς — ἔργα om. H in fine lin. | εἴτε C, corr. Olivieri || 27 ἡμερινῆς CH, νυκτερινῆς Dor. | λειψηφωτούσης C, λυψιφωτούσης H | τῆς Olivieri || 28 ἔπρακτοι C || 28.29 βουλεύσεται περιγίνεται C || 30 δυναμένους H

λήνην οὖσαν ἐν τῷ ὑπεργείῳ βλάπτει καὶ σῶμα καὶ βίον, εἰ μάλιστα
αὐξιφωτεῖ ἡ Σελήνη.
Ὁ Ἥλιος τριγωνίζων Σελήνην, καλὸν τὸ σχῆμα, καὶ μάλιστα ὑπὸ 21
Διός, Ἀφροδίτης ὁρώμενοι.
Ἡ Ἀφροδίτη Σελήνην τριγωνίζουσα πραεῖς ποιεῖ καὶ ἱλαρούς, 22
εὐμόρφους, τοὺς μέντοι γάμους ἀβεβαίους δηλοῖ.
Ὁ Ἑρμῆς Σελήνην τριγωνίζων δηλοῖ εὐμαθεῖς γενέσθαι καὶ συνε- 23
τούς.

Περὶ τετραγώνων

Ὁ Κρόνος Δία τετραγωνίζων, τοῦ Κρόνου καθυπερτε|ροῦντος, ἐλατ- 24 f. 141 v H
τοῦται ἡ ὕπαρξις, αὐτοὶ δὲ ἐναντία ἑαυτοῖς βουλεύονται καὶ ἐν ταῖς
πράξεσιν ἐμποδίζονται ἢ ἀνάστατοι γίνονται, τόν τε πατέρα βλάπτει
τοῦτο τὸ σχῆμα καὶ τὰ πατρικὰ πάντα ἀφανίζονται. εἰ δὲ Ζεύς ἐστι 25
καθυπερτερῶν τὸν Κρόνον, ἥττων ἡ κάκωσις· τῷ τε γὰρ πατρὶ εὔκλειαν
δώσει καὶ τῷ παιδὶ βίου πορισμὸν κατὰ τὸ μέτρον τοῦ σχήματος καὶ
τῆς θέσεως. ὁ Κρόνος Ἄρην τετραγωνίζων, τοῦ Κρόνου καθυπερτε- 26
ροῦντος, ἀτακτοῦσιν, τῷ δὲ σώματι ἔσονται φρικώδεις καὶ νοσεροί,
ἐνίοτε καὶ ῥίγει καὶ πυρετῷ δαμάζονται, τὰ πατρικὰ δὲ κτήματα ὄλλυν-
ται, οἱ δὲ τοιοῦτοι καὶ θανάτους ὁρῶσι τῶν ἀδελφῶν. εἰ δὲ ὁ Ἄρης 27
καθυπερτερεῖ τὸν Κρόνον, πάντως οἱ πατέρες πρὸ τῆς μητρὸς τελευτῶ-
σιν, αὐτῷ δ' ἔσονται τῷ βίῳ μερικῶς ἐνεργεῖς καὶ ἔμπρακτοι, πλήν,
ὡς εἴρηται, τῶν πατρικῶν κτημάτων τὸ σχῆμα ὀλέθριον· οἱ τοιοῦτοι
καὶ ἀπὸ τῶν οἰκείων φθονοῦνται. ὁ Κρόνος Ἥλιον τετραγωνίζων, τοῦ 28
Κρόνου καθυπερτεροῦντος, ἔκπτωσις ἔσται τοῖς πατράσιν ἢ σπασμός,
πρὸ δὲ τῶν μητέρων οἱ πατέρες τελευτῶσιν, σφάλλονται δὲ καὶ οἱ
παῖδες ἐν πολλαῖς περιπίπτοντες ταῖς βλάβαις καὶ σωματικαῖς ὀχλή-
σεσιν, τὸ δὲ πλεῖον ῥιγοπυρέτοις, εἰσὶ δὲ καὶ περὶ τὰς πράξεις ψυκτικοί.
τοῦ δὲ Ἡλίου καθυπερτεροῦντος τὸν Κρόνον, σκορπίζονται τὰ πατρῷα, 29
τοὺς δὲ ἐχθροὺς τοῖς οἰκείοις ποιεῖ καὶ τὰς πράξεις ἐλαττοῖ καὶ ἐπαλ-
λήλοις νόσοις περικυλίει ἀσήμους τε τῷ βίῳ καὶ ἐν ταῖς οἰκείαις
πόλεσιν ἀγνοουμένους. ὁ Κρόνος τετραγωνίζων Ἀφροδίτην, τοῦ Κρόνου 30

§§ 24 – 27 = Dor. II 15, 2 – 5 || § 28 = Dor. II 15, 7 || § 29 = Dor. II 15, 6 || §§ 30 – 37 = Dor. II 15, 8 – 15

1 οὔσης H || 4 ὁρώμενοι (scil. Sol et Luna) H, ὁρωμένη C, ὁρωμένης Olivieri || 9 περὶ τετραγώνων om. C || 10 ἐλατ H || 15 δίδωσι H || 16 – 23 ὁ — φθονοῦνται om. H || 20 τοῦ κρόνου C || 21 μετρίως coni. Kroll || 26 ταῖς om. H

καθυπερτεροῦντος, ἐκπτώσεις γίνονται καὶ ἐκ θηλυκῶν προσώπων
κακὰ πολλὰ καὶ πένθη· οὗτοι τὰ πολλὰ ἀτυχοῦσιν ἐν οἷς ἐπιβάλλονται
31 καὶ ἐν γυναιξὶν οὐκ ἔχουσι χάριτας. εἰ δὲ ἡ Ἀφροδίτη καθυπερτερεῖ τὸν
Κρόνον, ἐνδόξους δίδωσι γάμους καὶ γυναῖκας ἀρχικάς, εὐνοϊκὰς καὶ
32 φιλοστόργους, αἳ καὶ πάνυ ὑπὸ ἀνδρῶν φιληθήσονται. ὁ Κρόνος τετρα-
γωνίζων Ἑρμῆν, τοῦ Κρόνου καθυπερτεροῦντος, ψύξεις περὶ τὰς
πράξεις καὶ ἐναντιότητες πολλαὶ ἔσονται καὶ ἐναντιογνωμίαι, ἔσονται
δὲ οἱ τοιοῦτοι ἐν τοῖς ἔργοις ὑπ᾽ ἄλλων κυριευόμενοι, οἱ δὲ βάσκανοι
f. 174v C 33 γίνονται, ἄλλοι τραυλοὶ ἢ κωφοί. | εἰ δὲ ὁ Ἑρμῆς καθυπερτερεῖ τὸν
34 Κρόνον, ἥττονα τὰ προειρημένα ποιεῖ. ὁ Κρόνος Σελήνην τετραγωνίζων,
τοῦ Κρόνου καθυπερτεροῦντος, κακοθάνατος ἡ μήτηρ, καὶ ὁ παῖς ἐν
νόσοις πολλαῖς καὶ κινδύνοις ἔσσεται καὶ συνεχέσι ῥευματισμοῖς, ἐπὶ δὲ
ζῳδίων θηλυκῶν ἔτι χεῖρον· εἰ γὰρ ᾖ τούτῳ πεπρωμένος ὁ γάμος,
δύσγονόν τε γυναῖκα λήψεται, καὶ οὔτε φίλοι οὔτε τέκνα τούτῳ ἔσονται,
35 τούτων δὲ καὶ ὁ βίος ἐλαττοῦται. εἰ δὲ ἡ Σελήνη τὸν Κρόνον καθυπερ-
τερεῖ, πρός τε τῷ ἀπράκτους ποιεῖν καὶ ἐχθροὺς ταῖς μητράσι δείκνυσι
καὶ τὰ μητρικὰ φθείρει καὶ ῥεύματα κινεῖ.
36 Ὁ Ζεὺς τετραγωνίζων Ἄρην, τοῦ Διὸς καθυπερτεροῦντος, δόξα καὶ
τιμὴ ἕπεται τούτοις καὶ σύστασις· οἱ μὲν ἐν στρατιαῖς διαπρέπουσιν,
οἱ δὲ ἐν βασιλικαῖς αὐλαῖς ἀναστρέφονται ἢ ἐν δημοσίαις πράξεσι,
πλὴν τὰ μητρικὰ ἢ πατρικὰ οὐ φυλάττονται, καὶ ἐπὶ τέκνοις λῦπαι
37 ἔσονται ἢ σπανότεκνοι γίνονται. εἰ μέντοι ὁ Ἄρης τὸν Δία καθυπερτερεῖ,
ὀξεῖς μὲν καὶ ὁρμητάς, πλὴν σφαλλομένους ἐν τῷ βίῳ ποιεῖ καὶ μάτην
f. 142 H κάμνοντας, | ἔν τε δημοσίαις ἢ βασιλικαῖς πράξεσι διαβαλλομένους
38 καὶ κατηγορουμένους. ὁ Ζεὺς Ἥλιον τετραγωνίζων καὶ τῷ πατρὶ καὶ
τῷ τεχθέντι καλός· προκοπὰς γὰρ ἐπάγει καὶ ἐν μεγάλοις ἀνδράσι
39 συστάσεις, καὶ ἄλλων ἡγεμονεύοντας ποιεῖ. τοῦ δὲ Ἡλίου τὸν Δία
καθυπερτεροῦντος, λαμπρὸς μὲν ὁ πατήρ, τὰ δὲ ὑπάρχοντα τούτων
μειοῦται ἐν περιστάσεσι κοιναῖς, πολλάκις δὲ καὶ ἐξ ἀναστάσεως ἐχθρῶν
40 τοῦτο γίνεται. ὁ Ζεὺς τετραγωνίζων Ἀφροδίτην, τοῦ Διὸς καθυπερτε-
ροῦντος, πολλοὺς οἱ τοιοῦτοι φίλους ἕξουσιν, καὶ μάλιστα ἀπὸ θηλυκῶν
προσώπων κερδανοῦσι καὶ ἀστεῖον βίον ἕξουσι καὶ θεοσεβεῖς ἔσονται.
41 εἰ δὲ ἡ Ἀφροδίτη τὸν Δία καθυπερτερεῖ, ἐρωτικοὶ ἔσονται καὶ φιλό-

§ 34: cf. Dor. II 15, 13 ‖ § 35: cf. Dor. II 15, 12 ‖ § 38 = Dor. II 15, 17 ‖ § 39 = Dor. II 15, 16 ‖ § 40 = Dor. II 15, 18

3, 4 τοῦ κρόνου H ‖ 12 ἔσεται CH, corr. Olivieri ‖ 14 δυ signum oppositionis C ‖ 18 τοῦ] signum Mercurii C

κοσμοι καὶ πρὸς τούτων τερπόμενοι· πολλὰ μέντοι οἱ τοιοῦτοι ἐναντία
πείσονται καὶ ἀποτυχίας ἐν τοῖς ἔργοις. ὁ Ζεὺς Ἑρμῆν τετραγωνίζων, 42
τοῦ Διὸς καθυπερτεροῦντος, γραμματικοὶ ἢ γεωμέτραι γίνονται, ἐνίοις
δὲ ὁ βίος ἔσται ἀπὸ κοινῆς προστασίας καὶ αἱ πράξεις ἀστεῖαι. εἰ δὲ ὁ 43
Ἑρμῆς τὸν Δία καθυπερτερεῖ, τῷ μὲν βίῳ οὐκ ἄποροι ἔσονται, πλὴν
ἄκρατοι ἐν ταῖς πράξεσι καὶ ἐναντία ἑαυτοῖς ποιοῦντες, καὶ τὰ μὲν
ἀγαθὰ ὡς κακὰ ἀποφεύγουσιν, τὰ δὲ κακὰ αἱροῦνται ὡς ἀγαθά, πολ-
λάκις δὲ οἱ τοιοῦτοι καὶ αὐτόματόν τι ἀγαθὸν ἐπελθὸν ἀποφεύγουσιν,
καὶ οὓς εὐεργετήσουσιν, ὑπὸ τῶν τοιούτων ἀχαριστοῦνται, καὶ ἀμοιβὰς
οὐ λαμβάνουσιν, ἀφ᾽ ἑαυτῶν δὲ πορίζονται τὰ καλά. ὁ Ζεὺς Σελήνην 44
τετραγωνίζων, τοῦ Διὸς καθυπερτεροῦντος ἐπὶ ἡμερινῆς γενέσεως ἢ
νυκτερινῆς, τῇ τε μητρὶ αἴσιον καὶ αὐτὸν κρείττονα τῶν γονέων ποιεῖ,
καὶ ἐν τιμαῖς καὶ προεδρίαις δοξάζει καὶ εὐφημίαις. τῆς δὲ Σελήνης 45
καθυπερτερούσης τὸν Δία, δοξαστικὸν μὲν τὸ σχῆμα καὶ ἐν ἡγεμόσι
συστάσεις ποιοῦν, πλὴν κατά τινας χρόνους βλάπτει ἢ ἣν ἔχει πρᾶξιν
ἐνίοτε ἐλαττοῖ.
Ὁ Ἄρης Ἥλιον τετραγωνίζων, τοῦ Ἄρεως καθυπερτεροῦντος, πολύ- 46
νοσοι, ἀπρόκοποι, εἰ δὲ καὶ προκόψουσιν ἀλλ᾽ ἐναντιώσεσι πολλαῖς
περιπεσοῦνται. τοῦ Ἡλίου μέντοι καθυπερτεροῦντος, τῷ τε παιδὶ καὶ 47
τῷ πατρὶ χαλεπόν· σφάλλονται ἐν ταῖς πράξεσι καὶ τὰ κτήματα τούτων
διασκεδάννυνται, φρενοβλαβεῖς τε ποιεῖ καὶ μαινομένους, ἔστιν ὅτε καὶ
τυφλούς, χεῖρον δὲ ἐπὶ ἡμερινῆς γενέσεως. ὁ Ἄρης Ἀφροδίτην τετρα- 48
γωνίζων, τοῦ Ἄρεως καθυπερτεροῦντος, πονηραὶ κρίσεις καὶ ζημίαι
καὶ μάχαι καὶ βλάβαι διὰ γυναῖκας, εἰ δὲ καὶ ἐν τροπικῷ ζῳδίῳ μαλα-
κοὶ ἔσονται, εἰ δὲ καὶ ζωτικοὺς χρόνους ἔχει ὁ τοιοῦτος τὴν ἑαυτοῦ
γυναῖκα παρακοι|μήσει ἢ μοιχευομένην εἰδὼς ἀνέξεται, καὶ ἡ γυνὴ δὲ f. 142v H
ἀσελγοῦντος τοῦ ἀνδρὸς ἀνέξεται. εἰ δὲ Ἀφροδίτη τὸν Ἄρην καθυπερ- 49
τερεῖ τὰ ἴσα μὲν ποιεῖ, ὅμως λαθραίως καὶ αἰδημόνως. ὁ Ἄρης Ἑρμῆν 50
τετραγωνίζων, τοῦ Ἄρεως καθυπερτεροῦντος, πολλῶν δεινῶν αἴτιος,
βλάβας ἐπάγων καὶ συνοχὰς καὶ τὰς πράξεις ἐμποδίζων ἢ διαβολὰς διὰ
πράξεις ποιῶν, χεῖρον δὲ ἐπὶ ἡμερινῆς γενέσεως, εἰ μάλιστα | ἢ ἀμ- f. 175 C
φότεροί εἰσιν ὑπὲρ γῆν ἢ ὅμως ὁ Ἄρης, ἐπὶ δὲ νυκτερινῆς γενέσεως
ἥττονα τὰ δεινά. εἰ δὲ τὸν Ἄρην ὁ Ἑρμῆς ἐπιδεκατεύει, δεινοὺς ἐξετέλε- 51

§§ 42–45 = Dor. II 15, 19–22 ‖ § 46 = Dor. II 15, 24 ‖ § 47 = Dor. II 15, 23 ‖ §§ 48–58 = Dor. II 15, 25–35

2 καὶ] ἢ C ‖ 11 ἢ] καὶ C ‖ 12 κρεῖττον C ‖ 23 πονηρὸν CH, corr. Olivieri ‖ 32 δὲ] γὰρ C

σεν, πανούργους, ἀλλοτρίων ἅρπαγας· οἱ τοιοῦτοι γὰρ ἀπὸ ἄλλου εἰς
ἄλλον μετέρχονται ὅπως κακόν τι αὐτοῖς προστριψάμενοι προδώσουσιν
52 αὐτοὺς καὶ τῶν χρημάτων γυμνώσουσιν. ὁ Ἄρης Σελήνην τετραγωνίζων,
τοῦ Ἄρεως καθυπερτεροῦντος, τὴν μητέρα χήραν ποιεῖ καὶ τὸν πατρι-
κὸν ἐλαττοῖ βίον καὶ αὐτὴν τὴν μητέρα ἀναιρεῖ δι᾽ αἵματος ἢ βιαίου
θανάτου, ὁ δὲ τεχθεὶς ἐπὶ ἱεροὺς καταφεύγει τόπους καὶ ὑπὸ φαντασ-
μάτων καὶ εἰδώλων ἐνοχλεῖται, καὶ μᾶλλον τὸ κακὸν ἔσται, ὅταν ὁ
Ἄρης ἐν ὁρίοις ᾖ Κρόνου, ἡ δὲ Σελήνη ἐν ὁρίοις Ἑρμοῦ ἢ Ἄρεως· πολ-
53 λάκις γὰρ ἡ τῶν ὁρίων δύναμις ἢ ἐπιτείνει ἢ ἐλαττοῖ τὰ κακά. εἰ δὲ
ἡ Σελήνη τὸν Ἄρην ἐπιδεκατεύει, ἄδοξον καὶ πενιχρὰν τὴν μητέρα, τῷ
δὲ παιδὶ καθαίρεσιν τύχης καὶ πλάνας δηλοῖ.

54 Ὁ Ἥλιος Σελήνην τετραγωνίζων, ἀλλήλους ἐπιδεκατεύοντες, ἐπὶ
μὲν κέντρων ἑστῶτες καὶ μαρτυρούμενοι ὑπὸ ἀγαθοποιῶν, ἐμπράκτους,
ἐνδόξους ἐν συστάσεσι ποιοῦσιν, ὑπὸ δὲ κακοποιῶν ὁρώμενοι καὶ ζωῇ
55 καὶ βίῳ λυπηροί. εἰ δὲ καί, τοῦ Ἡλίου καὶ τῆς Σελήνης ὄντων ἀμφοτέ-
ρων ἐπὶ τῶν κέντρων καὶ ὑπὸ Κρόνου καὶ Ἄρεως ὁρωμένων, ἡ Σελήνη
τῷ Διὶ συνάπτει, λαμπροὶ μὲν ἔσονται, πλὴν βασκαινόμενοι ὑπὸ πολλῶν,
ἀπόντος δὲ τοῦ Διὸς πλείστην καὶ μεγάλην κάκωσιν ἕξει τὸ τοιοῦτον
διάθεμα.

56 Ὁ Ἑρμῆς Ἀφροδίτην ⟨τετραγωνίζων⟩, ἀλλήλους καθυπερτεροῦντες,
ἀστείας τέχνας παρέχουσιν ἢ ἐπεράστους ποιοῦσιν ἢ διδασκάλους
ἐπιφανεῖς· αἱ μέντοι λαλιαὶ τούτων ἐπίψογοι, καὶ περὶ τὰ ἀφροδίσια
οἱ τοιοῦτοι λάγνοι.

57 Ἡ Σελήνη Ἀφροδίτην τετραγωνίζουσα, τῆς Σελήνης καθυπερτερού-
σης, εὐπόρους μέν, πολυψόγους δέ, οἳ καὶ διὰ θηλυκὰ ἢ καὶ ἀπὸ θηλυ-
58 κῶν προσώπων βλάπτονται. εἰ δὲ ἡ Ἀφροδίτη καθυπερτερεῖ τὴν Σελή-
νην, ἐπάλληλα παρέχει τὰ ἀγαθά, ἐμπράκτους καὶ πολυβίους ποιοῦσα,
οἷς καὶ γυναῖκας διδοῖ φιλοστόργους καὶ σώφρονας· αὐτόν τε εὔχαριν
καὶ κόσμιον καὶ γλυκυλάλον ποιεῖ, πλὴν ἀστάτους ἐν τοῖς γάμοις
ποιεῖ καὶ αὐτοὺς καὶ τὰς τούτων μητέρας· οὐκ ἔσονται γάρ, φησίν,
59 μονογαμοῦντες. ἡ Σελήνη Ἑρμῆν τετραγωνίζουσα, τῆς Σελήνης καθ-|
f. 143 H υπερτερούσης, κοῦφοι ἔσονται, ἄστατοι, εὐμετάβλητοι, ἄπιστοι, ὑπὸ

§ 59 = Dor. II 15, 37

2 προσγραψάμενοι H ‖ 5 καὶ om. H ‖ 8 ᾖ] ἐστὶ CH ‖ 10 ἡ om. H ‖ 15 καί² om. C | ἀμφοτέρων] ἀλλήλων CH ‖ 16 καί² om. H ‖ 18 τοιοῦτον om. H ‖ 21 ποιοῦσιν om. H ‖ 24 ἢ om. C ‖ 25 ἀσπόρους H ‖ 28 εὔχαρον C ‖ 30 μητέρας τούτων H ‖ 31 μονόγαμοι C | ἡ om. C ‖ 32 ἄστατοι om. H | εὐμετάβολοι C

μηδενὸς ἀκουόμενοι. τοῦ δὲ Ἑρμοῦ τὴν Σελήνην καθυπερτεροῦντος, 60
συνετοὶ μὲν καὶ λόγιοι, πλὴν δι᾽ ὄχλον καὶ πλῆθος λυποῦνται, εἰ δὲ ὁ
Ἑρμῆς καθυπερτερῶν τὴν Σελήνην αὐτὸς ὑπὸ κακοποιῶν καθυπερτε-
ρεῖται, πλαστογράφοι ἔσονται, οἳ καὶ ληφθέντες ἐπί τισι γραπτοῖς ἐν
φυλακαῖς εἵργνυνται καὶ δεσμοῖς.

Περὶ διαμέτρων

Ὁ Κρόνος Δία διαμετρῶν λυπηρὸς εἰς πρᾶξίν τε καὶ τέκνα. εἰ δὲ ὁ 61, 62
μὲν Κρόνος ὡροσκοπεῖ, ὁ δὲ Ζεὺς δύνει, ὀψίτυχοι ἔσονται. ὁ Κρόνος 63
Ἄρην διαμετρῶν, περιστάσεσι βιωτικοῖς περιπίπτουσι καὶ ἐναντιώμασι
χαλεποῖς καὶ φθόνοις καὶ ἐνδείαις καὶ σωματικαῖς ὀχλήσεσι καὶ κινδύ-
νοις ζωῆς τε καὶ τέκνων, οἰκείων τε ἔχθρας καὶ στάσεις ποιεῖ καὶ
πατέρας προαναιρεῖ τῆς μητρὸς καὶ ἀλλεπάλληλα παρέχει τὰ κακά. εἰ 64
δὲ καὶ ἐπὶ ὑγρῶν εἰσι ζῳδίων, ἐξ ὑγρῶν τὰς ὀχλήσεις, ναυαγοῦντας
ποιοῦσιν ἢ ἐκ ποταμῶν καὶ ῥευμάτων ἐπιφορὰς ἐπάγουσιν, πολλάκις
δὲ καὶ ἀπὸ ἐνύδρων ἀδικοῦνται θηρίων ἢ φαρμάκοις τισὶ τελευτῶσιν. εἰ 65
δὲ τὸ σχῆμα ἐν τοῖς τετράποσι ζῳδίοις ἐστίν, ἐκ συμπτώσεως θνήσκου-
σιν ἢ ἐγγὺς τοῦ θανεῖν ἔρχονται, ὅταν ὁ Ζεὺς ἴδῃ· εἰ γὰρ μὴ ἴδῃ, ἄφυκτα
τὰ κακά. ἀλλ᾽ ἐπὶ μὲν τῶν κέντρων διαμετροῦντες θάνατον ἐπιφέρουσιν 66
ἢ χωρισμοὺς οἰκείων καὶ τῆς πατρίδος, τοὺς δὲ εἰς ὑποταγὴν ἄγουσι
καὶ δουλείαν, κἂν ἐλεύθεροι ὦσιν. ἐπὶ δὲ τῶν ἐπαναφορῶν τὰς ἐλπίδας 67
ἐκκόπτουσιν, ἔτι δὲ καθαιρέσεις ἐπάγουσιν ἐν μέσοις τοῖς χρόνοις. ἂν 68
δ᾽ ἐν τοῖς ἀποκλίμασιν, ἧττον μὲν βλάπτουσιν, λύπας δὲ ὅμως καὶ μό-
χθους καὶ ἐκπτώσεις ἐπάγουσιν. ὁ Κρόνος Ἥλιον διαμετρῶν, τοῦ 69
Διὸς μὴ μαρτυροῦντος, καματηρὸς ἔσται ὁ πατὴρ καὶ φειδωλὸς καὶ
σεσινωμένος, τά τε κτήματα καὶ τὰ πατρικὰ φθείρεται ὅσα τῷ παιδὶ
καταλείπεται, ἀλλ᾽ οὔτε εὐθάνατος ἔσται ὁ πατήρ, ὁ δὲ τεχθεὶς | ἐν πολ- f. 175 v C
λοῖς ἔσται μόχθοις, καὶ μᾶλλον ὅταν ἐπὶ θηλυκῶν ζῳδίων τὸ σχῆμα
γένηται. ὁ Κρόνος Ἀφροδίτην διαμετρῶν πόρνους, ἀσχήμονας, ἀγάμους 70
ποιεῖ, εἰ δὲ καὶ γήμωσιν, ἐφυβρίστους ἢ ξένας λήψονται ἢ δούλας ἢ
σεσινωμένας, καὶ αὐτοὶ δὲ ἐκτὸς τῶν ἀφροδισιακῶν χαρίτων εἰσίν. ὁ 71

§ 60 = Dor. II 15, 36 ‖ §§ 61–76 = Dor. II 16, 1–19

4 οἳ καὶ] ἢ C ‖ 6 περὶ διαμέτρων om. C ‖ 7 Ὁ om. C | τε om. H ‖ 8 ὁ² om. C ‖ 11 τε¹ om. C ‖ 13 ἐξ] καὶ C ‖ 14 ποιεῖ C ‖ 15 post ἀπὸ H add. δ lac. ca. 3 litt. ‖ 17 ἔρχεται C ‖ 21 ἔτι δὲ om. C | post καθαιρέσεις add. τε C ‖ 22 δ᾽ ἐν] δὲ C ‖ 23 ὁ om. C ‖ 25 ὅσῳ C ‖ 29 γήμουσι H

Κρόνος τὸν Ἑρμῆν διαμετρῶν δυσγλώττους ἢ τραυλοὺς σημαίνει, καὶ
72 μάλιστα τοῦ Ἑρμοῦ ἐν ἀφώνῳ ζῳδίῳ ὄντος ἢ ὑπαύγου. εἰ δὲ σὺν τῷ
Ἑρμῇ καὶ τὴν Σελήνην διαμετρεῖ ὁ Κρόνος, χεῖρον βλαβήσεται ἡ λαλιά,
εἰ μὴ ὁ Ἄρης ἰδών ποθεν λύσει τὴν κάκωσιν· πλὴν τῆς μὲν ἀφωνίας ὁ
Ἄρης ἀπαλλάττει, πολυμόχθους δὲ ποιεῖ, ὅμως συνετοὺς λίαν καὶ
ἐμπείρους, ὄνησις δέ τις αὐτοῖς ἀπὸ τῆς συνέσεως καὶ ἐμπειρίας |
f. 143 v H οὐκ ἔσται οὔτε κτῆσις οὔτ' ὠφέλεια, ἀεὶ δ' ἐμμέριμνοι καὶ κατάστυγνοι
διάγουσιν, τύφου γέμοντες. καὶ τῶν προγενεστέρων ἀδελφῶν ὄψονται
θανάτους ἢ προγενέστεροι τῶν ἄλλων ἔσονται· τούτων καὶ ὁ πατὴρ
73 προτελευτᾷ τῆς τεκούσης. ὁ Κρόνος Σελήνην διαμετρῶν τὴν μητρικὴν
κτῆσιν ἀπόλλυσι καὶ αὐτῇ τῇ μητρὶ θλίψεις καὶ κρυπτῶν τόπων πόνους
74 ἐπάγει ἢ λυπηρὰ σημαίνει καὶ δύστροπα. εἰ δὲ μὴ ὁ Ζεὺς ἢ Ἀφροδίτη
75 ὁρᾷ, ἔσται χαλεπῶς ἔχουσα τῷ σώματι καὶ ζημίας ὑπομένουσα. ἐν δὲ
τοῖς τετράποσιν ἀπὸ τῶν ὁμοίων ἡ βλάβη, εἰ δὲ ἐν θηριώδεσιν, ἐκ θη-
ρίων, εἰ δὲ ἐν ἀνθρωποειδέσιν, ἐξ ἀνθρώπων, εἰ δὲ ἐν καθύγρῳ, ἐξ
76 ὑδάτων ἢ κακοχυμίας τοῦ σώματος. καὶ τῷ γεννηθέντι δὲ ὁμοίως, εἰ
μὴ ἴδοι Ζεύς, Ἀφροδίτη, σίνος ἔσται· τινῶν μὲν τὴν ὄψιν ἐτύφλωσεν,
ἄλλους τῆς πατρίδος ἐξήλασεν, ἑτέρους ἐν διαφόροις τόποις τοῦ σώμα-
τος ἔβλαψεν.
77 Ὁ Ζεὺς Ἄρην διαμετρῶν ἀνώμαλον ποιεῖ τὸν βίον πάνυ τοῖς τοιούτοις,
καὶ οἱ φίλοι ἐχθροὶ γίνονται, οἱ δὲ καὶ ἐκ προπετείας καὶ ταραχῆς λο-
78 γισμῶν ζάλαις λυποῦνται. ὁ Ζεὺς Ἥλιον διαμετρῶν τῶν πατρικῶν
ὀλετὴρ κτημάτων, ὁ δὲ γεννηθεὶς ἐν ὑποταγῇ ἔσται τῶν ἐπιτρόπων
79 αὐτοῦ ἢ δούλων ἢ τοιούτων ὁμοίων. ὁ Ζεὺς Ἀφροδίτην διαμετρῶν
ἀπροκόπους ποιεῖ, ἀληθὴς δὲ φίλος τούτοις οὐδείς, ἀλλ' ἕτερα μὲν νοῶν,
ἕτερα δὲ λέγων, ἕξει δὲ καὶ φίλων ἐπαναστάσεις, καὶ οἱ εὐεργετηθέντες
ὑπ' αὐτοῦ ἐχθροὶ ἔσονται αὐτοῦ, καὶ οἷς δωρεὰς παρέξει, ἀμοιβὰς
κακὰς παρ' αὐτῶν ἀντιδέξεται, ἐν ἄλλοις δέ τισιν εὐτυχήσει, καὶ βίος
ἄρκιος ἔσται αὐτῷ, καὶ πρὸς μὲν τὴν γνησίαν γαμετὴν ἀστατήσει, πρὸς
80 δὲ τὰ μοιχικὰ ἐπιτευκτικὸς ἔσται. ὁ Ζεὺς Ἑρμῆν διαμετρῶν φαῦλος, καὶ
μάλιστα τοῖς δικολόγοις καὶ ῥήτορσιν· ποιεῖ γὰρ καὶ ὄχλων ἐπαναστά-
σεις καὶ ὀργὰς καὶ διαβολὰς πρὸς μείζονας ἔκ τινων βασκάνων· ὄψονται
καὶ ἀδελφῶν θανάτους καὶ δίκας ἕξουσι πρὸς τοὺς ἀδελφοὺς καὶ τοὺς
81 κατὰ γένος προσήκοντας. [ἰστέον δὲ ὅτι οὐ μόνον κατὰ πῆξιν ταῦτα τὰ

3 διαμετρῶν **H** | λαβήσεται **C** ‖ 6 αὐτῷ **H** ‖ 7 δ' om. **C** ‖ 8 τῶν om. **C** ‖ 11 τόπων om. **C** ‖ 12 σημεία **H** | δὲ] δ' ὁ **H** ‖ 14 τετραπόδοις **C** ‖ 17 ἴδῃ **C** ‖ 18 τόποις om. **H** ‖ 22 ζάλης **C** ‖ 28 ἀντιδέξηται **C** ‖ 30 ἐπιτευτικὸς **H** ‖ 31 καί^2 om. **H** ‖ 34—p. 353, 4 ἰστέον—πυρός secl. Olivieri ‖ 34 δὲ om. **C**

σχήματα ἀποτελεστικὰ γίνονται, ἀλλὰ καὶ κατὰ τὰς ἐπεμβάσεις, οἷον
κατὰ πῆξιν ἦν Ἥλιος Σκορπίῳ, Ἄρης Παρθένῳ, κατὰ δὲ ἐπέμβασιν
γενόμενος Ἄρης Ταύρῳ διέτεμε τὸν κατὰ πῆξιν Ἥλιον καὶ ἐδήλωσε
κίνδυνον ἀφ' ὕψους ἢ πυρός.] ὁ Ζεὺς Σελήνην διαμετρῶν, εἰ μὲν αὐξι- 82
φωτεῖ, προεδρίαν καὶ βίον διδοῖ καὶ ἐπίσημον καὶ ἀρχικὸν σημαίνει,

ἤθεσιν ὁρμητήν τε καὶ οὐκ εἴκοντά περ ἄλλῳ·

ταῦτα δὲ ποιεῖ | κατ' ἐξοχὴν ἡνίκα ἡ Σελήνη ἐλαττόνων ἐστὶ μοιρῶν, f. 144 H
ὁ δὲ Ζεὺς πλειόνων. εἰ δὲ λειψιφωτεῖ, δεινόν· τὰ γὰρ εἰρημένα πάντα 83
μειοῖ καὶ ἄλλα δὲ ἐναντιώματα καὶ σφάλματα σημαίνει.
Ὁ Ἄρης Ἥλιον διαμετρῶν ἐν ἡμερινῇ γενέσει βιαιοθανάτους ποιεῖ 84
ἢ καὶ τὰς τοῦ πατρὸς ὄψεις σινοῖ, τῇ δὲ γενέσει κινδύνους ἀφ' ὕψους
καὶ ἐναντιώσεις ποιεῖ πολλάς, ἐν δὲ νυκτερινῇ ἀδρανεῖς ποιεῖ καὶ τῷ
βίῳ ἐκπτώτους. ὁ Ἄρης διαμετρῶν Ἀφροδίτην ῥέμβους καὶ ἀστάτους 85
ποιεῖ, βάσκανος δὲ ἡ Ἀφροδίτη εἰς γάμον καὶ τέκνα. εἰ δὲ καὶ ἐν τρο- 86
πικῷ, τοιαῦτα ποιεῖ ἃ καὶ τετράγωνοι ὄντες. ὁ Ἄρης Ἑρμῆν διαμετρῶν, 87
γίνονται [γὰρ] πλαστογράφοι καὶ τῶν φαρμακείων συνίστορες, ἀεί τε
δανείοις καὶ ἐγγύαις ὑποπίπτουσι καὶ πίστιν δικαίαν ἀποστέργουσιν,
ὧν ἕνεκα καὶ παρ' ἡγεμόνων κρίνονται καὶ φόβους ὑφίστανται· ἄλλοι
τῆς πατρίδος ἐξελαύνονται, καὶ μᾶλλον ἡνίκα ὁ Ἑρμῆς ἐστι ἐν ὁρίοις
Κρόνου ἢ ζῳδίῳ ἢ ἐν ἰδίοις ὁρίοις ἢ ζῳδίῳ. ὁ Ἄρης Σελήνην δια- 88
μετρῶν ὀλιγοχρονίους ποιεῖ ἢ κινδύνοις περιπίπτοντας· τινὲς μὲν ἄγα-
μοι, τινὲς δὲ τὰς γυναῖκας | θάπτουσιν· τούτοις καὶ ἡ τελευτὴ δεινή· f. 176 C
ἢ γὰρ μανίας ἢ τομὰς μελῶν ὁ Ἄρης ποιεῖ.
Ἡ Ἀφροδίτη Σελήνην διαμετροῦσα, τὰ πρὸς γάμον οὐκ ἀγαθά· ἢ γὰρ 89
οὐ διδοῖ τέκνα ἢ παρέχουσα ταῦτα θανατοῖ ἢ ἄλλως πως ἀποστερεῖ,
ἕνεκα δὲ τῶν γυναικῶν αὐτῶν ὕβρεις καὶ θλίψεις καὶ βλάβας πάσχου-
σιν· καθόλου γὰρ Σελήνη καὶ Ἀφροδίτη τετράγωνοι ἢ διάμετροι ἐπὶ
παντὸς πράγματος ζηλοτυπίαν παρέχουσιν.
Ὁ Ἑρμῆς Σελήνην διαμετρῶν ἀπὸ πλήθους καὶ δήμου στάσεις 90
ἐγείρει καὶ κραυγάς, καὶ ἐν λόγοις ἀθαρσεῖς ποιεῖ.
Ὅσα δὲ δηλοῦσι τρίγωνοι πρὸς ἀλλήλους οἱ ἀστέρες, τοσαῦτα καὶ 91
ἑξάγωνοι ὄντες, πλὴν ἀσθενέστεροι καὶ ἧττονα ποιοῦσιν. ἡ Σελήνη 92

§§ 82—91 = Dor. II 16, 20—17, 1

4 ἢ πυρός om. **C** ‖ 6 ante ἤθεσιν add. τοῖς **H** ‖ 8 λειψοφωτεῖ **C** ‖ 10 θανάτους **H** ‖ 11 κίνδυνον **C** ‖ 12 νυκτὶ **H** ‖ 17 δανείας **H** | ἀποστεροῦσιν **CH**, corr. Kroll ‖ 18 παρὰ γεμόνων **C** ‖ 20 ἢ^2 om. **H** in fine lin. ‖ 22 τελευτὴ] $\overset{ε}{τ}$ **C** ‖ 26 αὐτὸν **C**

93 Ἥλιον διαμετροῦσα ὄλβου καὶ δόξης παραίτιος γίνεται. καθόλου δὲ
πᾶς ἀστὴρ τὸν ἴδιον οἶκον διαμετρῶν ἃ παρέχει αὐτὸς πάντα ἀφ'
ἑαυτοῦ μειοῖ.

Περὶ συνοδευόντων ἀστέρων

94 Ὁ Κρόνος σὺν Διὶ ἀγαθούς, οἰκονόμους καὶ ἐπιτρόπους ἀλλοτρίων
95 πραγμάτων καὶ χρημάτων, καὶ μᾶλλον Ἄρεως μὴ ὁρῶντος. ὁ Κρόνος
σὺν Ἄρει τοῖς ἤθεσι πραεῖς ποιεῖ καὶ ἀργοὺς ἐν ταῖς πράξεσι καὶ ἐν
πολλοῖς ἀποτυγχάνοντας, νοσερούς τε καὶ ὑπὸ μελαίνης χολῆς βλαπ-
τομένους, πατέρα τε προαναιροῦσι καὶ τὰ πατρικὰ διαφθείρουσι καὶ
τοὺς πρὸ αὐτῶν ἀδελφοὺς ἢ ἀναιροῦσιν ἢ ζῶντας ἐπινόσους ποιοῦσιν
(χείρους δέ εἰσιν ἐπίκεντροι), φροντίδας τε καὶ δυσκολίας πραγμάτων
ἐπιφέρει, εἰ μὴ Ζεύς ποθεν ἐπιμαρτυρήσῃ, ὑπομονητικοὶ δὲ οἱ τοιοῦτοι
96 καὶ βαρύθυμοι. ὁ Κρόνος σὺν Ἡλίῳ τὸν μὲν πατέρα κακοθάνατον, τὰ
δὲ πατρικὰ φθείρει, καὶ πλεῖον τὸ κακὸν ἐν νυκτερινῇ γενέσει εἴτε
f. 144v H ἑῷος εἴτε ἑσπέριος· τότε γὰρ οὐ | τῷ πατρὶ μόνῳ, ἀλλὰ καὶ τῇ γενέσει
ἔσται τὰ δεινά, ἑτέρως δὲ καὶ τοῖς ἀδελφοῖς, καὶ μάλιστα τοῦ Ἡλίου
πλειόνων μοιρῶν ὄντος· τότε γὰρ ἀναμφίβολος ἡ βιαιοθανασία τοῦ
πατρός, καὶ αὐτοὺς δὲ τοὺς γεννηθέντας ἐκπτώτους καὶ ἐπινόσους καὶ
ἐξ ὑγρῶν ὀχλουμένους καὶ τοὺς ὀφθαλμοὺς βλαπτομένους, ἐπὶ δὲ ταῖς
γεωργίαις μόνον εὐτυχοῦσιν οἱ τοιοῦτοι· ἐν γὰρ τοῖς ἄλλοις πᾶσι
97 δυστυχεῖς. εἰ δὲ ἐν οἴκῳ Ἡλίου ἢ Κρόνου εἰσίν, εὐγενὴς μὲν ὁ πατήρ,
οὐ μὴν πλούσιος, οἱ δὲ παῖδες ἐχθροὶ τῶν πατέρων ἢ βλάπτουσιν
98 αὐτούς. ὁ Κρόνος σὺν Ἀφροδίτῃ ἀνάξιον τὴν γυναῖκα ἢ στεῖραν ἢ σεσι-
νωμένην ἢ ἐπίψογον, ποιοῦσι δὲ ἀτέκνους ἢ ὀψιτέκνους ἢ τὰ τέκνα
θάπτοντας, εἰ δὲ καὶ γάμον ποτὲ δώσουσι ψύξουσι τοῦτον· τὰ ὅμοια καὶ
99 ἐπὶ θηλυκῆς γενέσεως. ὁ Κρόνος σὺν Ἑρμῇ κωφοὺς ἢ τραυλούς,
ἀτυχοῦντας περὶ τὰς πράξεις ἢ ἀπιστουμένους ἐν οἷς λέγουσιν, ὑπο-
100 μονητικοὺς δὲ καὶ αὐστηροὺς καὶ φρονίμους καὶ πολυειδήμονας. ὁ Κρό-
νος σὺν Σελήνῃ ἀδρανεῖς καὶ τὰ μητρικὰ φθείροντας, αὐτούς τε ἐπι-
101 νόσους καὶ τὰς αὐτῶν μητέρας. εἰ δέ γέ ἐστιν ἡ γένεσις ἡμερινὴ ἢ
αὐξιφωτεῖ ἡ Σελήνη ὑπὸ ἀγαθῶν ὁρωμένη, τὰ ῥηθέντα κακὰ οὐκ ἔσται.

§§ 94–103 = Dor. II 18, 1–19, 2

2 ἃ παρέχει αὐτὸς om. H ‖ 4 ρϙδ' in marg. H | περὶ συνοδευόντων ἀστέρων om. C ‖ 5 ὁ om. C ‖ 7 ἐν[2] om. H ‖ 15 γενέσει] τεκούσῃ H ‖ 16 ἑτέροις H ‖ 18 καὶ[2] om. C ‖ 22 πλούσιον H ‖ 23 αὐτόν H | τὸν γάμον CH ‖ 24 ψόγον C ‖ 30 γέ om. C

νυκτερινῆς δὲ τῆς γενέσεως οὔσης, εἴτε αὐξιφωτεῖ ἡ Σελήνη εἴτε λειψι- 102
φωτεῖ, κἂν καὶ οἱ ἀγαθοποιοὶ ὁρῶσιν, κακὸν καὶ ἄπρακτον τὸ διάθεμα.
Ὁ Ζεὺς σὺν Ἄρει προκοπτικούς, εὐκτήμονας, τιμωμένους ἐν πόλεσιν, 103
ἡγεμόνας, ἐπιτευκτικοὺς ποιεῖ, καὶ μᾶλλον ἐν οἰκείοις τόποις ὄντες
ἅμα, ἤτοι ἐν Διὸς οἴκοις ἢ Ἄρεως, ἢ ἐν τοῖς ὁρίοις αὐτῶν· τότε γὰρ
δυνάστας ποιοῦσιν. φησὶ γὰρ ὁ Δωρόθεος· ὁ Ζεὺς ἐν οἴκοις Ἄρεως ἢ 104
ὁρίοις ἡγεμόνας ἢ ἡγεμόνων ἑταίρους ποιεῖ, εἰ δὲ ὁ Ἥλιος καὶ ἡ Σε-
λήνη ἐπίκεντροί εἰσι πρὸς τούτῳ τῷ σχήματι καὶ μαρτυρούμενοι ὑπὸ
Διὸς καὶ Ἄρεως, ἔτι μᾶλλον δοξάζονται, καὶ μᾶλλον ἐν ἀρρενικοῖς
ὄντων τῶν φώτων· τότε γὰρ βασιλεῖς γίνονται ἢ ἡγεμόνες πεζικοῦ καὶ
ναυτικοῦ τάγματος, ζωῆς καὶ θανάτου κύριοι. πάλιν Ἄρης ἐν Διὸς 105
οἴκοις ἢ ὁρίοις βασιλεῖς ἢ φίλους βασιλέων ποιεῖ, καὶ μᾶλλον ὅταν ὁ
Ζεὺς σύμφωνον ἔχῃ διάστασιν πρὸς Ἄρην. κρεῖττον δὲ τὸν Δία εἶναι 106
ἐν ὁρίοις Ἄρεως ἢ οἴκοις ἤπερ τὸν Ἄρην ἐν Διὸς τόπῳ· ποιεῖ γὰρ ἐνδο-
ξοτέρους καὶ ἡγεμονικωτέρους ἤτοι βασιλεῖς ἢ στρατοπεδάρχας ἢ στό-
λων καὶ πεζοῦ στρατοῦ ἡγεμόνας ἢ ἱππικοῦ τάγματος, ἀνορθοῦντας
πόλεις καὶ καταστρέφοντας. | ὁ Ζεὺς σὺν Ἡλίῳ ὕπαυγος μὲν ἐλαττοῖ f. 176v C 107
τὰ ἀγαθά, ἀνατολικὸς δὲ εὐκτήμονας καὶ πολυβίους καὶ ὄνησιν καὶ
εὐτυχίαν τῶν γονέων ἐκ τῶν παίδων [καὶ εὐτυχεῖς τοὺς γονεῖς] καὶ
εὐτεκνίαν διδοῖ. ὁ Ζεὺς σὺν Ἀφροδίτῃ ἐντίμους, εὐχαρεῖς, πολυφίλους, 108
| ἀγαθούς, εὐσεβεῖς, ἀστείους, φίλους ἡγεμόνων, ἐνδόξους, εὐγάμους, f. 145 H
προκόπτοντας ἀπὸ θηλυκῶν προσώπων καὶ ἱερῶν προεστῶτας. ποιοῦσι 109
δὲ καὶ εὐτέκνους, εἰ ὑπὸ μηδενὸς βλάπτονται κακοποιοῦ, πλὴν πολύκοι-
νοι ἔσονται, καὶ ἐπὶ θηλειῶν δὲ ὁμοίως. εἰ δὲ ἐν ἰσχυροῖς εἶεν τόποις 110
καὶ τὴν Σελήνην ὁρῶσιν, τοῦ Ἄρεως ἰδόντος ποθέν, ψόγος ἔσται διὰ
συγγενεῖς. ὁ Ζεὺς σὺν Ἑρμῇ δυνάστας, συνετούς, βεβαίους, ἐπὶ σοφίᾳ 111
περιβοήτους, ἰατρούς, σοφιστάς, γραμματικοὺς ἢ γραμματεῖς βασι-
λέων. ὁ Ζεὺς σὺν Σελήνῃ αὐξητικοὺς τῷ βίῳ, καὶ μᾶλλον ἀνατολικὸς 112
καὶ προσθετικὸς ὢν ὁ Ζεύς· πλουσίους γὰρ καὶ κρείττονας τῶν γονέων
ποιεῖ. εἰ δὲ τῆς γενέσεως νυκτερινῆς οὔσης ἡ Σελήνη πλειόνων ἐστὶ 113
μοιρῶν, ἐλαττοῦται ἡ τύχη.
Ὁ Ἄρης σὺν Ἡλίῳ κακοθάνατον τὸν πατέρα ἢ ταχυθάνατον. τὸ δὲ 114, 115
αὐτὸ ποιεῖ κἂν ἐπαναφέρηται τῷ Ἡλίῳ· τὰς γὰρ γενέσεις ὀχλικὰς

§ 104 = Dor. II 29, 2 ‖ §§ 105–106 = Dor. II 30, 2 ‖ §§ 107–115 = Dor. II 19, 3–13

1 ληψιφωτεῖ H, λειψιφανεῖ C ‖ 6 ὁ[2] om. C ‖ 7 ἑτέρους C ‖ 13 ἔχῃ σύμφωνον H ‖ 19 καὶ[1] om. C | εὐτυχοῦσιν οἱ γονεῖς C ‖ 23 εἰ om. C ‖ 29 κρείττους C ‖ 30 ante ἡ add. ἢ C

ποιεῖ καὶ κρίσεις ἐπάγει καὶ ὀφθαλμοὺς ἀδικεῖ καὶ τὰ πατρικὰ φθείρει
116 εἴτε ἀπὸ πυρὸς εἴτε ἀπὸ πολέμου, τινὰς δὲ καὶ μανίαις περιέβαλεν. ὁ
117 Ἄρης σὺν Ἀφροδίτῃ τὰ αὐτὰ δηλοῖ ἃ καὶ ἐν τοῖς τετραγώνοις. ὁ Ἄρης
σὺν Ἑρμῇ ψεύστας μέν, συνετοὺς δὲ καὶ πολυπείρους, ἀεὶ ἐν κρίσεσιν
118 ὄντας, πανούργους, γυμναστικούς. Διὸς μὲν οὖν ὁρῶντος αὐτοὺς ἢ
Ἀφροδίτης ἔνδοξοι γίνονται ἐπὶ τοῖς ἐπιτηδεύμασιν, τῶν δὲ κακοποιῶν
πλαστογράφοι γίνονται, κλέπται, ἀπατεῶνες, πανοῦργοι, ἄδικοι καὶ
ὅλως παράνομοι, παιδερασταὶ οἱ τοιοῦτοι καὶ πολύψογοι, καὶ μᾶλλον
119 ὅταν ὁ Κρόνος μαρτυρῇ. ὕπαυγοι δὲ ὄντες καὶ ἐπίκεντροι καὶ τὴν
120 Σελήνην ὁρῶντες κακοβούλους, ψεύστας, λῃστάς, πλαστογράφους. καὶ
εἰ μὲν ὁ Κρόνος μαρτυρεῖ κατὰ τετράγωνον ἢ διάμετρον, ἐν δεσμωτηρίῳ
121 θνήσκουσι βιαίως, εἰ δὲ ὁ Ζεύς, εὐθανατοῦσιν. ὁ Ἄρης σὺν Σελήνῃ
θερμούς, ἐπιτευκτικούς, καὶ μᾶλλον ὅταν ὦσιν ἐπίκεντροι, εἰ δὲ μὴ
ὁρᾷ ὁ Ζεὺς ὄντας ἐπὶ τοῖς κέντροις, ὀλιγοχρονίους, βιαιοθανάτους, ἥ
τε μήτηρ πολύνοσος.
122 Ὁ Ἥλιος μετὰ Ἀφροδίτης ἐπὶ νυκτερινῆς γενέσεως ἑσπερίας ἀνα-
τολικῆς οὔσης, ἐπὶ δὲ ἡμερινῆς ἑῴας ἀνατολικῆς, ἐνδόξους, πλουσίους,
123 ἄλλοις κελεύοντας ποιοῦσιν. ὁ Ἥλιος σὺν Ἑρμῇ ἐμπράκτους, εἴπερ
⟨ἐπὶ⟩ ἑῴας ἀνατολῆς ἢ ἑσπερίας ἀνατολῆς εἰσιν· πεπαιδευμένους γὰρ
καὶ γραμματεῖς καὶ ἐκ φρονήσεως κτωμένους πλοῦτον καὶ πράξεων
ἀρχὰς ἐμπιστευομένους ὥστε καὶ ἄλλοις κελεύειν.
124 Ἡ Ἀφροδίτη μετὰ Ἑρμοῦ ἐμπράκτους, πολυχαρεῖς, πολυγυναίους,
πεπαιδευμένους, ποιητάς τε ἢ μελοποιούς, πρὸς μέντοι γυναῖκας
125 πολυψόγους ἢ φιλόπαιδας καὶ φιλοπαρθένους. εἰ δὲ καὶ ἐπὶ τοῦ ὡρο-
f. 145v H σκόπου τύχωσι, θείους ταῖς διανοίαις, εὐπροκόπους, καὶ | μᾶλλον
126 εἰ ὁ Ζεὺς καὶ ἡ Σελήνη ἴδοι. ἡ Ἀφροδίτη μετὰ τῆς Σελήνης ἀγαθούς,
εὐμόρφους, ἱλαρούς, γάμος δὲ τοῖς τοιούτοις ἀβέβαιος, καὶ ἀσελγεῖς·
οὗτοι γὰρ αἴτιοι ἔσονται τῆς ἀκαταστασίας τοῦ γάμου, ἐπ' ἀλλοτρίαις
μαινόμενοι γυναιξίν.
127 Ὁ Ἑρμῆς σὺν Σελήνῃ εὐμαθεῖς ποιεῖ ἄγαν καὶ συνετούς, ψεύστας δὲ
καὶ ἀστάτους, εἰ μὴ ἀγαθοποιοὶ μαρτυρήσωσιν, αἱ τούτων δὲ μητέρες
συνεταὶ μέν, ἐπίψογοι δὲ ἀσήμοις ἀνδράσιν ἐπιμιγνύμεναι· κρεῖττον δὲ
εἰ ἡ Σελήνη προάγοι τὸν Ἑρμῆν, ἧττον δὲ εἰ ἕπεται.

§§ 117–127 = Dor. II 19, 16–32

2 περιέβαλλεν C ‖ 3 ἃ] ἢ H ‖ 12 σὺν om. C ‖ 22 πολυγυναίκους H ‖ 24 ἢ] καὶ C ‖ 26 ἴδῃ C ‖ 27 ἀσελγής C ‖ 31 μαρτυρήσουσιν H ‖ 33 προάγει τὴν C

Ἐν τούτοις δὲ πᾶσι τοῖς ἀποτελέσμασιν ἐπίτασις ἔσται τῆς ἐνεργείας 128
ὅταν τῶν ἀστέρων ἀλλήλοις μαρτυρούντων καὶ ἡ Σελήνη τούτοις
προσγένηται. ἔοικε γάρ, φησίν, πλήκτρῳ, καὶ αὐτὴ τὰς ἀπορροίας 129
πάντων τῶν ἀστέρων δεχομένη πρὸς ἡμᾶς εἰς τὴν γῆν ἀναπέμπει. οἱ 130
ἀστέρες τότε ποιοῦσι τὰ ἀποτελέσματα, ὅταν καὶ τὴν κυριότητα τοῦ
κεφαλαίου ἔχωσιν, οἷον ὁ Κρόνος ἐν οἴκῳ ἰδίῳ φίλους, ἐπιτρόπους
ποιεῖ, ἀλλ' οὐ πάντοτε, ἀλλ' ὅταν ὁρᾶται ὑπὸ Διός.

Περὶ τοπικῶν διακρίσεων

Ἐν ταῖς τοπικαῖς διακρίσεσιν ἐκείνους μάλιστα σκόπει τοὺς ἔχοντας 1
λόγον ἐν τῷ θέματι ἢ τοὺς τοῦ τριγώνου κυρίους ἢ τοῦ κλήρου καὶ
τῶν κέντρων, καὶ μάλιστα τοὺς ἐπικέντρους. εἰ δὲ οἱ κύριοι τῶν οἴκων 2
καὶ τῶν ὁρίων μὴ ὁρῶσιν αὐτούς, ὁμοίως σημαίνει· πάλιν οἱ ἀγαθο-
ποιοὶ ὁρῶντες ἀναλύουσι τὰ δεινά. f. 177 C
| Ὁ τοίνυν Κρόνος ἐν ἰδίοις οἴκοις ἢ ὁρίοις ἐμπράκτους, πολυγνώστους 3
καὶ συστάσεις ἔχοντας, ἐκτιθεμένους τὰ ἑαυτῶν τέκνα καὶ αὖθις ἐπ-
αναλαμβάνοντας ἢ ἀλλοτρίων τέκνων πατέρας, φίλους, ἐπιτρόπους [ἢ]
ἐπισήμων τινῶν· τὰ ἴσα δὲ ποιεῖ καὶ ἐν οἴκοις Διὸς ἢ ὁρίοις τυχών. ὁ 4
Κρόνος ἐν τόπῳ Ἄρεως νωθεῖς, μελλητάς, ἐν ἰδίαις καὶ ἐν δημοσίαις
πράξεσιν ἀτόνους. ἐν δὲ οἴκῳ καὶ ὁρίοις Ἀφροδίτης πρὸς γάμον οὐκ 5
ἀγαθός· δίδωσι γὰρ παρήλικας παῖδας (ὅταν δὲ ᾖ κύριος τοῦ γάμου,
τότε ταῦτα σημαίνει) ἢ πόρνους· τινὰς ἀγυναίους ἢ ὀψιτέκνους ἢ ὀλι-
γοτέκνους· πολλοὶ καὶ διὰ γυναῖκας κακὰ πάσχουσιν, ἕτεροι ὑπὸ τῶν
γυναικῶν θάπτονται. ὁ Κρόνος ἐν οἴκοις ἢ ὁρίοις Ἑρμοῦ ἐνδομύχους, 6
ἀπορρήτων εἰδήμονας καὶ διὰ ταῦτα κινδυνεύοντας, ταῖς τε γλώτταις
ἐμποδιζομένους καὶ ταῖς ἀκοαῖς· τὰ αὐτὰ καὶ Ἑρμῆς ἐν οἴκοις ἢ ὁρίοις
Κρόνου, ποιεῖ δὲ καὶ μάντεις, θύτας, οἰωνιστάς, ἐξ ἰδίων μόχθων πορί-
ζοντας.
Ὁ Ζεὺς ἐν οἴκῳ ἢ ὁρίοις Κρόνου πλουσίους, φειδωλούς, τιμῆς καὶ 7

§ 129: cf. Dor. II 19, 32 ‖ § 130: cf. Dor. II 28, 1 ‖ § 2: cf. 45 et Dor. II 33, 8 ‖ §§ 3–24 = Dor. II 28, 1–32, 4 ‖ § 6: cf. Dor. II 32, 1

1 σημαίνει in marg. H | ἐπέστασις C ‖ 4 ἁπάντων H | ἀναπέμπειν H ‖ 8 να' in marg. C, ϱϛε' in marg. H | τοπικαὶ διακρίσεις C ‖ 9–13 ἐν — δεινά post 17 τυχών transpon. C ‖ 11 τῶν ἐπικέντρων CH ‖ 14 τοίνυν om. C ‖ 16 ἐπιτρόπων CH ‖ 19 ὁρίῳ C ‖ 20 δὲ ᾖ] ἐστὶ C ‖ 21 ἀγυναίνους H ‖ 22 κακὰ πάσχουσιν] καταπάσχουσιν C ‖ 25 ἢ] καὶ C ‖ 28 ἐν om. C

δόξης μὴ ἐφιεμένους, ἥττονα τῆς αὐτῶν δυνάμεως ἐπαγγελλομένους,
8 αἰσχρονοήμονας, ἔν τισι χρόνοις κακοπαθοῦντας. ὁ Ζεὺς οἴκῳ Ἄρεως
ἢ ὁρίοις ἡγεμόνας ἢ ἑταίρους ἡγεμόνων· τινὲς στρατοπεδαρχοῦσιν ἢ
στόλον ἄρχουσι καὶ πόλεις ἀνορθοῦσι καὶ καταστρέφονται, εἰ δὲ καὶ ὁ
f. 146 H Ἥλιος | καὶ ἡ Σελήνη ἐπίκεντροι ὄντες ὑπὸ Διὸς καὶ Ἄρεως μαρτυρη-
θῶσιν, καὶ μάλιστα ἐν ἀρρενικοῖς ζῳδίοις ὄντες, βασιλεῖς ποιοῦσιν ἢ
9 δυνάστας, φοβερούς, ζωῆς καὶ θανάτου ἐξουσίαν ἔχοντας. ὁ Ζεὺς ἐν
τόπῳ Ἀφροδίτης φίλους βασιλέων ἢ ἐπιτρόπους ἢ ἐν βασιλεῦσιν
ἀσχολουμένους· τινὲς μίγνυνται γυναιξὶν ἐνδόξοις ἢ διδασκάλων αὐτῶν
γυναιξὶ μίγνυνται ἢ ἐπιστατῶν ἢ ἀδελφῶν, ἀφ' ὧν γυναικῶν πολλὴ
10 χάρις ἔσται καὶ κτῆσις. τὰ αὐτὰ καὶ Ἀφροδίτη ἐν οἴκοις ἢ ὁρίοις Διός,
τινὲς δὲ θηλειῶν θεῶν νεωκόροι, καὶ χρυσοφοροῦσι καὶ στεμματοφο-
11 ροῦσιν. ὁ Ζεὺς ἐν τόπῳ Ἑρμοῦ φοροπράκτορας βασιλέων ἢ οἰκονό-
μους, φρονίμους, λογιστάς, συνετούς, ἐνδόξους, πλουσίους.
12 Ὁ Ἄρης ἐν οἴκῳ ἢ ὁρίοις Κρόνου, ἐν οἷς ἐπιβάλλονται οἱ τοιοῦτοι
ἐπιτυγχάνουσιν, τῶν δὲ πατρικῶν ὀλετὴρ καὶ τῶν ἀδελφῶν τῶν πρεσ-
13 βυτέρων, εὐθαρσεῖς δὲ ποιεῖ. ὁ Ἄρης ἐν οἴκῳ ἢ ὁρίοις Διὸς φίλους
βασιλέων ἢ βασιλεῖς, καὶ μᾶλλον συμφώνως ἔχοντες καὶ ὁρῶντες ἀλλή-
λους· ἐνδοξοτέρα μέντοι ἡ τύχη πολλῷ πλέον, ὅταν ὁ Ζεὺς ᾖ ἐν Ἄρεως
14 τόποις. ὁ Ἄρης ἐν οἴκῳ ἢ ὁρίοις Ἀφροδίτης μοιχοὺς ποιεῖ, τὰς τῶν
συγγενῶν γυναῖκας φθείροντας καὶ ἐν τούτοις μᾶλλον χαίροντας, πολ-
λοὶ δὲ καὶ τὰς ἑαυτῶν ἀναιροῦσι γυναῖκας, πάντως δὲ θάνατον δρῶσι
15 γυναικῶν. ὁ Ἄρης ἐν οἴκῳ ἢ ὁρίοις Ἑρμοῦ συνετοὺς μέν, κακοτρόπους
δὲ καὶ πολυίστορας, ἔργῳ καὶ λόγῳ αἰσχρῶς βιοῦντας καὶ ἀπὸ κακῶν
πραγμάτων ἐπικτωμένους δι' ἃ καὶ ἐγκλήμασι καὶ κατηγορίαις ἐμ-
16 πίπτουσιν. τὰ ἴσα ποιεῖ καὶ ὁ Ἑρμῆς ἐν Ἄρεως τόποις, καὶ προσέτι
ψεύστας, ἀθέους, λῃστάς, κλέπτας, ἀνδροφόνους, ἐπιόρκους, πλαστο-
γράφους, ἀλλοτρίων ἐπιθυμητάς, μοιχικούς, φαρμακευτάς, παραθηκῶν
ἀποστερητάς, πόλεων ἀπελαυνομένους.
17 Ἡ Ἀφροδίτη ἐν Κρόνου οἴκοις ἢ ὁρίοις στειρώδεις, ἀτέκνους, μητρυι-
αῖς ἢ πρεσβυτέρων ἀδελφῶν γυναιξὶ μιγνυμένους, ἐὰν δὲ ὦσιν ἀπελεύ-
18 θεροι, ταῖς ἑαυτῶν δεσποίναις μιγήσονται. ἡ Ἀφροδίτη ἐν οἴκοις ἢ

§ 10: cf. Dor. II 31, 2 ‖ § 16: cf. Dor. II 32, 3

1 ἐπαγγελομένους **CH** ‖ 4 καταστρέφουσιν **C** ‖ 5 ἄρεως] ἀφροδίτης **H** | post μαρτυρηθῶσιν add. ἢ δορυφορηθῶσιν **C** ‖ 13 ὁ om. **H** ‖ 18 συμφώνος **C**, συμφόνως **H** | ἔχοντας καὶ ὁρῶντας **CH**, corr. Hansen ‖ 19 ἐστιν **C** ‖ 24 ἔργων **C** | λόγων **C** | κακῶν om. **H** ‖ 26 ὁ om. **H** ‖ 27 ἀνδροφώνους **C** ‖ 30 μητρυαῖς **C** ‖ 31 εἰ **C** | ἀπ' ἐλευθέρων **H** ‖ 32 ἑαυτοῦ **C** | μιγνύσονται **C**

ὁρίοις Διὸς ἀπὸ γυναικῶν | ἢ γυναικείας πράξεως προβιβάζει, ποιεῖ f. 177 v C
δὲ καὶ ἐπιτρόπους γυναικῶν ἢ θηλυκοῦ ἱεροῦ προεστῶτας, ἐξ ὧν καὶ
χάριτας ἕξουσι καὶ βίον· οἱ τοιοῦτοι φιλοῦσι πάνυ τὰς ἑαυτῶν γυναῖκας.
ἡ Ἀφροδίτη ἐν οἴκοις ἢ ὁρίοις Ἄρεως δόλους, κρίσεις καὶ πολλὰ κακὰ 19
διὰ γυναῖκας, μιγνύει δὲ καὶ γυναιξὶ λυγραῖς ἢ ἐπιψόγοις ἢ δούλαις,
πλὴν ἃς λήψονται γυναῖκας, ταύταις καὶ συγγηράσκουσιν. ἡ Ἀφροδίτη 20
ἐν οἴκοις ἢ ὁρίοις Ἑρμοῦ ἱερέας, θύτας θεοῦ ποιοῦσιν ἢ πλουσίων γυναι-
κῶν ἐπιτρόπους, δι' ἃς καὶ κρίσεις ὑφίστανται· τινὲς βαφεῖς, ἱστουργοί,
ζωγράφοι, ἀνθοπλόκοι, μυρεψοί, μυρο|πῶλοι, τορνευταὶ γίνονται. f. 146 v H
Ὁ Ἑρμῆς ἐν οἴκοις Κρόνου ἢ ὁρίοις τραυλούς, δυσκώφους, ἐνδομύ- 21
χους, ἀλλοτρίου βίου μεριμνητάς, μύστας, ἀγαλμάτων καθιδρυτὰς ἢ
ἀστρολόγους, οἰωνιστάς· τὰ αὐτὰ καὶ Κρόνος ἐν ὁρίοις Ἑρμοῦ. ὁ Ἑρ- 22
μῆς ἐν τόπῳ Διὸς νομομαθεῖς, λογιστάς, διοικητὰς ἢ βασιλέων δι-
δασκάλους, ἐν πολιτικαῖς πράξεσι ἢ βασιλικαῖς ἀναστρεφομένους καὶ
συνδικάζοντας τοῖς τοιούτοις. ὁ Ἑρμῆς ἐν οἴκοις ἢ ὁρίοις Ἄρεως εἴρηται 23
ἐν τοῖς τοῦ Ἄρεως. ὁ Ἑρμῆς ἐν οἴκοις ἢ ὁρίοις Ἀφροδίτης χαρίεντας, 24
προσφιλεῖς, ἱλαρούς, ἐμπράκτους, ἐπιτευκτικούς, στωμύλους, πειθη-
νίους, Μούσης ἐμπείρους ἢ χρώματός τινος, ὀρχήσεων ὑφηγητὰς ἢ τῶν
τοιούτων, εἰ δὲ καὶ ἐπίκεντρός ἐστιν ὁ Ἑρμῆς, μελοποιοὺς καὶ ἐκ τού-
των βιοποριστοῦντας καὶ φίλους κτωμένους.
Ὁ Κρόνος οἴκῳ Ἡλίου ἤτοι Λέοντι δοξάζει τὸν πατέρα καὶ τούτου 25
αὔξει τὸν βίον, ὑπὸ δὲ ὑγρῶν ὀχλεῖ καὶ οὐκ εὐθάνατον τὸν πατέρα ποιεῖ.
ἐν δὲ οἴκῳ Σελήνης, ἔτι ζώσης τῆς μητρός, φθείρει τὰ μητρικὰ καὶ 26
ἐπίνοσον τὴν μητέρα ποιεῖ ἢ κρυπτὰ πάθη διδοῖ ἢ ψύξεις ἐπάγει ἢ
χόλους ὡς ἐπὶ θεὸν καταφεύγειν.
Ὁ Ζεὺς Λέοντι ἰσοβασιλεῖς ἢ φίλους βασιλέων, περιβλέπτους καὶ 27
πλουσίους ποιεῖ. ὁ Ζεὺς ἐν Καρκίνῳ ὑψοῖ τὴν τύχην καὶ τέκνα πλείονα 28
παρέχει, πλούσιόν τε καὶ πολυέπαινον.
Ὁ Ἄρης ἐν Λέοντι τὰ πατρικὰ φθείρει καὶ τοὺς ὀφθαλμοὺς σινοῖ, 29
τὰς δὲ πράξεις ἀπὸ πυρὸς ἢ σιδήρου δίδωσιν ἤ τινα τέχνην ἄλλην
σκληράν. τὰ αὐτὰ δὲ ποιεῖ ἐάν τε αὐτὸς ἐπιπαρῇ τῷ τόπῳ, ἐάν τε τοὺς 30
χρόνους τῷ Ἡλίῳ παραδιδοίη ἢ ὁ Ἥλιος αὐτῷ ἢ μεριστὴς τῶν χρόνων

§ 23: cf. 16 ‖ § 25 = Dor. II 33, 2 ‖ § 26 = Dor. II 33, 1 ‖ § 29 = Dor. II 33, 4

2 ἐπιτροπὰς **C** | προστάτας **C** ‖ 6 ἡ om. **C** ‖ 10 ἐνδομοίχους **C** ‖ 15—16 ὁ — Ἄρεως om. **C** ‖ 16 ἐν² om. **C** ‖ 17 προσφίλους **H** ‖ 22 ὑγρῶν δὲ **C** ‖ 26 περιπλε **C** ‖ 27 ψυχὴν **C** ‖ 29 ἐν om. **C** ‖ 30 τύχην **H**

31 γένηται. ὁ Ἄρης ἐν Καρκίνῳ θερμόν, συνετόν, ἀλλ' ἀεὶ σφαλλόμενον,
σίνη τε διδοῖ καὶ βιαιοθανασίαν ποιεῖ, καὶ μᾶλλον ἡμερινῆς οὔσης τῆς
32 γενέσεως. ὅλως δὲ οἱ φθοροποιοὶ ἐν ζῳδίοις τῶν φώτων ὄντες ὀλι-
γοχρονίους ποιοῦσιν ἢ βιαιοθανάτους.

33 Ἡ Ἀφροδίτη ἐν Λέοντι δυσγάμους, ἐν δὲ Καρκίνῳ λάγνους καὶ ἐπαί-
σχρους ποιεῖ.

34. 35 Ὁ Ἑρμῆς ἐν Λέοντι πολυΐστορας, προφανεῖς. ὁ Ἑρμῆς ἐν Καρκίνῳ
εὐφυεῖς, δριμεῖς, εὐθύφρονας, εὐεργούς.

36 Ὁ Ἥλιος ἐν Λέοντι εὐκλεεῖς, ὑπερβάλλοντας, εἰ δὲ ἐν αὐτῷ εἴη τῷ
κέντρῳ ἡμέρας κοσμούμενος ὑπὸ τῶν λοιπῶν ἀστέρων κατὰ τὸ ἰσότι-
37 μον, βασιλεῖς ποιεῖ. ἡ Σελήνη ἐν Καρκίνῳ πράξεις καὶ τιμὰς παρέχει,
ἐπὶ δὲ νυκτερινῆς γενέσεως κοσμουμένη ὑπὸ τῶν ἀστέρων ὡς ὁ Ἥλιος
38 ἔτι κρεῖττον. ἀμείψαντες δὲ τὰ ἑαυτῶν ζῴδια, ἤτοι Ἥλιος Καρκίνῳ,
Σελήνη Λέοντι, ποιήσουσιν ὅσα ἐν τοῖς ἰδίοις οἴκοις ὄντες, διακρίνεται
δὲ πάντα τῇ τῶν λοιπῶν ἀστέρων κράσει.

39 Ὁ Ἥλιος ἐν οἴκοις ἢ ὁρίοις Κρόνου ἰσχυρούς, πρακτικούς, πάντων
40 περικρατοῦντας. ἡ Σελήνη ἐν οἴκοις ἢ ὁρίοις Κρόνου νωχελεῖς, ἀπρά-
κτους, ⟨... σώμασί τε⟩ καὶ ἔργο⟨ις⟩ καὶ πολυψόγους ποιεῖ.

41 Ὁ Ἥλιος καὶ Σελήνη ἐν οἴκοις ἢ ὁρίοις Διὸς σώφρονας, εὐσταθεῖς,
f. 147 H τῆς πατρικῆς οὐσίας | ἡγουμένους καὶ οἰκίας, ταῖς δὲ μητρυιαῖς μιγνυ-
f. 178 C μένους ἢ ταῖς τῶν ἀδελφῶν γυναιξίν, εἰ δὲ ἡ γένεσις ᾖ ἐν θηλυκῷ, | τῷ
πατρῴῳ ἢ τῷ θείῳ μιγήσεται.

42 Ὁ Ἥλιος οἴκοις ἢ ὁρίοις Ἄρεως ἀσθενείαις καὶ νόσοις περιβάλλει,
43 ἡδεῖς δὲ ἐν τῷ βίῳ καὶ ταῖς πράξεσιν οἱ τοιοῦτοι. ἡ Σελήνη οἴκοις
ἢ ὁρίοις Ἄρεως θρασεῖς, ἀνδρείους, τῶν ἀλλοτρίων ἅρπαγας, ἀνοσίους,
44 κακῶν συνίστορας, μιαιφόνους. προσήκει μέντοι τὰς μαρτυρίας τῶν
ἀστέρων ἐπιβλέπειν· εἰ γὰρ οἱ ἀγαθοποιοὶ μὴ ἐφορῶσι τοὺς φωστῆρας,
τῶν προειρημένων οὐδὲν ἔλαττον ἔσται· τῶν γὰρ ἀγαθοποιῶν ἀπε-
45 στραμμένων, εἰ οἱ κακοποιοὶ ἐφορῶσιν, χείρονα τὰ κακά. τοῦτο δὲ
καὶ ἐπὶ τῶν ἄλλων πάντων ἀστέρων ἔστιν ἰδεῖν· προειρήκαμεν γὰρ
ὅτι οἱ ἀγαθοποιοὶ μαρτυροῦντες ἀναλύουσι τὰ δεινά, δηλονότι τὰ

§ 31 = Dor. II 33, 3 ‖ § 32 = Dor. II 33, 5 ‖ § 40 = Dor. II 33, 6 ‖ § 41 = Dor. II 33, 10 ‖ § 42 = Dor. II 33, 9 ‖ §§ 43–45 = Dor. II 33, 7–8 ‖ § 45: cf. 2

5 ἢ om. C ‖ 7 προφανεῖ H | ὁ[2] om. C ‖ 8 ἐνεργούς H ‖ 10 ἡμερινὸς C ‖ 12 ἐπὶ] ὑπὸ C ‖ 16 ὁ om. C ‖ 17–18 ἡ — ποιεῖ om. C ‖ 18 lac.[1] ca. 15 litt. H | lac.[2] ca. 10 litt. H ‖ 20 τῆς om. H | μητρυαῖς C ‖ 21 ἡ om. H ‖ 27 οἱ om. C ‖ 31 τὰ δεινά, δηλονότι om. C in fine lin.

τῶν κακοποιῶν ἀποτελέσματα, ὥσπερ καὶ οἱ κακοποιοὶ τὰ τῶν καλο-
ποιῶν.

Ἡ Σελήνη οἴκοις ἢ ὁρίοις Ἀφροδίτης εὐμόρφους, ἐπεράστους, πο- 46
θεινούς, χαρίεντας τοῖς πᾶσιν, καὶ μᾶλλον εἰ ἐν Ζυγῷ τύχῃ, λάγνους
δὲ περὶ τὰ ἀφροδίσια καὶ ἐπιψόγους, ἐμπράκτους μέντοι καὶ πολυκερ-
δεῖς. ὁ Ἥλιος οἴκοις ἢ ὁρίοις Ἀφροδίτης μάντεις, χρησμῳδούς, ὀνει- 47
ροκρίτας ἢ δι' ὀνείρων χρηματιζομένους, ταῖς δὲ ἕξεσιν ὑγροὺς καὶ
μελαγχολικοὺς ἢ καὶ ὑπὸ χολῶν βλαπτομένους.

Ἡ Σελήνη οἴκοις ἢ ὁρίοις Ἑρμοῦ ἀγχίνους, δριμεῖς, ἐπικερδεῖς, 48
παιδεραστὰς δὲ καὶ φιλογυναίους καὶ σπανοτέκνους. ὁ Ἥλιος οἴκοις ἢ 49
ὁρίοις Ἑρμοῦ πολυΐστορας, ἐμπράκτους, μύστας, διδασκάλους, καθ-
ύγρους δὲ καὶ ὑπὸ χολῆς βλαπτομένους. ἐνεργέστερα δὲ τὰ προειρημένα 50
ἔσται, ὅταν ὁ κύριος τοῦ ζῳδίου καὶ τῶν ὁρίων ἐπιβλέπῃ τοὺς φωστῆ-
ρας ἢ ἐπιμαρτυρῇ ποθεν τούτοις.

Περὶ κέντρων

Ἡ Σελήνη ὡροσκοποῦσα ἢ μεσουρανοῦσα ἐπὶ γενέσεως ἡμερινῆς τὰς 1
προκοπὰς ἐμποδίζει, καὶ μᾶλλον ἢ ὁρῶντος ἢ ἐπαναφερομένου κακο-
ποιοῦ· τότε γὰρ καὶ ἔκπτωσις ἔσται. οὐδὲ γὰρ οἱ ἀγαθοποιοὶ οὕτως 2
ἔχουσαν ὠφελήσουσιν, καὶ ἣν ἐν ὕψει ἢ οἴκῳ ἰδίῳ τύχωσιν οὐχί. φησὶ 3
γὰρ καὶ Δωρόθεος·

ἣν Ζεὺς μὴ λεύσσῃ μιν ἢ αὐτὴ πότνια θεία
ἢ δόμον ἢ ὕψος τύχῃ λελαχυῖα Σελήνη.

ἐν δὲ νυκτὶ ὡροσκοποῦσα ἢ μεσουρανοῦσα ἢ τούτοις ἐπαναφερομένη 4
λαμπροὺς καὶ πολυγνώστους σημαίνει καὶ τὰς μητέρας μείζονας,
κακοποιὸς δὲ ὁρῶν ἐμποδιστικὸς γίνεται, καὶ ὄνησις τούτοις οὐκ
ἔστιν ὧν πορίζονται, ὥσπερ ἀγαθὸς ὁρῶν εὐκτήμονας ποιεῖ. ἐν δὲ 5
τῷ δύνοντι, ταχυθάνατος ἡ μήτηρ, καὶ ἔκπτωσις τῶν ὑπαρχόντων
αὐτῷ ἢ ἐκ πατρίδος μετάστασις, καὶ διὰ γυναῖκας καὶ τέκνα λύπας.
ἐν δὲ τῷ ὑπογείῳ, κακοποιῶν ὁρώντων, ἐκ κρυπτῶν τόπων ἐνοχλεῖ· 6

§§ 46–50 = Dor. II 33, 11–15 ‖ §§ 1–11 = Dor. II 21, 1–22, 3

3 ἀφροδίτης ἢ ὁρίοις C ‖ 13 ἐπιβλέπει C ‖ 15 ϱϛς' in marg. H ‖ 19 ἣν] κἂν C | post ἢ add. ἐν C | τυχόντες C ‖ 21 λευτησιν C | πότνα CH | θεια͡ C, θεά H ‖ 22 λελαχεῖα H ‖ 24 μ̊' C ‖ 28 γυναῖκα C ‖ 29 ὀχλεῖ C

f. 147v H συνοχαί τε γὰρ καὶ δεσμὰ διὰ κρυπτὰ πράγματα, καὶ θανάτους | τέκνων
7 καὶ γυναικῶν. Ζεὺς δὲ καὶ Ἀφροδίτη ἰδόντες ἐν τῷ ὑπογείῳ ἀπὸ κρυ-
φίων ὠφελοῦσιν· ὁ γὰρ τόπος ἄδηλος.
8 Ὁ Ἥλιος ὡροσκοπῶν ἐν ἡμέρᾳ, Διός, Ἀφροδίτης ὁρώντων, ἀγαθός,
9 καὶ μάλιστα εἰ ἰδιοτοπεῖ καὶ ἐν ἀρρενικῷ ζῳδίῳ ἐστίν. πολὺ δὲ κρεῖττον
εἰ ὑπὸ ἀγαθοποιοῦ ἐπιδεκατεύοιτο· ἡγεμονικαὶ γὰρ αἱ τιμαὶ ἢ στρατο-
10 πεδαρχικαί. τοῦ Ἄρεως μετὰ Διὸς ὁρῶντος τὰ αὐτὰ καὶ μεσουρανῶν,
11 πλὴν τοῦτο μόνον διαφέρει, ὅτι σπαναδέλφους ποιεῖ. δύνων δὲ λυπεῖ
12 χάριν τέκνων καὶ ἀδελφῶν καὶ κρυφίων τόπων. ἐν δὲ ἀλλοτρίῳ τόπῳ
ὤν, κατὰ τετράγωνον ἢ διάμετρον ὁρώμενος ἐκ Κρόνου ἢ Ἄρεως, καὶ
μάλιστα ἐκ τοῦ Ἄρεως, περικαύστους ἢ σταυρουμένους ἢ θηριοβρώ-
τους· βεβαιότερα δὲ τὰ δεινὰ ταῦτα, εἰ σὺν τῷ Ἡλίῳ καὶ τὴν Σελήνην
ἴδωσιν οἱ κακοποιοί, καὶ μᾶλλον Διός, Ἀφροδίτης μὴ ὁρώντων τὰ φῶτα.
13 ἐν δὲ τῷ ὑπογείῳ ὁ Ἥλιος τοιοῖσδε σχήμασι βλαπτόμενος ἐκπτώσεις
ποιεῖται καὶ τῶν πατρικῶν ἐλαττώσεις, πλὴν ἐν ἰδίῳ οἴκῳ ὢν ἢ ὕψει
ταῦτα οὐκ ἔσται.
14 Εἰ δὲ Κρόνος ὡροσκοπεῖ ἢ μεσουρανεῖ ἰδίῳ τόπῳ ἢ συναιρέτου,
κληρονομίας παρεκτικὸς καὶ ἀρχῆς καὶ κτημάτων βλαπτικός, σωμά-
των νόσους ἐπιφέρων καὶ σίνη, μονοτρόπους δὲ ποιεῖ καὶ σπαναδέλ-
15 φους καί τινας μὲν ἀγυναίους, τινὰς δὲ τῶν γονέων χωρίζει. εἰ μέντοι
τύχῃ ἐν ζῳδίῳ ἐχθροῦ ἀστέρος — ἤτοι Ἄρεως, Σελήνης, Ἀφροδίτης —
καὶ μάλιστα ἐν Ταύρῳ, χεῖρον· ὀρφανίας γὰρ ποιεῖ καὶ ἀτεκνίας, καὶ
μᾶλλον ἐν νυκτερινῇ· τότε γὰρ καὶ σίνη καὶ νόσους σημαίνει καὶ αὐτοὺς
φθονερούς, δυσεράστους, ὀκνηρούς, ἀμαθεῖς καὶ πρὸς τέκνα ἀστόργους.
16 εἰ δὲ Κρόνου ὡροσκοποῦντος Ζεὺς δύνει, προγενέστερον ἀδελφὸν
f. 178v C
17 ἀναιρεῖ, αὐτὸς δὲ ὑπὸ ἐχθρῶν καταδυναστευθήσεται. | εἰ δὲ Κρόνου
ὡροσκοποῦντος Ἄρης δύνει, δεινὰ μὲν τοῖς γονεῦσιν, αὐτὸς δὲ βιαιο-
18 θάνατος ἔσται. εἰ δὲ Κρόνου ὡροσκοποῦντος Ἀφροδίτη δύνει, θάνατος
19 ἔσται γυναικός. εἰ δὲ Κρόνου ὡροσκοποῦντος Ἑρμῆς δύνει, τέκνων
20 θάνατος ἔσται. μεσουρανῶν δὲ τὰ αὐτὰ σημαίνει ἕως ἐτῶν $\overline{\lambda}$, καὶ μετὰ
21 τοῦτο παύει τὰ δεινά, κακοῖ δὲ τὸν βίον. παρ' αἵρεσιν μεσουρανῶν καὶ
ἐν μὲν στερεῷ, βεβαία ἡ κάκωσις, ἐν δὲ δισώμῳ κακώσας πάλιν ἀνέ-
22 σφαλεν. ὁ δὲ σὺν Ἄρει μεσουρανῶν κακοθάνατον σημαίνει, ἐὰν μή τις

§§ 12–31 = Dor. II 22, 5–24, 7

1 γὰρ om. C ‖ 2 δὲ om. C ‖ 5 καὶ μάλιστα εἰ] εἰ μάλιστα C ‖ 7 ὁρῶντος μετὰ διὸς C ‖ 8 παναδέλφους C ‖ 15 ποιεῖται om. H ‖ 18 βλάπτεται C ‖ 26 εἰ om. C ‖ 28 εἰ] ὁ C ‖ 29 εἰ] ὁ C ‖ 33 ὁ] εἰ H | εἰ C

ἀγαθὸς παρῇ τῷ δύνοντι. ἐν δὲ τῷ δύνοντι τέκνοις καὶ ἀδελφοῖς καὶ 23
γυναιξὶ λυπηρός, κινδύνους τε ἐπάγει ἐκ ποταμῶν ἢ θαλάσσης καὶ
ὑγρῶν ὀχλήσεις καὶ ψύξεις καὶ κακοπαθείας, πλὴν ἐχυρῶν ἐστι βλα-
πτικός. σὺν Ἀφροδίτῃ δὲ δύνων μαλακοὺς καὶ ἐπιψόγους ἢ ἀγάμους 24
σημαίνει. σὺν δὲ Ἑρμῇ δύνων τέκνα ἀναιρεῖ καὶ δούλους καὶ κτήματα 25
καὶ τύχην ἐλαττοῖ.
Ὁ Ζεὺς ὡροσκοπῶν ἐν ζῳδίῳ θηλυκῷ εὐγάμους, εὐτέκνους, φιλ- 26
αδέλφους, ἐναρέτους, ἐπιτρόπους ἢ ἄρχοντας ποιεῖ, καὶ μάλιστα ἡμέρας·
νυκτὸς γὰρ ἐλαττοῖ τὰ εἰρημένα. τὴν δὲ μητέρα κρείττονα τοῦ πατρός, 27
εἴ ἐστιν ἐν θηλυκῷ ζῳδίῳ, εἰ δὲ ἐν ἀρρενικῷ, κρείττων ὁ πατήρ, ἐν δὲ
δισώμῳ ὡροσκοπῶν διπάτορα δοκεῖ τὸν γεννη|θέντα ποιεῖν. ὡροσκο- f. 148 H 28
ποῦντος δὲ Διὸς καὶ Κρόνου δύνοντος βλάπτεται μὲν ὁ πατήρ, ὁ δὲ
τεχθεὶς θνήσκει, ὄψεται δὲ καὶ ἐχθροὺς τιμωρουμένους, ὁ δὲ παῖς
ἔνδοξος, ἱερὸς ἔσται ἢ ἐν βασιλείοις ἀναστρεφόμενος ἢ δήμου προ-
στήσεται, εἰ μὴ Ἄρης ἐν τῷ β' τόπῳ ἢ τῷ ι' μειώσει τὰ ἀγαθά. εἰ δὲ 29
τοῦ Διὸς ὡροσκοποῦντος ὁ Ἄρης δύνει, τῶν ἐχθρῶν κρείττονα ποιεῖ·
Ἀφροδίτη δὲ ὁρῶσα τὸν Δία ἐπιτείνει τὰ ἀγαθά, εἰ μάλιστα καὶ τὴν
Σελήνην ὁρῶσιν. ὁ Ζεὺς μεσουρανῶν ἐμφανείας καὶ δόξης αἴτιος καὶ 30
εὐτεκνίας, καὶ μάλιστα ἡμέρας. εἰ δὲ ὁρᾶται ἡμέρας ὑπὸ Ἑρμοῦ ἢ 31
Ἄρεως ἀπὸ σχήματος οἰκείου ἢ καλοῦ τόπου, συνετοὶ ἔσονται καὶ ἀπὸ
λόγου καὶ ἐπιστήμης τὸν βίον πορίζονται. εἰ δὲ δύνει, κρεῖττον τῆς 32
νεότητος τὸ γῆρας, καὶ εὐθανασίαν σημαίνει, καὶ μᾶλλον ἐν ἰδίῳ τόπῳ
καὶ ὕψει· ἐξ ἐχθρῶν μέντοι ἐπηρεάζει. εἰ δὲ σύνεστι κακοποιός, κιν- 33
δύνους δώσει καὶ ἐπιβουλάς, οἱ δὲ τοιοῦτοι ἐν ἡγεμονικαῖς αὐλαῖς
ζήσονται, ἀλλοτρίων πραγμάτων δεσπόται καὶ δῶρα λαμβάνοντες καὶ
ἐπαινούμενοι. ἐν δὲ τροπικῷ δύνων φυγὴν ἐκ βασιλέων σημαίνει καὶ 34
πατρικὰ φθείρει καὶ βίον καὶ σῶμα κακοῖ, λαμβάνουσι δὲ οἱ τοιοῦτοι
γυναῖκας ἑταιρίδας ἢ ἐλάττους τῆς τούτων ἀξίας. εἰ δὲ Ζεὺς δύνων 35
Ἀφροδίτην ὁρᾷ, μοιχοὺς σημαίνει, καὶ μᾶλλον Ἑρμοῦ καὶ Ἄρεως ὁρών-
των. σὺν δὲ τῇ Σελήνῃ δύνοντος ἢ τῆς Σελήνης ὡροσκοπούσης, μάχλοι 36
καὶ σπανάδελφοι. εἰ δὲ σὺν Ἀφροδίτῃ δύνει ὁ Ζεὺς ἢ ὁρᾶται ὑπὸ Ἀφρο- 37
δίτης, μαρτυρούσης καὶ τῆς Σελήνης ἢ συνούσης, χρησμολόγοι εἰσὶ
καὶ μάντεις. ἐν δὲ τῷ ὑπογείῳ ὁ Ζεὺς ἐξ ἀπορρήτων ὠφελεῖ, κληρονο- 38

§§ 31–44 = Dor. II 24, 9–25, 7

4 δύνοντι C ‖ 5 ἑρμῇ δὲ H | δύνοντι C ‖ 7 ὁ om. C ‖ 11 δοκεῖν C ‖ 14 προσήσεται C ‖ 26 δύνει C ‖ 28 εἰ] ὁ C | δύνοντος C ‖ 30 δύνειν C | βράχλοι H

μίας διδοῖ καὶ θησαυρῶν εὕρεσιν, ἐχθροὶ δὲ τοῖς γονεῦσιν οἱ παῖδες,
ὀψίγαμοί τε καὶ ὀψίτεκνοι, τοὺς δὲ γονεῖς ἐνδόξους σημαίνει.
39 Ὁ Ἄρης ὡροσκοπῶν ἡμέρας ἐν ἀρρενικῷ ζῳδίῳ ἐξ ἰδίων βλάπτει
καὶ κινδύνους φέρει καὶ τέκνα θανατοῖ καὶ πρὸς τέκνα κακός, ποιεῖ
δὲ καὶ μελαγχόλους, θυμώδεις, ἀνελεεῖς, μοιχούς, πολλάκις μνηστευο-
μένους γυναῖκας καὶ μὴ λαμβάνοντας· καὶ ὑπὸ μὲν Κρόνου ὁρώμενος
40 χείρων, ὑπὸ δὲ Διὸς ἤπιος γίνεται καὶ βίον καὶ ἐργασίαν παρέχει. ὁ
δὲ Ἄρης ὡροσκοπῶν καὶ δύνοντος Ἡλίου μετὰ Σελήνης ἢ τοῦ μὲν
δύνοντος, τοῦ δὲ ὑπογείου, τοῦ Διὸς ὄντος ἀποστρόφου, οἱ μὲν γονεῖς
βιαιοθάνατοι, αὐτοὶ δὲ ὀρφανοὶ καὶ σεσινωμένοι ἢ ὀλιγοχρόνιοι· τὸ
41 γὰρ σχῆμα ἴσον ἀτρόφῳ. ὁ Ἄρης ὡροσκοπῶν νυκτὸς ἐν ζῳδίῳ θηλυκῷ
πρᾶος, καὶ μᾶλλον τοῦ ζῳδίου αὐτοῦ τῆς αἱρέσεως ὄντος καὶ ὑπὸ Διὸς
ὁρωμένου· ἔμπρακτοι γὰρ καὶ θρασεῖς οἱ τοιοῦτοι· ὅμως καὶ οὕτως
42 ἐπικίνδυνος. ἐν δὲ τῇ ἐπαναφορᾷ τοῦ ὡροσκόπου, εἰ μὴ Ζεὺς ἴδοι, τῶν
ὑπαρχόντων φθορεύς· ὁρώντων γὰρ τῶν ἀγαθῶν τὰ μὲν ἀπόλλυται, τὰ
43 δὲ περισώζεται. ἐν δὲ τῷ μεσουρανήματι ἢ τῇ ἐπαναφορᾷ τοῦ μεσου-
ρανήματος παρ' αἵρεσιν ἐκπτώσεων ἢ μετοικισμῶν αἴτιος ἢ φυγῶν,
f. 179 C πλὴν τροπικοῦ ὄντος τοῦ ζῳδίου ἢ δισώμου | ἐπανέρχεται εἰς τὴν προ-
f. 148v H τέραν τύχην, καὶ αὖθις δὲ | καθαιροῦνται, καὶ μάλιστα Διός, Ἀφρο-
44 δίτης μὴ ὁρώντων. ἐν δὲ νυκτὶ ὡροσκοπῶν, Διὸς ὁρῶντος, τὰ μὲν κακὰ
45 μειοῖ, τὰ δὲ ἀγαθὰ αὔξει. ἐν δὲ τῷ δύνοντι βιαιοθανάτους σημαίνει καὶ
γῆρας κακὸν καὶ φυγὴν πατρίδος καὶ συχνὰς διδοῖ περιστάσεις, ἐπι-
βουλάς τε καὶ πυρὸς καύσεις καὶ θηρίων δήξεις, καὶ μάλιστα ἐπὶ ἀλ-
46 λοτρίου τόπου ἑστώς, Διός, Ἀφροδίτης μὴ ὁρώντων. τὸ δὲ εἶδος τῆς
47 βλάβης τοῦ ζῳδίου ἡ φύσις δείξει. ἐν δὲ ἰδίοις ζῳδίοις ὁ Ἄρης καὶ μαρ-
τυρούμενος ὑπὸ ἀγαθῶν οὐ ποιεῖ τὰ εἰρημένα· ἐγγὺς γὰρ θανάτου
ἐλθόντας ῥύεται διὰ τὸν Δία καὶ Ἀφροδίτην, οἱ τοιοῦτοι δὲ τοὺς ἐχθροὺς
48 τιμωρουμένους ὁρῶσιν. ὁ Ἄρης δύνων καὶ ὁρῶν τὸν Ἥλιον ἢ τὴν Σε-
49 λήνην διαστήσει τοὺς γονεῖς καὶ ἀνωμαλήσει τὸν βίον. ὁ Ἄρης δύνων καὶ
ὁρῶν τὴν Σελήνην αὔξουσαν αἰχμαλωσίαν ἐπάγει καὶ δολοφονίαν, καὶ
50 μᾶλλον ἐν ἡμέρᾳ καὶ τοῦ Διὸς ὁρῶντος οὐδαμῶς. ἐν δὲ τῷ ὑπογείῳ τὴν
κτῆσιν ἀπόλλυσιν· ὁ Ζεὺς δὲ συνὼν ἢ Ἀφροδίτη συλλέγει τὰ ἀπολό-

§§ 45—49 = Dor. II 25, 9—13

8 δύνει C || 11 νυκτὸς ὡροσκοπῶν C || 13 ὁμοίως H || 14 ἴδῃ C || 15 ἀπόλλυν-
ται C || 17 φυγῆς C || 20 post ὁρῶντος add. ὡροσκόπου H || 22 φυγοπατρίδας C ||
26 ἀγαθοποιοῦ C || 29 ὁ om. H || 30 αἰχμαλωσίας ποιεῖ C | δολοφονίας C, δολυ-
φωνίαν H || 31 ὁρῶντος οὐδαμῶς] οὐχ ὁρῶντος C || 32 ἢ om. H | ἀπολλόμενα
CH

μενα. καθόλου δὲ ὁ Ἄρης μεσουρανῶν ἢ ἀντιμεσουρανῶν παρ' αἵρεσιν 51
ἀφανιστικός ἐστι τῶν κτημάτων.
Ἡ Ἀφροδίτη ὡροσκοποῦσα ἢ ἐπαναφερομένη τῷ ὡροσκόπῳ ἀνατο- 52
λικὴ πολυγυναίους, γνωστούς, βασιλεῖς, εὐμόρφους, λογίους, ἐνδό-
ξους, ἀγαθούς, θεοσεβεῖς, καὶ τῇ πόλει γνωστοὶ ἔσονται· πλουσίων
γυναικῶν ἄνδρας, ἀλλ' ὄνησιν τούτων οὐχ ἕξουσιν· τινὲς ἱερῶν προ-
ίστανται, στεφανηφοροῦντες· μουσικούς τε καὶ φιλολόγους καὶ προσ-
ηνεῖς ποιεῖ. ταῦτα δὲ βέβαια ἔσται ὅταν καὶ ἡ Σελήνη τὴν Ἀφροδίτην 53
ὁρᾷ. τοῦ δὲ Ἑρμοῦ καὶ Ἄρεως ὁρώντων τὴν Ἀφροδίτην ὡροσκοποῦσαν, 54
καὶ μάλιστα εἰ καὶ ὁ Κρόνος ὁρᾷ· πολύψογοι γὰρ τότε
μοιχοὶ ἔσονται, καὶ μάλιστα εἰ καὶ ὁ Κρόνος ὁρᾷ· πολύψογοι γὰρ τότε
ἔσονται πρεσβυτέραις ἢ ἀδοξοτέραις μιγνύμενοι. τὰ αὐτὰ δὲ καὶ ἐπὶ 55
θηλυκῶν γενέσεων. ἐν δὲ δισώμῳ ὡροσκοποῦσα ἢ διωνύμους ἢ δι- 56
πάτορας ποιεῖ. σὺν Ἑρμῇ δὲ ὡροσκοποῦσα ἢ μεσουρανοῦσα ἐντίμους, 57
ἐνδόξους, ὑπὸ λαοῦ ἐπαινουμένους διὰ σύνεσιν, καὶ μάλιστα εἰ θηλυ-
κόν ἐστι τὸ ζῴδιον ἢ τροπικόν. ἡ Ἀφροδίτη ὡροσκοποῦσα ἢ μεσουρα- 58
νοῦσα καὶ τὴν Σελήνην ὁρῶσα ἐν οἱῳδήποτε σχήματι οἰκεῖον γάμον
ἢ μίξιν διδοῖ. ἡ Ἀφροδίτη ὡροσκοποῦσα σὺν Ἑρμῇ, τοῦ Ἄρεως δύνον- 59
τος, τὰ μὲν πατρικὰ φθείρει, ὁ δὲ παῖς συλλέξει βίον ἀπὸ φίλων ἢ
ὑπερεχόντων ἢ ἐκ παιδείας καὶ συνέσεως καὶ ἱεροῦ προστασίας, χάριν
δὲ δόξης πολλὰ δαπανήσει καὶ κρίσεις ἕξει διὰ γραπτὰ ἢ διὰ γυναῖκα
ἢ διὰ πρᾶγμα λαληθὲν ἢ ἐπὶ τούτοις διαβληθήσεται ἢ φιλόνεικον πρᾶγ-
μα ἕξει, ἐκφεύξεται δὲ ὅμως τὰς κατηγορίας διὰ βοηθείας τινός, καὶ
μᾶλλον Διὸς ὁρῶντος· εἰ γὰρ καὶ ἐγγὺς θανάτου φθάσει, ῥυσθήσεται
διὰ τὸν Δία, ἐπεί, εἰ ἀπόστροφός ἐστιν ὁ Ζεύς, φυγὴν ποιήσει καὶ βίου
ἔκπτωσιν. εἰ δὲ γυναικὸς εἴη ἡ γένεσις, μεγάλοις ἀνδράσι μιγεῖσαι 60
καὶ τούτους θάπτουσι καὶ κληρονομοῦσι,
αἱ τοιαῦται δὲ ἑαυτὰς ἐκμισθώσουσιν. | τῆς δὲ Ἀφροδίτης ὡροσκοπού- f. 149 H 61
σης καὶ Κρόνου δύνοντος, ὑπὸ γυναικὸς ταφήσεται, ἥτις καὶ αἰτία τοῦ
ὀλέθρου αὐτοῦ ἔσται. τῆς δὲ Ἀφροδίτης ὡροσκοπούσης, εἰ ἡ Σελήνη 62
ἐστὶν ὑπόγειος, εὐδόκιμοι καὶ ἐπέραστοι καὶ συνετοὶ καὶ ταῖς γυναιξὶ
ποθεινοί, θεοσεβεῖς τε καὶ τῶν γονέων ἐνδοξότεροι, πολυαπόδημοι καὶ

§ 51 = Dor. II 25, 8 || §§ 52—61 = Dor. II 26, 1—11 || § 62: cf. Dor. II 26, 12

3 ἢ om. C || 7 καὶ στεφανηφοροῦσι C || 9 ἑρμοῦ om. C || 10 μᾶλλον C || 11 ἔσε-
ται C || 12 διωνύμῳ C || 15 ἢ om. H || 17 ἢ om. H || 19 ἱδροῦ CH || 21 λελῆθ' C ||
22 ἐκφεύγεται C || 28 ἥτις] ὅτι H || 30 ὑπόγειος] που C

τιμώμενοι ἐν ταῖς ἀποδημίαις, φρεναπατῶντες γυναῖκας ψευδέσιν ὑπο-
63 σχέσεσιν, εἰ δὲ μὴ κακοποιὸς ἴδοι, καὶ εὐτέκνους ποιήσει. ἐν θηλυκῷ
ζῳδίῳ ὡροσκοποῦσα, εὐγενεστέρα ἡ μήτηρ τοῦ πατρὸς καὶ πλουσιω-
64 τέρα καὶ πολυχρονιωτέρα. ἡ Ἀφροδίτη μεσουρανοῦσα ἀνατολικὴ ἢ
ἐπαναφερομένη τῷ μεσουρανήματι ἔνδοξον καὶ ἔμπρακτον σημαίνει,
65 καὶ μᾶλλον μὴ ὁρῶντος Κρόνου, Ἄρεως. ἐν δὲ θηλυκῷ ζῳδίῳ μὴ
ὁρωμένη ὑπὸ Διός, ἀλλ' ὑπὸ Κρόνου, πάνυ ὀκνηροὺς περὶ τὰς μίξεις.
66 ἐπὶ δὲ θηλυκῶν γενέσεων ἐν ἀρρενικῷ μεσουρανήματι, πολύκοινος ἡ
γυνή, τῆς δὲ Ἀφροδίτης μεσουρανούσης ἐν ἀρρενικῷ ἢ ἐπαναφερομένης
καὶ τῆς Σελήνης ὁρώσης αὐτὴν καὶ αὐτῆς ἐν ἀρρενικῷ, ἔτι δὲ Ἄρεως
καὶ Ἑρμοῦ ὁρώντων τὴν Σελήνην, Ἀφροδίτην, ἐπὶ θηλυκῆς γενέσεως,
67 τριβάδες γίνονται. Ἀφροδίτη δύνουσα καλὸν γῆρας τῇ μητρί, καὶ ὁ
παῖς εὐθάνατος καὶ ἔνδοξος, πλὴν πρὸς γάμον δυσάρεστος, μάλιστα μὴ
68 ὁρῶντος τοῦ Διὸς ἢ ἐν ἀλλοτρίῳ οἴκῳ οὔσης. εἰ δὲ σὺν τῇ Σελήνῃ δύνει,
f. 179v C 69 τοῦ Διὸς μὴ ὁρῶντος, οἱ μὲν μάχλοι | καὶ κίναιδοι, αἱ δὲ πόρναι. ἐπὶ δὲ
θηλυκῆς γενέσεως Ἀφροδίτη δύνουσα καὶ Δία ὁρῶσα κρείσσων ἔσται.
70 ἡ Ἀφροδίτη ὑπόγειος ἐπὶ γάμους λυπεῖ, ἐν δὲ ἡμερινῇ γενέσει οὖσα
ὑπόγειος ἐν ζῳδίῳ ἀρρενικῷ, ἔτι χεῖρον· εἰ [μὴ] γὰρ οὕτως οὔσης
Κρόνος ἢ Ἄρης μεσουρανεῖται, γυναικοθάπται εἰσίν, εἰ δὲ τροπικὰ
εἴη τὰ ζῴδια, οὐ μίαν ἀλλὰ πολλὰς θάψουσιν.
71 Ὁ Ἑρμῆς ὡροσκοπῶν ἀνατολικὸς ἀγαθούς, συνετοὺς καὶ λογίους,
72 γνωστοὺς ἐν πολλοῖς, εὐτέκνους. ἐν δὲ ζῳδίῳ θηλυκῷ διὰ γυναῖκας
προκόπτουσιν· ἐν θηλυκῷ ζῳδίῳ ἀεὶ ἡ προκοπὴ τοῦ βίου ἐκ γυναικὸς
73 ἔσται. ἀεὶ δ' ὁ Ἑρμῆς μεσουρανῶν ἢ ὡροσκοπῶν γραμματικοὺς ἢ γεω-
74 μέτρας, ψηφιστὰς ποιεῖ. σὺν Ἀφροδίτῃ ἐπιβοήτους καὶ ἀοιδοὺς περι-
75 βοήτους. εἰ δὲ καὶ ὁ κύριος τοῦ Ἡλίου ἢ τῆς Σελήνης ἢ τοῦ κλήρου τῆς
76 εὐτυχίας ἐστίν, ἱερῶν ἢ βασιλέων ἢ πόλεων διοικηταὶ γίνονται. ὁ
Ἑρμῆς ὡροσκοπῶν ἢ μεσουρανῶν σὺν Ἀφροδίτῃ μουσικούς, ἐν πληθύι
77 δοξαζομένους. εἰ δὲ καὶ ὁ Ζεὺς σύνεστι τούτοις, θεολόγοι ἔσονται καὶ

§§ 63–64 = Dor. II 26, 13–14 ‖ § 65 = Dor. II 26, 16 ‖ § 66 = Dor. II 26, 15 ‖ § 67 = Dor. II 26, 17 ‖ § 68 = Dor. II 26, 19 ‖ § 69 = Dor. II 26, 18 ‖ §§ 70–71 = Dor. II 26, 20–27, 1 ‖ §§ 72–74 = Dor. II 27, 4–6 ‖ §§ 76–78 = Dor. II 27, 6–8

2 ἴδῃ C ‖ 4 ἡ om. H | μαρτυροῦσα H ‖ 6 ἄρεως om. C ‖ 8 ἐν om. C | πολύγονος CH ‖ 11 ἀφροδίτην om. H ‖ 13 πρός] περὶ τὸν C ‖ 14 τοῦ om. C ‖ 17 ἡ om. H ‖ 17.18 ὑπόγειος] που C ‖ 18 ἔτι om. C ‖ 19 μεσουρανοῦντος CH; leg. μαρτυρεῖται? ‖ 21 ἀγαθοὺς καὶ λογίους, συνετούς C ‖ 22 γυναικῶν C ‖ 26 ὁ κύριος] ἐκ C ‖ 27 ὁ om. H

προφῆται, εἰ δὲ καὶ τὰ λοιπὰ τῆς γενέσεως εἴη καλὰ ἤτοι μὴ βλαπτό-
μενοι ὦσιν ὑπὸ τῶν κακοποιῶν μήτε αὐτοὶ μήτε οἱ ἀγαθοί, διοικηταὶ
ἱερῶν ἢ πόλεων ἢ βασιλέων ἔσονται, καὶ μάλιστα τῶν ζῳδίων ὄντων
τροπικῶν. ὕπαυγος γὰρ ὁ Ἑρμῆς ἐνδομύχους καὶ σκολιοβούλους ση- 78
μαίνει. μεσουρανῶν δὲ ἢ ἐπαναφερόμενος τῷ μεσουρανήματι δοξάζει 79
ἐν ὄχλοις, ἀβέβαιοι δὲ ταῖς πράξεσι καὶ τῇ τέχνῃ ἀπαράμονοι. ὁ Ἑρ- 80
μῆς μεσουρανῶν ἢ ὡροσκοπῶν ἀνατολικὸς διδοῖ ἀδελφούς, ἐν δὲ δι-
σώμῳ ζῳδίῳ ἀλλοτρίων τέκνων ἐπιτρόπους σημαίνει. ὁ Ἑρμῆς δύνων 81
ἀδελφῶν καὶ τέκνων ἀναιρετικός, διαβολάς τε | καὶ κατηγορίας ἐπιφέρει, f. 149v H
καὶ μᾶλλον ἐν δισώμῳ ἢ τροπικῷ ὢν καὶ ὁρώμενος ὑπὸ τοῦ Ἄρεως· τὰ
αὐτὰ ποιεῖ καὶ ἐν τῷ ὑπογείῳ. χαίρει δὲ ὁ Ἑρμῆς ἀεὶ συνὼν κακοποιοῖς 82
καὶ καλοποιοῖς· οἱ μὲν γὰρ ἔμπρακτον ποιοῦσιν αὐτόν, οἱ δὲ πανοῦργον
καὶ συνετόν. εἰ δὲ μόνοις τοῖς κακοποιοῖς σύνεστιν ὁ Ἑρμῆς ἢ ὑπ' αὐ- 83
τῶν συσχηματίζεται, τῶν ἀγαθοποιῶν ἀποστρόφων ὄντων, ἀπίστους
ποιεῖ καὶ λῃστὰς καὶ ἱεροσύλους καὶ ἐπιόρκους καὶ ψεύστας καὶ φαρ-
μακούς. εἰ δὲ μετὰ Ἀφροδίτης κακοῦται, Διὸς μὴ ὁρῶντος, αὐτῷ 84
μὲν μέτριον βίου πορισμὸν ἐξεπίτηδες ἐπιψόγως ἐπιφέρει, τοῖς δὲ
μεταλαμβάνουσι τοῦ τοιούτου πόρου βλάβην οὐ τὴν τυχοῦσαν· ταῦτα
δέ εἰσι τὰ λεγόμενα φιλτροπόσιμα καὶ μισοπόσιμα καὶ τὰ τούτοις
ὅμοια.
'Ιστέον δὲ ὅτι ταῦτα πάντα τὰ εἰρημένα, αἱ τοπικαὶ διακρίσεις τῶν 85
ἀστέρων καὶ αἱ κεντροθεσίαι καὶ οἱ πρὸς ἀλλήλους σχηματισμοὶ
χρειώδεις εἰσὶν ἐν ταῖς καταρχαῖς οἰκείως ἑκάστου εἴδους, ὥσπερ, ἐπι-
ζητουμένης καταρχῆς πολεμικῆς πρός τινα τοῦ στρατοῦ ἡγεμόνα,
ἀναγκαῖον τὸ θεώρημα τοῦ Ἄρεως ὄντος ἐν τόποις Διὸς ἢ τοῦ Διὸς
ἐν τόποις Ἄρεως συσχηματιζόντων ἀλλήλοις κατὰ σύμφωνον σχῆμα
ἐν χρηματιστικῷ τόπῳ, ὡς ὄπισθεν εἴρηται.

II 14, 4. Rhet. ad I 6, 2–II 14, 4 cit.

II 15, 28. 'Rhetorii' 115, 1–3 in R f. 140v; iam a F. Cumont in CCAG 8, 4; 223 editum

§§ 79–80 = Dor. II 27, 2–3 ‖ §§ 81–83 = Dor. II 27, 9–10

2 οἱ om. H ‖ 3 ἱερέων H ‖ 4 σκολιοβόλους H ‖ 6 ἀποφάμονοι H | ὁ om. H ‖ 8 ὁ om. H ‖ 11 ὑπογείῳ] πού C | ἀεὶ ὁ ἑρμῆς C | κακοποιοῖς] ἀγαθοῖς C ‖ 17 προσφέρει C ‖ 26 ἀλλήλους C

f. 140v R | *Περὶ τοῦ εἶναι αὐτὸν προδότην*

1, 2 Ὅρα τὸν Ἑρμῆν καθυπερτεροῦντα τὸν Ἄρην κατὰ τετράγωνον. φησὶ
γάρ τις τῶν σοφῶν· εἰ δὲ νῦν τετράπλευρος ἐὼν τὸν ἀνώτερον ἴσχει
Ἑρμῆς, βαιὸν δὲ τόπον μένει φ⟨α⟩υλότατος Ἄρης, δεινῶς ἐξετέλεσε
πανούργους ἦτε μέλλοντας ἁρπαγὰς καὶ ἀλλοτρίων σ⟨τ⟩ερήσεις ⟨ποι-
εῖν⟩, εἰς ἕτερον δὲ ἐξ ἑτέρου μετανά⟨στα⟩σιν, ἀπ' ἀνέρος ⟨εἰς⟩ ἄνδρα.
3 ἄλ⟨λ⟩οτ' εὕροιμεν καὶ τὸ λοιπόν· ἐνισκήψουσι ⟨πρ⟩οδόντες ⟨σ⟩φι
κακομηχανίᾳ, κτεάνων δὲ γυμνώσουσιν.

In versus transfert Cumont (fr. 58d Stegemann):

Εἰ δὲ τόπον τετράκληρος ἐὼν τὸν ἀνώτερον ἴσχει
Ἑρμείας, βαιὸν δὲ τόπον ναίει φιλότητος ὁ Ἄρης,
δεινῶς ἐξετέλεσσε πανούργων ἦτε μέλοντας
ἁρπακτὰς ἦτ' ἀλλοτρίων * * στερητάς,
εἰς ἕτερον δ' ἑτέρου μετανάστασιν ἀνέρος ἄνδρα
†ἄλοτ' εὕροιμεν καὶ τὸ λοιπόν * * ἐνισκήψουσι προδόντες
σφῇ κακομηχανίῃ, κτεάνων δ' ἀπογυμνώσουσιν.

mihi quidem melius apparet:

εἰ δέ νυ τετράπλευρος ἐὼν τὸν ἀνώτερον ἴσχει
Ἑρμείας, βαιὸν δὲ τόπον φαυλώτατος Ἄρης,
δεινῶς ἐξετέλεσσε πανούργους ἦτε μελόντας
ἁρπαγὰς καὶ ἀλλοτρίων στερήσεις ποιεῖν,
εἰς ἕτερον δ' ἑτέρου μετανάστασιν ἀνέρος ἄνδρα.
ἄλλοτ' εὕροιμεν καὶ τὸ λοιπόν·
ἐνισκήψουσι προδόντες
σφὶν κακομηχανίῃ, κτεάνων δ' ἀπογυμνώσουσιν.

II 18, 2–3. Capitulum (non Rhetorii) in V f. 156; iam ab I. Heeg in CCAG 5, 3; 125 (fr. 58c Stegemann) editum

Ἐκ τοῦ γ' βιβλίου τοῦ Δωροθέου κεφάλαιον ο'

1 ἦν δ' ἄρ Ἐνυαλίῳ συνέῃ Κρόνος, ἤθεα τεῦξε
πρήεα· δὴ γὰρ Θοῦρος ἀεὶ σφοδρός τε καὶ ὠκύς

3 τετράπληρος R | ἴσχυ R, corr. Cumont ‖ 4 φυλώτατος R | δυνῶς R ‖ 5 πανούργων R | ἦτε Cumont, ἔτη R | μέλλωντας R | σερήτας R ‖ 6 μετ-ανάστασιν Cumont ‖ 7 προδόντες Cumont, ὀδόντας R

εἰς ὁρμὰς ἄσκεπτον ἀεὶ τάχος ἠδ' ἀλόγιστον
θερμὸς ἐὼν ἤνεγκεν, ὁ δὲ βραδύς, ἀμφοτέρων δέ
κιρναμένων μέσσος κείνων βροτὸς ἔσσετ' ἄριστος.

εἶτα προστίθησιν ὅτι κωλύσεις ἔργων καὶ χολῆς μελαίνης κίνησιν 2
ποιεῖ,

εἰ μὴ ἄρ Αἰγίοχος δαμάσει σθένος οὐλοὸν αὐτῶν.

III 1, 29. Commentarius in Ptolemaei Ἀποτελεσματικά III 11, 3 (*εἶτα τῶν κατὰ ἀνατολήν*; p. 130, 4 Boll-Boer) anonymus (p. 110 Wolf)

εἶτα τῶν κατὰ ἀνατολήν. καὶ τοῦτο ἐναντίως τῷ Δωροθέῳ· ἐκεῖνος γὰρ προστίθησι τὸν ὡροσκόπον, οὗτος δὲ τὸ μεσουράνημα.

III 2, 2–48. Hephaestionis II 26, 25–34 (fr. 51a Stegemann)

Ὁ δὲ Δωρόθεος διαιρῶν τοὺς χρόνους κέχρηται πρώτῳ ἀφέτῃ, εἰ 25
μὲν εἴη ἡμερινὴ ἡ γένεσις καὶ ὁ Ἥλιος ἐπὶ τοῦ ὡροσκόπου ἢ ἐν τῷ
μεσουρανήματι ἢ ἐν τῷ ἑνδεκάτῳ, ⟨τῷ⟩ κυρίῳ τῶν ὁρίων αὐτοῦ· οὐχ
ἁπλῶς κέχρηται, ἀλλὰ χρή, φησίν, αὐτὸν ὁρᾶν τὰ ἴδια ὅρια. εἰ δὲ μὴ 26
εἴη οὕτως, ἕτερος δέ τις ἀστὴρ ὁρᾷ τὸν Ἥλιον ἔχοντα τὸν ἴδιον οἶκον,
οὗτος λαμβάνεται, εἰ δὲ καὶ οὗτος ἀπόστροφος εἴη τοῦ Ἡλίου, ἄλλος
δέ τις ἴδοι αὐτὸν ἐπέχοντα ⟨τὸ ἴδιον ὕψωμα⟩, καὶ οὗτος λαμβάνεται,
⟨εἰ δὲ καὶ οὗτος ἀπόστροφος εἴη τοῦ Ἡλίου, ἄλλος λαμβάνεται⟩ ὁ
ὁρῶν τὸν Ἥλιον ἐπέχοντα τὸ ἴδιον τρίγωνον. ταῦτα μὲν ἐπὶ ἡμερινῆς 27
γενέσεως ἐὰν ᾖ ὁ Ἥλιος ἐν ἐπικαίροις τόποις καὶ ὁρώμενος παρὰ
τοῦ κυρίου τῶν ὁρίων αὐτοῦ ἢ τοῦ οἴκου ἢ τοῦ ὑψώματος ἢ τοῦ τρι-
γώνου. εἰ δὲ μὴ αὐτὸς εἴη, τύχῃ δὲ ἡ Σελήνη, αὐτῆς τὸν κύριον προ- 28
κρίνομεν τῷ αὐτῷ τρόπῳ, εἰ δὲ μὴ αὐτῆς τὸν κύριον τοῦ κλήρου τῆς
τύχης, εἰ δὲ πάλιν ὁ κλῆρος μὴ εὑρεθῇ, εἰ μὲν εἴη ἡ προγενομένη
συζυγία συνοδικὴ ἐν ἐπικαίρῳ τόπῳ, τὸν κύριον αὐτῆς, εἰ δὲ παν-
σεληνιακή, ὁμοίως τὸν κύριον αὐτῆς. εἰ δὲ τούτων ὁ κύριος μὴ εὑ- 29

§§ 25–34: cf. Dor. III 2, 2–18

3 μέσος V, corr. Heeg | κενέων V, corr. Boll | ἔσετ' V, corr. Heeg ‖ 6 αἰγιόχοιο V, corr. Heeg

ρεθῇ, τελευταῖον πάντων τὸν τοῦ ὡροσκόπου λαμβάνομεν τῷ αὐτῷ
τρόπῳ ὥς φησιν·

πάντως δ' οὖν ἀφέτην χρῆν μάρτυρα τῶνδε τετύχθαι.

30 ἐπὶ δὲ νυκτερινῆς γενέσεως τὴν Σελήνην προκρίνομεν ἐν ἐπικαίρῳ
31 οὖσαν τόπῳ. ἐὰν δὲ αὐτὴν μὴ εὑρίσκωμεν, τύχῃ δὲ ὁ Ἥλιος ἐν ταῖς
παρὰ τὸν ὡροσκόπον ἐγγὺς ὑπὸ γῆν μοίραις, τῷ κυρίῳ πάλιν αὐτοῦ
χρησώμεθα.
32 Πρὸς τούτοις δὲ χρὴ σκοπεῖν τοὺς ἀφετικοὺς τόπους καὶ προκρίνειν
33 τὸν ἀπηλλαγμένον καὶ ἐλεύθερον κακοποιοῦ συστάσεως. δίδοται παρ'
ἑκάστου τῶν ἀστέρων τῇ τάξει τῶν ὁρίων ἐφεξῆς ὁ χρόνος κατὰ τὰς
34 ἀναφοράς, φησίν, τοῦ οἰκείου κλίματος. ἔστω δὲ καὶ τὸ ὑπόδειγμα
αὐτοῦ περὶ τούτων· ⟨...⟩.

Vide etiam Heph. Ep.[4] 33, 3–11.

III 2, 5–7. Anonymi capitulum a F. Cumont in CCAG 8, 1; 241 (fr. 52a Stegemann) editum

Καὶ τοῦτο λέγει Δωρόθεος, ὅτι παντὸς ἀφέτου χρὴ τὴν μαρτυρίαν βλέπειν, καὶ τὰ ἑξῆς.

III 2, 45–48. Heph. II 26, 32–33 ad III 2, 2–48 cit.

IV 1, 1–30. Capitulum in B ff. 77–78.

f. 77 B

| Δωροθέου περὶ χρόνων διαιρέσεως

1 Ἡ γένεσις· ὡροσκόπος Διδύμοις ζ̅ κ̅η̅, β' τόπος Καρκίνῳ, γ' Λέοντι,
Ἄρης α̅ ν̅α̅, Καταβιβάζων ε̅ α̅, δ' Παρθένῳ Λέοντι ι̅α̅ δ̅, Ἀφροδίτη ϑ̅ λ̅γ̅,
Ζεὺς κ̅β̅ ν̅δ̅, ε' Ζυγῷ Παρθένῳ, Ἑρμῆς κ̅β̅ κ̅ς̅, Ἥλιος κ̅ ι̅ζ̅, ς' Σκορπίῳ,
Κρόνος ι̅ε̅ ϑ̅, ζ' Τοξότῃ ζ̅ κ̅δ̅, κλῆρος τύχης ι̅α̅ α̅, η' Αἰγοκέρωτι, ϑ'
Ὑδροχόῳ, Ἀναβιβάζων ε̅ α̅, μεσουράνημα Ἰχθύσιν Ὑδροχόῳ ι̅α̅ δ̅,
2 [Ἀναβιβάζων ε̅ ο̅] ια' Κριῷ, Σελήνη ι̅ϑ̅ ϑ̅, ιβ' Ταύρῳ. κατὰ δὲ Δωρόθεον

§§ 32–33: cf. Dor. III 2, 45–48 ‖ § 2: cf. Dor. IV 1, 1

19 lege ζ̅ κ̅η̅

ἡ τῶν χρόνων διαίρεσις ἀπὸ ὡροσκόπου ἔστω. γένεσις μηνὶ Ὀκτωβρίῳ 3
ια' ἐπὶ ιβ', ἡμέρᾳ ζ', ἐπὶ α' ὥρας νυκτός, ἰνδικτιῶνι ιγ', Σελήνης
ἡμέρᾳ ιε', ἔτος ,ζ̅υ̅ϙ̅γ̅, τῆς οὐρανίας διαθέσεως οὕτω τυχούσης ὡς τὸ
παρὸν θεμάτιον παρίστη.
Ζητεῖται δὲ ἡ ἀντιγέννησις τοῦ κη' χρόνου, [Κριοῦ] ἔτους ,ζ̅φ̅κ̅, 4
μηνὶ Ὀκτωβρίῳ ιγ', ὥρᾳ ἡμέρας ς' ἐπὶ ζ'. τὸ ἔτος Παρθένος· οἰκο- 5
δεσπότης Ἑρμῆς διὰ τὸ ὕψος καὶ | τὸν οἶκον καὶ Ἀφροδίτη διὰ τὸ τρί- f. 77v B
γωνον καὶ τὸ ὅριον. ἔστι δὲ ἡ Ἀφροδίτη προποδίζουσα καὶ ἔξαυγος καὶ 6
πάρεστι τῷ ἐτησίῳ ζῳδίῳ. τῇ ἐναλλαγῇ τοῦ κη' ἔτους ὡροσκόπος 7
Τοξότῃ κ̅α̅ ν̅ϑ̅, Ζεὺς ε̅ ι̅α̅, β' τόπος Αἰγοκέρωτι, ⟨γ'⟩ Ὑδροχόῳ, δ'
Ἰχθύσι Κριῷ δ̅ ν̅η̅ καὶ Κριῷ Σελήνη γ̅ μ̅, ε', ⟨ς'⟩ Ταύρῳ, ζ' Διδύμοις
⟨κ̅⟩α̅ ν̅ϑ̅, κλῆρος τύχης ε̅ κ̅, η' Καρκίνῳ, ϑ' Λέοντι, ⟨ι'⟩ Παρθένῳ Ζυγῷ
καὶ ⟨Παρθένῳ Ἀφροδίτη . .⟩, ια' Ζυγῷ, Ἑρμῆς ι̅α̅ μ̅γ̅, Κρόνος κ̅ ι̅ζ̅,
Ἥλιος κ̅ ι̅ζ̅, ιβ' Σκορπίῳ, Ἄρης ι̅α̅ ι̅β̅. καλὸν τὸ ἔτος ⟨δι⟩ότι κατὰ 8
πῆξιν παρῆσαν τῷ αὐτῷ ζῳδίῳ Ζεύς, Ἀφροδίτη, καὶ κατὰ πάροδον
Ἑρμῆς ἐν αὐτῷ εὑρέθη, καὶ ὁ κατὰ πάροδον Ζεὺς τετραγωνικῶς
ἑώρα, ὃς καὶ . . . . μηδὲ φιλίᾳ ἐκ μεγιστάνων, καθώς φησι
Δωρόθεος ἐν τῷ περὶ δια⟨ιρέσ⟩εως χρόνων, πλὴν διὰ τὸ εὑρεθῆναι ἐν τῷ
δ' τόπῳ τῆς πήξεως ἐχθρῶν ἐπανάστασιν, οἶμαι, δείξει· ἐναντιοῦται
γὰρ καὶ τῷ κατὰ πάροδον ὡροσκόπῳ ὅ τε Ζεὺς καὶ ὁ γεννητικὸς
ὡροσκόπος. διὰ δὲ τὸν κύριον τοῦ ἔτους Ἑρμῆν καλῶς εὑρεθῆναι 9
ἐπικερδὲς τὸ ἔτος καὶ ἐπαινετικὸν καὶ ἐκ παιδείας καὶ ἀγχινοίας, ὥς
φησιν ὁ Δωρόθεος. ἐπεὶ δὲ ἡ Ἀφροδίτη πάρεστιν εἰς τὸ ἐτήσιον ζῴδιον 10
ἔχουσα καὶ λόγον οἰκοδεσπότου (ὃ κρεῖττον καὶ μαρτυρεῖ⟨ται⟩ ὑπὸ
Διός), καὶ γάμος ἐστίν, καὶ πατέρα καὶ τέκνα· καὶ ταῦτα μέν ἐστιν ἐν
ὅλῳ τῷ ἔτει.
Ὁ δὲ α' μὴν ἐν Παρθένῳ, καί ἐστιν Ἑρμοῦ, καὶ Ἀφροδίτη πάρεστιν· 11
καί ἐστιν ἀγαθὰ καὶ ἐπικερδῆ. ὁ β' Ζυγῷ, τῆς Ἀφροδίτης, ἐν ᾧ ἐστι 12
Κρόνος ἰδίῳ ὑψώματι· καὶ οὗτος ἀγαθὸς καὶ γάμον παρέξει. ὁ γ' 13
Σκορπίου, καὶ εὑρίσκεται ἐκεῖσε Ἄρης, ὁρᾷ δὲ κατὰ πῆξιν ὁ κύριος,
Ἄρης, τὸν τόπον τοῦ μηνιαίου ζῳδίου, ⟨οὗ⟩ ἐστιν ὁ μήν, καὶ εἰς τὸν
κατὰ πῆξιν Κρόνον. διὰ μὲν οὖν τὸ εὑρίσκεσθαι κατὰ πάροδον τὸν κύ- 14

§ 6: cf. Dor. IV 1, 6 ‖ § 8: cf. Dor. IV 1, 24–25 ‖ § 9: cf. Dor. IV 1, 21 ‖ § 10: cf. Dor. IV 1, 30

2 α'] lege γ' ‖ 8 προποδίζων B ‖ 20 τῷ] τὸ B ‖ 24 ἔχοντα B ‖ 30 ὁρᾷ] ὡροσκοπεῖ B

ριον τοῦ μηνὸς ἐν τῷ μηνιαίῳ ζῳδίῳ, καὶ κατὰ πῆξιν ὁρᾷ αὐτό (ἤγουν
τὸν ἴδιον οἶκον) ἀνατολικός, πρακτικὸς ὁ μὴν καὶ βιωφελής, διὰ δὲ τὸν
κατὰ πῆξιν Κρόνον ἐστὶ μικρὰ νόσος ἐκ ῥευματισμοῦ ἢ ὀχλήσεως ὑγρῶν,
ἢ ἀπὸ οἴνου βλάβης διὰ τὸ παρεῖναι τὸν παροδικὸν Ἄρην ἐν Σκορπίῳ.
15 ὁ δʹ μὴν Τοξότου, καὶ πάρεστιν ὁ κύριος τοῦ μηνός· συστατικὸς καὶ
16 ἔμπρακτος καὶ ἐπικερδής. ὁ εʹ Αἰγοκέρωτος, καὶ ὁρᾶται κατὰ τετράγω-
17 νον ὑπὸ τοῦ παροδικοῦ Κρόνου ἐν τῷ ἰδίῳ ὑψώματι ⟨. . . . ὁ ϛʹ Ὑδρο-
χόου . . .⟩ συμφώνως ὁρῶν τὸν μῆνα· καὶ ποιήσει αὔξησιν βίου ἀπὸ
18 ἐγγαίων κτημάτων. ὁ ζʹ Ἰχθύων· ὁ κύριος τετράγωνος· βιωφελὴς καὶ
19 ἔμπρακτος. ὁ ηʹ Κριοῦ, καί ἐστι Κρόνος διάμετρος· καὶ ἔστιν ἐπίψογος.
20,21 ὁ θʹ Ταύρου· βιωφελὴς καὶ φίλιος πρὸς ὑπερέχοντας. ὁ ιʹ Διδύμων·
οὕτως κρεῖττον τῶν λοιπῶν· ἔστι δὲ βίου αὔξησις καὶ κέρδος ἀπὸ πραγ-
22 μάτων καὶ περινοίας. ὁ ιαʹ Καρκίνου, τῆς Σελήνης· καὶ οὐκ ἔστι κα-
λὸς διὰ τὸ τετράγωνον τοῦ παροδικοῦ, καὶ ὁ Ἄρης δὲ κατὰ πῆξιν ἐκεῖ
23 παρῆ⟨ν⟩. ὁ ιβʹ Λέοντος, τοῦ Ἡλίου· εὔχρηστος καὶ ἀγαθός.
24 Ἐν ταῖς ἀντιγεννήσεσι δεῖ τοὺς κατὰ πῆξιν ἀστέρας σκοπεῖν πῶς
25 ὁρῶσι τοὺς ε̅ ἀφετικοὺς τόπους τῆς ἀντιγεννήσεως. εἶτα ὅρα καὶ τοὺς
κατὰ πάροδον πῶς ἔχουσι πρός τε τοὺς κατὰ πῆξιν ἀφετικοὺς τόπους
καὶ τοὺς κατὰ τὴν ἀντιγένεσιν, εἴτε σωματικῶς ἐπεμβαίνουσιν αὐτοῖς
f. 78 B 26 εἴτε κατὰ σχῆμα, καὶ ἐρεῖν | τὰ ἐκ τῶν σχημάτων ἀποτελέσματα. ὅρα
δὲ καὶ τὸ ἐτήσιον ζῴδιον ὁμοίως καὶ τὸν τούτου κύριον, πῶς ἔχουσιν οἱ
κατὰ πῆξιν πρὸς τούτους καὶ πῶς οἱ κατὰ πάροδον [πρός τε τοὺς κατὰ
27 πῆξιν καὶ ἀντιγένεσιν]. τότε ἀποτελεῖ ὅταν οἱ τὰ αἴτια δηλοῦντες εἰς
τὰ κέντρα ἢ τὰ φῶτα τῆς ἀντιγενέσεως ἐπεμβῶσιν.

IV 1, 1–21. Hephaestionis II 27, 1–11 (fr. 56a Stegemann)

⟨κζʹ⟩ *Περὶ ἐνιαυτοῦ*

1 Ἀπὸ τοῦ ὡροσκόπου τὸ πλῆθος τῶν ἐτῶν ἔκβαλλε, καὶ εἰς ὃ ἂν
καταλήξῃ ζῴδιον τὸν κύριον ἐκείνου σκόπει εἰ ὁρᾷ αὐτὸν καὶ εἰ ἀνα-
τολικός ἐστι καὶ εἰ προσθετικὸς καὶ εἰ ἐν ἰδίοις τόποις, τουτέστιν ὁρίοις
2 ἢ οἴκῳ ἢ τριγώνῳ ἢ ὑψώματι. ὅτι δεῖ καὶ τὸν ὡροσκόπον τοῦ ἐνιαυτοῦ
στῆσαι ἐν τῇ ἀντιγενέσει καὶ τοὺς θεωροῦντας αὐτόν τε καὶ τὸν κύριον
3 αὐτοῦ κατὰ πῆξιν καὶ κατὰ πάροδον. ὅτι οἱ ἀστέρες ἰδιοθρονοῦντες

§§ 1–8: cf. Dor. IV 1, 1–14

7 χρόνου B ‖ 8 τῶν μηνῶν? B ‖ 11 ταύρου] signum Scorpii B ‖ 20 ὅρα] ὅτι B

χαίρουσι κἂν ὕπαυγοι εἶεν· οἱ μὲν ἀγαθοὶ ἐπαύξουσι τὰ ἀγαθά, οἱ δὲ
φθοροποιοὶ μεταβάλλονται εἰς ἀγαθοποιίαν. ὅτι οἱ ἀστέρες ἐναντιώ- 4
μενοι τοῖς ἰδίοις οἴκοις κακύνονται. ὅτι ἐν ταῖς τῶν χρόνων διαιρέσεσι 5
ἡνίκα ποιοῦμεν τοὺς τῶν ἀστέρων περιπάτους δεῖ γινώσκειν ὅτι αἱ
κολλήσεις τῶν πλανωμένων καὶ τοῦ ὡροσκόπου καὶ τοῦ μεσουρανήμα-
τος καὶ τοῦ κλήρου τῆς τύχης αἱ πρὸς τοὺς ἀπλανεῖς μεγίστην ἰσχὺν
καὶ ἐνέργειαν ἔχουσι κατὰ τὰς κράσεις αὐτῶν, καὶ μάλιστα εἰ καὶ τὸν
αὐτὸν ἄνεμον ἔχοιεν. ὅτι πρὸ πάντων δεῖ ζητεῖν τὸν ἐνιαυτοκράτορα 6
καὶ τὴν κρᾶσιν αὐτοῦ καὶ τὴν θέσιν καὶ φάσιν, καὶ τοὺς ὁρῶντας αὐτὸν
κατά τε πῆξιν καὶ πάροδον, καὶ πῶς ἔκειτο ἐπὶ τῆς γενέσεως, καὶ πῶς
εὑρέθη ἐπὶ τῆς παρόδου. ὅτι οἱ συνοδικοὶ ἀστέρες δυναμοῦνται διὰ τὴν 7
μετουσίαν τοῦ ἡλιακοῦ φωτός, τὰς δὲ ἐνεργείας ἐν τοῖς ὕστερον χρόνοις
ἀποδιδόασιν. εἰ δὲ καὶ εἴη ὑπὸ ἀγαθοποιῶν καλῶς ἐσχηματισμένος 8
ἀποφαίνου τὸν ἐνιαυτὸν κάλλιστον εἶναι, εἰ δὲ εὑρέθη ἢ ἐν τοῖς ἐναν-
τίοις τῶν προειρημένων ἐναντίον δηλονότι ὑπονοητέον, εἰ δὲ καὶ ἐν
ἀλλοτρίῳ οἴκῳ τύχῃ χαλεπώτερος ἔσται, καὶ εἰ μὲν εἶεν οἱ κακοποιοὶ
οὕτως ἔχοντες ἐν ἀλλοτρίῳ ἔτι χαλεπώτερος (ἢ γὰρ νόσους ἢ κρίσεις ἢ
ξενιτείας ποιοῦσιν), εἰ δὲ ἀγαθοποιοὶ κουφότερος καὶ μετριώτερος
(καὶ μετεωρισμοὺς ποιοῦσιν· ἐπὶ μὲν Διὸς δαπάνας ἑκουσίᾳ γνώμῃ,
ἐπὶ δὲ Ἀφροδίτης γυναικείους τινὰς μώμους ἐπιφέρει, ἐπὶ δὲ Ἑρμοῦ
ζημίας καὶ ἀξυνθήκας). καλῶς οὖν κείμενοι καὶ οἱ κακοποιοὶ ἐν τῇ 9
ἀντιγενέσει καλὰ ποιοῦσιν, ὁ μὲν Ἄρης πράξεις μετὰ θερμότητος, ὁ δὲ
Κρόνος ὁμοίως ἐνεργῶς περὶ γεωπονίας ἢ οἰκοδομίας. οἱ δὲ ἀγαθοποιοὶ 10
βελτίονα παρέχουσιν, ὁ μὲν Ζεὺς σύστασιν καὶ εὐγαμίαν καὶ φιλίαν
καὶ εὔκλειαν, ἔσθ᾽ ὅτε καὶ τέκνωσιν, ἡ δὲ Ἀφροδίτη ὁμοίως τὰ αὐτὰ
καὶ χάριν παρὰ θηλείας, ὁ δὲ Ἑρμῆς ἐκ λόγων κέρδη.

ἣν δὲ μόλῃ λυκάβαντος ἀφ᾽ ὡρονόμοιο δοθέντος 11
⟨...⟩.

Vide etiam Heph. Ep.[4] 34, 1–4.

IV 1, 1–7. Anonymi capitulum a F. Cumont in CCAG 8, 1; 242 (fr. 56b Stegemann) editum

Εἶτα λοιπὸν ζήτει τὸν ἐνιαυτοκράτορα καὶ ὡροσκόπον τοῦ ἐνιαυτοῦ, καθὼς λέγει Δωρόθεος, πῶς κεῖται φάσει καὶ θέσει καὶ ὑπὸ τίνων θεωρεῖται καὶ πῶς ἔκειτο ἐπὶ τῆς γενέσεως.

§§ 9–11: cf. Dor. IV I, 17–22

IV 1, 5–9. Capitulum in **W** f. 222; iam a G. Kroll in CCAG 6; 81 (fr. 59 Stegemann) editum. cum Dorotheo non congruit.

Ἀπὸ τοῦ τρίτου βιβλίου τοῦ Δωροθέου εἰς τὸ ις΄ κεφάλαιον γράφεται οὕτως.

1 *Ἴδε εἰς τὴν ἐναλλαγὴν τοῦ χρόνου τοὺς ἀστέρας τοὺς ἔχοντας φάσιν*
2 *ἑῴαν· κνιπεύουσι γὰρ τὰ εἴδη ὧνπερ κυριεύουσιν. οἱ δὲ ἀστέρες οἱ εὑρε-*
θέντες ἐν τοῖς ταπεινώμασιν αὐτῶν καὶ κεκακωμένοι ποιοῦσιν εὐθηνίαν
3 *τῶν εἰδῶν ὧνπερ κυριεύουσιν. εἰ δὲ εὑρεθῶσι κεκακωμένοι καὶ δυνά-*
μει καὶ οἰκειώσει, τουτέστιν εἰς τὰ ἀποκλίματα καὶ εἰς τὰ ταπεινώ-
ματα αὐτῶν καὶ ὕπαυγοι, τότε λέγε πλήρη τῶν εἰδῶν εὐθηνίαν ὧνπερ
4 *κυριεύουσιν. καὶ ὅταν εὑρεθῶσιν καλῶς ἔχοντες καὶ δυνάμει καὶ οἰ-*
5 *κειώσει, λέγε τὸ ἐναντίον κνιπεύειν. εἰ δὲ εὑρεθῶσι καλῶς τῇ δυνά-*
μει, κακῶς δὲ τῇ οἰκειώσει, δηλοῖ κνιπείαν καὶ μετὰ ταῦτα εὐθηνίαν.

IV 1, 17–22. Heph. II 27, 9–11 ad IV 1, 1–22 cit.

IV 1, 21; 24–25; 30. *Περὶ χρόνων διαιρέσεως* 9; 8; atque 10 ad IV 1, 1–30 cit.

IV 1, 46. Hephaestionis II 28, 5 (fr. 57 Stegemann)

ὁ δὲ Δωρόθεος περὶ μηνὸς καὶ ἡμέρας ταῦτα λέγει·

> *ἔστω σοι καὶ μῆνα δοκευέμεν ὧδ᾽ ἐρέοντι*
> ⟨…⟩.

IV 1, 57. Scholium ad Valentis III 11 (p. 149 Kroll; fr. 115 Stegemann)

Ὁ τῶν Ἀλεξανδρέων μὴν λ̅ ἡμερῶν ὑπάρχει. ἐὰν οὖν ὑφέλῃς ἡμέρας κ̅η̅, τουτέστιν ἑβδομάδας δ̅, ἑκάστου μηνός, λοιπαὶ ἡμέραι β̅. γίνεται οὖν ἡ μὲν ὑπόλοιπος τοῦ Ἀθὺρ ποσότης ἡμέραι γ̅, τοῦ δὲ Χοιάκ, Τυβί,

§ 1: cf. Dor. IV 1, 5 || § 2: cf. Dor. IV 1, 6–7 || §§ 3–5: cf. Dor. IV 1, 8–9

8 *πλήρης* **W**, corr. Kroll

Μεχὶρ ἀνὰ ἡμέρας β̅ μετὰ τὴν τῶν ι̅β̅ ἑβδομάδων ὑφαίρεσιν ἡμέραι ξ̅· γίνονται ἡμέραι θ̅, καὶ τοῦ Φαμενὼθ ἡμέραι ι̅α̅· γίνονται ἡμέραι κ̅. τὰ δὲ μεταξὺ ἔτη λ̅ε̅ τετραετηρίδας ποιοῦσιν η̅, ἃς ἐμβολίμους ἐκάλεσεν· γίνονται κ̅η̅. τοῦτο δὲ τὸ κεφάλαιον σαφέστατα κεῖται ἐν τῇ ε΄ βίβλῳ τῶν ἐπῶν Δωροθέου, κεφαλαίῳ ρλη΄.

IV 1, 66–111. 'Rhetorii' 61, 1–23 in **R** ff. 117v–118v; iam a F. Cumont in CCAG 8, 4; 186–187 (16–21 = fr. 33a Stegemann) editum

| *ξα΄ Καθολικὰ σχήματα περὶ σινῶν καὶ παθῶν* f. 117v R

Πολλὰ μὲν οὖν καὶ διάφορα συνεγράψαντο οἱ παλαιοὶ εἰς τὸν περὶ 1
σινῶν λόγον καὶ τῶν παθῶν, τὰ δὲ καθολικὰ καὶ ἀναμφίβολα αὐτῶν
κατὰ μέρος ὑποτάξω, τὴν ἀλήθειαν αὐτῶν ἐν τοῖς ὑποδείγμασιν αὐτῶν
προβαλλόμενος. ὅτι γὰρ οἱ κακοποιοὶ μόνοι ἐπίκεντροι ἢ καὶ ἐπανα- 2
φερόμενοι ἢ καὶ ἐπιθεωροῦντες τὰ φῶτα σίνη ἢ πάθη παρέχουσι δῆλον·
οἱ γὰρ κακοποιοὶ ἀνατολικοὶ ὄντες σίνη ποιοῦσιν, δυτικοὶ δὲ πάθη.
ὁμοίως δὲ καὶ ἡ Σελήνη τὴν ἀπόρ⟨ρο⟩ιαν ἀπὸ τῶν κακοποιῶν μόνων 3
ποιουμένη σίνη ἢ πάθη παρέχει.
Ὁ δὲ ἕκτος τόπος καὶ ὁ κύριος αὐτοῦ ὑπὸ κακοποιοῦ μόνου θεωρού- 4
μενοι σίνη ἢ πάθη ποιοῦσιν. ἐὰν δὲ ὁ κύριος τοῦ ϛ΄ τόπου ὡροσκοπῇ 5
ἐν τροπικῷ ζῳδίῳ, σίνος περὶ τοὺς ὀφθαλμοὺς ποιεῖ. | ἐὰν δὲ ὁ ϛ΄ τό- f. 118 R 6
πος καὶ ὁ κύριος αὐτοῦ ἐν καθύγροις ζῳδίοις τύχωσιν ὑπὸ Κρόνου
θεωρούμενοι, ἐξ ὑγρῶν ἢ ῥευμάτων ἢ δυσεντεριῶν ἢ τῶν ὁμοίων τὰς
ὀχλήσεις ποιεῖ· εἰ δὲ ὑπὸ Ἄρεως, ἀπὸ βαλαν⟨ε⟩ίων ἢ ζεμάτων ἢ τῶν
ὁμοίων τὰ σίνη ποιεῖ. ἐὰν οὖν Ζεὺς κύριος τοῦ ϛ΄ τόπου τύχῃ καὶ ὑπὸ 7
κακοποιῶν μόνων θεωρηθῇ, οἰνοβλαβεῖς ποιεῖ. ἐὰν δὲ Ἀφροδίτη οὕτω 8
τύχῃ, γυναικομανεῖς ἢ πνευμονικοὺς ποιεῖ. εἰ δὲ Ἑρμῆς, κωφοὺς ἢ 9
ἀλάλους ἢ βραγχοὺς ἢ τραυλοὺς ἢ ψελλοὺς ποιεῖ. οὐ μὴν ἀλλὰ καὶ μετὰ 10
Κρόνου ἢ καὶ ὁρίοις Κρόνου τὸ αὐτὸ ποιεῖ· ὁ δὲ Ἥλιος αὐτοῦ τυχὼν
καρδιακοὺς ἢ τυφλοὺς ποιεῖ, ἡ δὲ Σελήνη ἡπατικοὺς ἢ τυφλούς. τὰ 11

§§ 4–6: cf. Dor. IV 1, 66–67 || §§ 7–12: cf. Dor. IV 1, 71–74

7 *τὼν* **R**, corr. Cumont || 11 *σίνοι* **R**, corr. Cumont | *δῖλον* **R**, corr. Cumont || 12 *οἱ* Cumont, *η* **R** | *σίνοι* **R**, corr. Cumont || 13 *ἀπόρροιαν* Cumont || 14 *σίνοι* **R**, corr. Cumont || 16 *σίνοι* **R**, corr. Cumont || 16. 17 *ὡροσκόπου ὢν* **R**, corr. Cumont || 20 *βαλανείων* Cumont || 21 *σίνοι* **R**, corr. Cumont || 24 *ἀλλήλους* **R**, corr. Cumont | *βρύχους* **R**, *βράγχους* Cumont || 25 *αὐτοῦ* Cumont, *τοῦτο* **R** || 26 *ὑπατηκοὺς* **R**, corr. Cumont

αὐτὰ δὲ ποιοῦσι κύριοι τυχόντες τοῦ ϛ' τόπου ἀπὸ ὡροσκόπου καὶ ὑπὸ
κακοποιῶν μόνων θεωρούμενοι, Διὸς καὶ Ἀφροδίτης ἀποστρόφων ὄν-
12 των. ὁ Ἄρης κύριος ὢν τοῦ ϛ' τόπου ἀπὸ ὡροσκόπου πηρούς ποιεῖ
13 δίχα Διὸς καὶ Ἀφροδίτης. ἰδίως δὲ καὶ ⟨αἱ⟩ ἐμπεριοχαὶ τῶν κακοποιῶν
πρός τε τὸν Ἥλιον καὶ τὴν Σελήνην καὶ τὸν ὡροσκόπον σίνη καὶ πάθη
περὶ τοὺς ὀφθαλμοὺς καὶ περὶ τὰς ὄψεις ποιοῦσιν.

14 Μή σε λαθέτω, καθὼς προεῖπον, ὅτι οἱ Δίδυμοι ἀντιμετροῦσι τὸν
Αἰγοκέρωτα καὶ ὁ Καρκίνος τὸν Τοξότην κατὰ τὰ ἰσανάφορα, ἀλλὰ δὲ
καὶ Κριὸς τὴν Παρθένον διαμετρεῖ καὶ ὁ Ζυγὸς τοὺς Ἰχθύας κατὰ τὰς
ἰσοδυναμίας· πολλὰ γὰρ ἀπὸ τούτου πτώματα γίνεται, καθὼς προεῖ-
15 πον, ἀπὸ τοῦ νομίζειν αὐτοὺς ἀποστρόφους ἀλλήλων εἶναι. οὔτε γὰρ
τὰ ὁμόζωνα ἀπαγορεύει τι τῶν συσχηματισμῶν.

16 Ἔθετο δὲ καὶ κλῆρον σίνους Δωρόθεος λαμβανόμενον ἡμέρας μὲν ἀπὸ
17 Κρόνου ἐπὶ Ἄρην καὶ τὰ ἴσα ἀπὸ ὡροσκόπου, νυκτὸς δὲ ἐναλλάξ. καὶ
χρὴ σκοπῆσαι τοὺς ἐπικειμένους τῷ κλήρῳ ἢ τοὺς ἐπιθεωροῦντας τὸν
f. 118v R
18 κύριον αὐτοῦ | ἢ τὸν τόπον. ἀλλὰ δὲ καὶ β' τριγωνικὸς δεσπότης τοῦ
ὑπογείου ὑπὸ κακοποιῶν θεωρούμενος ἢ κακῶς κείμενος δίχα Διὸς καὶ
19 Ἀφροδίτης σίνος ἢ πάθος ποιεῖ. τοὺς φωστῆρας ἐπαναφερόμενοι οἱ
20 κακοποιοὶ μόνοι ὀφθαλμοὺς ἀδικοῦσιν ἢ ἀμβλυωπίαν ποιοῦσιν. ἡ Σε-
λήνη σύνδεσμον λύουσα ἀπὸ Ἡλίου ἢ πανσελήνη καὶ ὑπὸ Ἄρεως ἢ
21 Κρόνου βλαπτομένη ὀφθαλμοὺς ἀδικεῖ. ἡ Σελήνη ἐν ταῖς ⟨σινωτικαῖς⟩
μοίραις τῶν ζῳδίων τυχοῦσα καὶ ὑπὸ κακοποιῶν θεωρουμένη σίνη
22 ἢ πάθη ποιεῖ, μάλιστα περὶ τοὺς ὀφθαλμούς. σινωτικαὶ δὲ μοῖραι τῶν
ζῳδίων εἰσὶν αὗται· Λέοντος μοῖραι ιη', κζ', κη'· Σκορπίου ιθ', κε'·
Τοξότου α', ζ', η', ιη', ιθ'· Ταύρου ϛ', ζ', η', ι'· Καρκίνου ἀπὸ μοίρας
θ' ἕως ιε'· Ὑδροχόου ιη', ιθ'· Αἰγοκέρωτος ἀπὸ μοίρας κϛ' ἕως κθ'.
23 ἐν ταύταις ταῖς μοίραις ἡ Σελήνη λήγουσα καὶ βλαπτομένη ὀφθαλ-
μοὺς σινοῖ, μεστὴ δὲ ἀμβλυωπίας παρέχει.

§ 13: cf. Dor. IV 1, 102 ‖ §§ 16–17: cf. Dor. IV 1, 75 ‖ § 18: cf. Dor. IV 1, 81–83 ‖ §§ 19–20: cf. Dor. IV 1, 87–98 ‖ §§ 21–23: cf. Dor. IV 1, 108–111

1 ἀπὸ] ἐπὸ R, corr. Cumont ‖ 2 μόνον R, corr. Cumont ‖ 3 ἀπὸ] καὶ R | post
ὡροσκόπου add. ὢν R | πυρούς R, corr. Cumont ‖ 4 ἤδωσι R, corr. Cumont |
αἱ Cumont | ἐμπερωχὴ R, corr. Cumont ‖ 5 θε R, corr. Cumont | σίνοι R, corr.
Cumont ‖ 9 διὰ μετρὴν R, corr. Cumont ‖ 12 ἀπαγορεύειν R, corr. Cumont ‖
14 δὲ ἐναλλάξ Cumont, ἐὰν ἐναλλάξει R ‖ 15 κύκλῳ R, corr. Cumont ‖ 17 κα-
κωπιῶν R, corr. Cumont | ἢ κακῶς Cumont, ἀκάκως R | δεῖχα R, corr. Cu-
mont ‖ 19 ἀββληοπίαν corr. in ἀμβληοπίαν R, corr. Cumont ‖ 21 σινωτικαῖς
Cumont ‖ 22 σίνοι R, corr. Cumont ‖ 23 σινὴ R, corr. Cumont | ἀβλυοπίας R

IV 1, 66–71. Hephaestionis II 13, 24–25 (fr. 32 Stegemann)

Τὰ δὲ παρὰ Δωροθέῳ ὁμοίως σύμφωνα τούτοις. ταῦτα σκεπτέον 24,25 φησίν· τὸ ϛ' ζῴδιον θηριῶδες ἢ δίυγρον ἢ καὶ αὐτὸς ὁ τοῦ οἴκου κύριος ἐν τοιούτῳ ζῳδίῳ σίνη ποιοῦσιν, καὶ ὁ μὲν Κρόνος τὰ διὰ ῥευμάτων, ὁ δὲ Ἄρης διὰ καύσεων ἢ θηρίων δηγμάτων ἢ καὶ δορυαλώσεων, δυτικὸς δὲ δι' αἱμοπτυϊκῶν, ὁ δὲ Ζεὺς κεκακωμένος οὕτως ἐξ οἰνοποσίας ποιεῖ τι κακόν, ἔσθ' ὅτε καὶ τὸ ἧπαρ οἰδαίνει.

IV 1, 71–74. 'Rhet.' 61, 7–12 ad IV 1, 66–111 cit.

IV 1, 75–116. Hephaestionis II 14, 1–5 (2–5 = fr. 33b Stegemann)

⟨ιδ'⟩ Περὶ κλήρου σίνους

Ὁ δὲ κλῆρος τοῦ σίνους λαμβάνεται ἐπὶ μὲν ἡμερῶν ἀπὸ Κρόνου ἐπὶ 1
Ἄρεα καὶ τὰ ἴσα ἀπὸ ὡροσκόπου, ἐπὶ δὲ τῶν νυκτερινῶν ἀπὸ Ἄρεως ἐπὶ Κρόνον, καὶ εἰς ὃν ἂν ἐκπέσῃ τόπον τούτου χρὴ καὶ τὸν κύριον σκοπεῖν πῶς κεῖται καὶ πρὸς ὃ σημαίνει κατὰ μέρος τὸ ζῴδιον· ἐκεῖνο λέγομεν εἶναι τὸ σίνος. τοῦ τε ὑποχθονίου κέντρου, φησὶ ⟨Δωρόθεος⟩, τοὺς 2
τριγωνοκράτορας σκοπεῖν, καὶ τὸν μὲν τῆς αἱρέσεως δέχου εἰς τὴν ⟨τοῦ⟩ θανάτου ποιότητα, τὸν δὲ δεύτερον εἰς τὸ σίνος. χρὴ οὖν σκο- 3
πεῖν ἐν τῇ γενέσει πῶς κεῖται οὗτος πρὸς αὐτὸν καὶ τὸν κλῆρον τοῦ σίνους ὃν προείπομεν, καὶ οὕτως ἀποφαίνεσθαι· τὸ γὰρ ἐκ πολλῶν σύμφωνον εὔγνωστον φέρει τὴν ἀλήθειαν. ⟨...⟩ 4

εὖτε μεσουρανέοντος ὑπὲρ ζῴοιο φέρηται.

οὐ μόνον δὲ ἐν τῷ ὑποχθονίῳ κέντρῳ, ὡς εἶπεν, οὔσης τῆς Σελήνης 5
γεννῶνται μικροφυεῖς, ἀλλὰ καὶ αὖθις οὔσης ἐγγὺς τῆς συνόδου μετὰ Κρόνου καὶ ἐν τῷ δυτικῷ ὁρίζοντι· ἀπὸ παρατηρήσεως γὰρ καὶ οὕτως εὑρέθη.

IV 1, 75. Hephaestionis II 10, 37–40 (fr. 21a Stegemann)

Λέγει δὲ καὶ ταῦτα Δωρόθεος ἐν τοῖς περὶ χρόνων ζωῆς. ἀρίθμει, 37, 38 φησίν, ἐπὶ τῶν νυκτὸς γεννωμένων ἀπὸ Ἄρεως ἐπὶ Κρόνον καὶ τὰ τοσαῦτα ἀπὸ ὡροσκόπου ἔκβαλλε, καὶ ἐὰν καταλήξῃ εἴς τι ζῴδιον οὗ

§ 1 = Dor. IV 1, 75 ‖ §§ 2–3 = Dor. IV 1, 81–83 ‖ §§ 4–5: cf. Dor. IV 1, 116

39 *κυριεύει Κρόνος ἐπίκεντρος ὢν ἄτροφον γεννᾶται. ἐπὶ δὲ τῶν ἡμερινῶν*
ἔμπαλιν ἀπὸ Κρόνου ἐπὶ Ἄρην καὶ τὰ ἴσα ὁμοίως ἀπὸ ὡροσκόπου, καὶ
ἐὰν τοῦ τόπου εἰς ὃν καταλήξει Ἄρης ἐπίκεντρος ὢν κύριος εὑρίσκηται
40 *ἄτροφον ὁμοίως ποιήσει. κἂν Ἄρης δὲ καὶ Κρόνος ὑπόγειοι ὦσιν ἐν*
θηριώδεσι ζῳδίοις καὶ τὴν Σελήνην ὁρῶσιν τὸ παραπλήσιον ποιοῦσιν.

Vide etiam Heph. Ep.⁴ 24, 27–30.

IV 1, 75 et 81–83. 'Rhet.' 61, 16–18 ad IV 1, 66–111 atque Heph. II 14, 1–3 ad IV 1, 75–116 cit.

IV 1, 87–98; 102; 108–111. 'Rhet.' 61, 19–20; 13; 21–23 ad eundem locum cit.

IV 1, 109. Libri Hermetis XXV

(♌) Octavus decimus gradus vocatur Iuba Leonis; est laesibilis.

(♍) Secundum Dorotheum octavus, nonus et decimus gradus nocivi sunt. (fr. 117b Stegemann)

(♋) Nono ergo gradu oritur Nubecula Cancri secundum Dorotheum. (fr. 117a Stegemann)

IV 1, 116. Heph. II 14, 4–5 ad IV 1, 75–116 cit.

IV 1, 144–158. Hephaestionis II 25, 15–16 (fr. 47a Stegemann)

15 *Ἄλλοι δὲ περισκοποῦσι τὰ περὶ θανάτου ⟨ποιότητος⟩ ἐκ τοῦ η′ τόπου, τὸ εἶδος καὶ τὴν φύσιν αὐτοῦ ὁρῶντες καὶ τὸν τούτου δεσπότην, ἔτι δὲ καὶ τοὺς συσχηματιζομένους ἀστέρας, καὶ ἐκ τούτων ἀποφαίνονται καὶ τὰ εἴδη τοῦ θανάτου ὁμοίως ταῖς προλελεγμέναις φύσεσιν ἀστέρων τε καὶ ζῳδίων.*

16 *Ἄλλοι δ' ἐκ Μήνης εἰς ὄγδοον ὡρονόμοιο*
ζῷον ἀριθμήσαντες, ἀπὸ Κρόνου αὖθις ἔδωκαν·
εἰς ὃν δὴ λήξειε τόπον καὶ ἄνακτα τόποιο
σκέπτονται τούτων ἐπιμάρτυρας οἵτινές εἰσιν·
τῶν ἄπο δὴ φράσσαντο τέλος αἰσχρόν τε καὶ ἐσθλόν.

Vide etiam Heph. Ep.⁴ 32, 1.

§15 = Dor. IV 1, 144–145 || §16 = Dor. IV 1, 158

IV 1, 158. Sententia in C f. 146 (fr. 47b Stegemann)

Κλῆρος θανάτου κατὰ Δωρόθεον ἀπὸ Σελήνης ἐπὶ τὸν η′ καὶ τὰ ἴσα ἀπὸ Κρόνου.

IV 1, 186–235. Paraphrasis in C ff. 168–169 atque H ff. 137–138; iam a W. Kroll et A. Olivieri in CCAG 2; 195–198 (fr. 60a Stegemann) edita

| *Δωροθέου περὶ ἐπεμβάσεων* f. 168 C f. 137 H

Δεῖ δὲ καὶ ταῖς ἐπεμβάσεσι τῶν ἀστέρων προσέχειν. Κρόνος γὰρ 1, 2
ἐπὶ Δία ἐρχόμενος ὅσα παρέχει ὁ Ζεὺς βλάπτει καὶ πᾶσαν πρᾶξιν καὶ
ὁρμὴν σβέννυσι· καὶ ὁ Ἄρης εἰς Δία ζημίας καὶ τὰ τελούμενα ἐπιβλαβῆ.
ὁ Κρόνος ἐπὶ τὸν τόπον Ἄρεως ἀθαρσεῖς καὶ ἀπροθύμους ποιεῖ. ὁ Κρό- 3, 4
νος εἰς Ἥλιον κινδύνους καὶ κρίσεις ἐπιφέρει διὰ ἀρχῆς, καὶ μᾶλλον
στηρίζων. ὁ Κρόνος ἐπὶ Ἀφροδίτην τὰ τῆς Ἀφροδίτης ἀγαθὰ βλάπτει. 5
ὁ Κρόνος ἐπὶ Ἑρμῆν τὰ ὑπὸ Ἑρμοῦ διδόμενα βλάπτει. ὁ Κρόνος εἰς 6, 7
Σελήνην ὁμοίως κακός· ψόγους γὰρ καὶ ὀνείδη ἐπιφέρει, χεῖρον δὲ
εἰ καὶ στηρίζῃ ὁ Κρόνος. ὁ Κρόνος διαμετρῶν Σελήνην κακός, καὶ 8
μᾶλλον ὕπαυγος· νόσους γὰρ παρέχει καὶ αὐτὸς καὶ ὁ Ἄρης οὕτως
ὁρῶν τὴν Σελήνην.
Ὁ Ζεὺς ἐπὶ Κρόνον προϋπαρχούσῃ λύπῃ κουφισμὸν παρέχει· οἱ 9
τοιοῦτοι δὲ ἀλλοτρίου ἔργου προστήσονται καὶ ἑκόντες δαπανήσουσιν.
ὁ Ζεὺς ἐπὶ Ἄρην καὶ πρᾶξιν καὶ χάριν παρέχει καὶ αὔξει πάντα καὶ 10
ἐχθροὺς ὑποχειρίους ποιεῖ. ὁ Ζεὺς εἰς τὸ τετράγωνον τοῦ Ἄρεως ἢ Κρό- 11
νου ὁμοίως ἀγαθὰ δηλοῖ, ὡσαύτως καὶ Ἀφροδίτη· πάντοτε γὰρ οἱ
ἀγαθοὶ εἰς τὰ τετράγωνα τοῖς φθοροποιοῖς ἐρχόμενοι ἡδονὰς καὶ ὑγείας
καὶ τιμὰς παρέχουσιν.
Ὁ Ἄρης ἐπὶ τὸν Ἥλιον ἐλθὼν ἢ τὸν Δία καὶ μᾶλλον ἐν ἡμέρᾳ γε 12
φαῦλος, καὶ μᾶλλον εἰ δύνει. εἰ δὲ καὶ στηρίζει ἐπισφαλέστερος· κιν- 13
δύνους γὰρ σωματικοὺς καὶ κρίσεις ἕνεκεν ἀρχαίων σημαίνει. τὸ αὐτὸ 14

§2 = Dor. IV 1, 210 || §3 = Dor. IV 1, 212 || §§5–6 = Dor. IV 1, 211 || §§9–10 = Dor. IV 1, 217–218 || §§12–15: cf. 25–27 || §12: cf. Dor. IV 1, 188 || §13: cf. Dor. IV 1, 189

3 *μζ′* in marg. **C**, *ρϙ̄β′* in marg. **H** | *δωροθέου* om. **C** || 4 *δεῖ*] *εἰ* **C** || 5 *πρᾶξιν καὶ* om. **C** || 6 *ὁ ζεὺς* **H**, *κρόνος* **C** | *κρόνον* **H** | *ζημίσεις* **C** || 7–9 *ὁ²* — *στηρίζων* post 9 *βλάπτει* pon. **C** || 9 *στηριζομένη* **C** || 19 *ἀφροδίτη*] signum Mercurii **H**

δὲ ποιεῖ ὁ Ἄρης καὶ εἰς τὸ διάμετρον τοῦ Ἡλίου καὶ τοῦ Διὸς ἐλθών,
ἀλλὰ καὶ ὁ Ἥλιος κατὰ πάροδον ἢ ὁ Ζεὺς ἐπεμβαίνων τῷ Ἄρει ἢ δια-
15 μετρῶν τὰ ἴσα ποιεῖ. ἐν δὲ ταῖς ἐπεμβάσεσι ταύταις εἰ μὲν κατὰ πῆξιν
τρίγωνος ἦν ὁ κακοποιὸς τοῦ ζῳδίου ἐν ᾧ γέγονεν ἡ κατ' ἐπέμβασιν
βλάβη, ἐλαφρότερον τὸ κακόν, ἐπειδὴ τὰ διάμετρα σχήματα πάντων
16 ὑψηλότερα, τὰ δὲ τετράγωνα ἰσχυρότερα τῶν κατὰ σῶμα. τῶν δὲ
τετραγώνων μᾶλλον τὰ δεξιὰ σκόπει, ἃ καὶ καθυπερτερεῖν λέγεται·
ἐν τούτοις γὰρ ἐπεμβαίνοντες οἱ φθοροποιοὶ καὶ καθυπερτεροῦντες
τοὺς ἀστέρας ἰσχυρότερον βλάπτουσιν, οἱ δὲ ἀγαθοποιοὶ ἐν τοῖς τετρα-
17 γώνοις πλοῦτον, εὐφροσύνην καὶ τιμὰς διδοῦσιν. ἐν δὲ τοῖς τριγώνοις |
f. 187v H τόποις οἱ μὲν ἀγαθοὶ ἔτι μᾶλλον ἀγαθύνονται, οἱ δὲ κακοποιοὶ ἀμ-
18 βλύτερον ἐνεργοῦσιν. Κρόνος δὲ καὶ Ἄρης ἐν ταῖς ἐπεμβάσεσι ταῖς πρὸς
Ἥλιον, Σελήνην, Δία ταῖς τε σωματικαῖς καὶ ταῖς κατὰ τετράγωνον
ἢ διάμετρον, ὁμοίως καὶ ἐν ταῖς ἀποκαταστάσεσι καὶ ἀνταποκαταστά-
σεσιν (τουτέστιν ὅταν εἰς τὸν κατὰ πῆξιν τόπον τῆς γενέσεως αὐτῶν
ἔλθωσιν ἢ ἐν τῷ διαμέτρῳ), βλαπτικώτεροι γίνονται, εἴπερ ἐξ ἀρχῆς
19 κακῶς ἔκειντο. ἀλλ' ὁ μὲν Ἄρης τῶν $\overline{με}$ ἐτῶν πληρωθέντων ἐλαφρό-
20 τερος, ὁ δὲ Κρόνος τῶν $\overline{λ}$ ἐτῶν πληρωθέντων ἠπιώτερος. ὁμοίως δὲ καὶ
f. 108v C ἐν τοῖς $\overline{δ}$ κέντροις ἐπεμβαίνοντες ἢ τοῖς φωστῆρσιν | οἱ φθοροποιοὶ
21 λυπηροί. ἀλλ' εἰ μὲν ἐξ ἀρχῆς ἦσαν ἐν ἀγαθῶν τόποις καὶ οἰκείοις,
ἀμβλυτέρας ποιεῖ τὰς κατὰ πάροδον κακώσεις ὥσπερ καὶ οἱ ἀγαθοὶ
ἐξ ἀρχῆς ἐν φαύλοις τόποις διακείμενοι ἀσθενεῖς κατὰ πάροδον γί-
νονται.

22 Ἰστέον δὲ ὅτι αἱ μὲν κατὰ πῆξιν ἐποχαὶ τῶν ἀστέρων ἠρεμοῦσιν,
αἱ δὲ κατ' ἐπέμβασιν πάντως πρὸς τὰς ἐξ ἀρχῆς ἐποχὰς σχηματίζονται
23 οἷον τρίγωνοι, τετράγωνοι, διάμετροι. ἀναγκαῖον δὲ τὸ κεφάλαιον τῶν
24 ἐπεμβάσεων εἰς τὸ εἰπεῖν πότε τὰ σημαινόμενα γίνεται. πᾶς δὲ ἀστὴρ
25 κατὰ πάροδον ἑαυτὸν διαμετρῶν φαῦλός ἐστιν. καὶ εἰς τὸν κατὰ πῆξιν
τόπον ἐρχόμενος κακός ἐστιν, καὶ μᾶλλον εἰ ἐν ἡμερινῇ γενέσει ὁ Ἄρης
κατὰ πάροδον τὸν Ἥλιον ἴδοι, ἐπὶ δὲ τῶν νυκτερινῶν Κρόνος τὴν Σελή-
26 νην. χεῖρον δὲ καὶ στηριγμοὶ ἐν ταῖς τοιαύταις ἐπεμβάσεσι κατὰ πάρ-

§§ 15–17 = Dor. IV 1, 190–193 || § 18: cf. Dor. IV 1, 193 || §§ 19–21 = Dor.
IV 1, 194–196 || §§ 24–25 = Dor. IV 1, 186–188 || §§ 25–27: cf. 12–15 || § 26:
cf. Dor. IV 1, 189

12 post καὶ add. ὁ C || 13 τε om. H || 14 σημαίνει ἀποκατάστασιν ἢ ἀνταπο-
κατάστασιν in marg. H || 15 τῆς γενέσεως om. H in fine lin. || 16 βλαπτικώτε-
ρος γίνεται C || 19 τῷ δ' κέντρῳ H || 22 φαύλῳ τόπῳ C || 27 συμβαινόμενα C

οδον. ὁ μὲν Ἄρης τριγωνίζων οὐ κατὰ πάροδον ἀλλὰ κατὰ πῆξιν τὸν 27
Ἥλιον ἢ τὸν Δία ὕστερον ἐν ταῖς πρὸς αὐτοὺς ἐπεμβάσεσιν οὐ πάνυ
κακός.

Ὁ Ἄρης ἐπὶ Κρόνον ἐλθὼν ἀόκνους καὶ ἑτοίμους καὶ πρακτικοὺς 28
ποιεῖ καὶ κατ' ἐχθρῶν διεγείρει. Ἄρης ἐπὶ Δία καὶ Ἀφροδίτην καὶ 29
Ἑρμῆν ἃ παρέχουσιν οὗτοι εἰς τὸ χεῖρον μετατρέπει. ὁ Ἄρης ἐπὶ τὸν 30
Ἥλιον ἐλθών, εἰ μᾶλλον καὶ ὕπαυγος εὑρεθῇ κατὰ πάροδον, ἐκ πυρε-
τοῦ δαμάζει ἢ ἐκ πυρὸς ζημίαν δίδωσιν· εἰ δὲ πατέρα τις ἔχει, καὶ τοῦ-
τον ἀναιρεῖ ἢ γέροντα τὸν ἐν τάξει ὄντα πατρός, καὶ πρὸς μεγάλους
δὲ ἄνδρας κακὸς καὶ ἐν παντὶ ἔργῳ χαλεπός, καὶ μάλιστα ἐν δημοσίαις.
Ἄρης εἰς Σελήνην σωματικὴν νόσον ἢ χρηματικὴν βλάβην καὶ μετὰ 31
καμάτου τὰς εὐεργεσίας παρέχει, ἐχθροὺς δὲ ἐπόψονται μόνον, ἤγουν
κράτος κατ' ἐχθρῶν ἕξουσιν. Ἄρης ἐπὶ Ἀφροδίτην ἀνωμαλίας χάριν 32
ἀφροδισίων ποιεῖ. Ἄρης ἐπὶ Ἑρμῆν δόλους, ὑπονοίας, ἀσχημοσύνας καὶ 33
ἔχθρας εἰς φίλους ποιεῖ, δούλων τε δρασμὸν ἢ κλοπὰς καὶ βίου ἢ πρά-
ξεων ἐλάττωσιν· κατ' ἐξοχὴν γὰρ τόν τε βίον μειοῖ καὶ τὰς πράξεις
λύει.

Ἀφροδίτη εἰς Κρόνον καλὴ πρὸς πρᾶξιν καὶ πάντα ὥσπερ καὶ Ἄρης 34
εἰς Κρόνον ἀγαθός. Ἀφροδίτη εἰς Δία ταράσσει καὶ λυπεῖ διὰ γυναι- 35
κῶν, καὶ τὰς ἐλπίδας ψεύσεται, καὶ οὐδὲν ὧν ἄν τις ἐννοήσῃ γενήσεται.
ἡ Ἀφροδίτη ἐπὶ Ἥλιον συνεχεῖς γυναικῶν κοινωνίας παρέχει καὶ ψόγον 36
διὰ γυναικῶν, ταράσσει δὲ τὰς ψυχὰς καὶ πρὸς οἰκίας ἀκαταστασίας | f. 188 H
ποιεῖ. ἡ Ἀφροδίτη ἐπὶ τὸν Ἑρμῆν αὔξει ἃ ὁ Ἑρμῆς ποιεῖ ἤγουν παρέχει. 37
ἡ Ἀφροδίτη εἰς Σελήνην ἱλαρὰ καὶ ἔμπρακτος· διὰ μέντοι γυναικεῖον 38
πρόσωπον λύπην ἢ ψόγον ἐπάγει.

Ὁ Ἑρμῆς ἐπὶ τὸν Δία πρὸς πᾶν πρᾶγμα ἄριστος, καὶ μάλιστα τοῖς 39
βουλομένοις ἔρχεσθαι πρὸς δυνάστας. Ἑρμῆς εἰς Ἄρην θαρσαλέους, 40
ἐπινοητικοὺς καὶ πρὸς τὰ πράγματα διεγηγερμένους. ὁ Ἑρμῆς εἰς Ἀφρο- 41
δίτην ἐπεγερτικὸς εἰς τὰ ἀφροδίσια, ὠφελεῖ δὲ καὶ περὶ τὰς πράξεις
καὶ εἰς τὰ λοιπὰ ἔργα. ὁ Ἑρμῆς ἐπὶ Σελήνην ὑγείαν καὶ ῥῶσιν παρέχει 42
καὶ δύναμιν τοῖς μέλεσι δίδωσιν.

§ 27: cf. Dor. IV 1, 190 || §§ 28–31 = Dor. IV 1, 213–216 || § 33 = Dor. IV
1, 229 || § 35 = Dor. IV 1, 220 || § 36 = Dor. IV 1, 224 || §§ 37–38 = Dor. IV 1,
222–223 || §§ 39–40 = Dor. IV 1, 227–228 || §§ 41–44 = Dor. IV 1, 230–
233

6 ὁ om. H || 12 ἐφόψονται CH, corr. Kroll-Olivieri || 15 δραμὸν C || 19 γυ-
ναῖκα C || 21 ἡ om. H || 22 γυναῖκα C || 23 ἡ om. H || 24 ἡ om. H || 26 ὁ om. H ||
28 ὁ om. H || 30 ὁ om. H

43 *Οἱ φωστῆρες ἐν μὲν ἀγαθοποιῶν τόποις ὠφέλιμοί εἰσιν, ἐν δὲ κακο-*
44 *ποιῶν βλαπτικοί. ὁ δὲ κακοποιὸς εἰς τὰ κέντρα ἐρχόμενος πάνυ βλαπ-*
45 *τικός. ὁ μὲν γὰρ ὡροσκόπος τὸν βίον ἔλαχε πάντα, τὸ δὲ μεσουράνημα πράξεις καὶ δόξαν καὶ τέκνα, τὸ δὲ δῦνον γάμον καὶ γῆρας, τὸ δὲ ὑπόγειον τοὺς κρυφίους τόπους τοῦ σώματος καὶ θεμέλια καὶ κτίσεις καὶ ἀγοράς.*

46 *Ἡ Σελήνη εἰς τὸν ἑαυτῆς τόπον ἐλθοῦσα μετεωρισμὸν διανοίας παρ-*
47 *έχει. εἰ δὲ ἐν τροπικῷ ζῳδίῳ τύχοι, ἀπὸ πράξεως εἰς ἑτέραν πρᾶξιν*
48 *μετατίθησιν. εἰ δὲ μετὰ Ἀφροδίτης καὶ Διὸς τύχοι κατὰ πῆξιν, πολλὴν*
49 *εὐφροσύνην παρέχει. ἡ Σελήνη εἰς τὸν Ἥλιον ἐν Λέοντι ἐλθοῦσα καλὴ*
50 *πρὸς συστάσεις. ἡ Σελήνη ἐπὶ τὸν Ἄρην ἐλθοῦσα αἰφνιδίους κινδύνους*
f. 169 C *σημαίνει, εἰ μὴ ἀγαθοποιὸς αὐτὴν ἴδοι· ὁμοίως | καὶ εἰς τὸν Ἥλιον*
51 *ἐλθοῦσα Σελήνη, τοῦ Ἄρεως ὁρῶντος. Ἥλιος εἰς τὸν Ἄρην ἢ Ἄρης εἰς τὸν Ἥλιον, καὶ Ἥλιος ἢ Ἄρης εἰς Σελήνην, συνόντος Ἡλίου, αἱμαγ-*
52 *μὸν δηλοῖ ἢ βλάβην ἐκ πυρός. Σελήνη εἰς Ἀφροδίτην, κακοποιῶν μὴ ὁρώντων, καλὸς ὁ χρόνος· εἰ δὲ σύνεστιν ὁ Ἄρης τῇ Σελήνῃ ἢ τῇ*
53 *Ἀφροδίτῃ, μίξεις γυναικῶν σημαίνει. Σελήνη ἐπὶ Κρόνον ψυχρά· ὄντος*
54 *δὲ ἐν τῷ ἰδίῳ τριγώνῳ, ὠφελεῖται παρ' ἀρχόντων. Σελήνη ἐπὶ Ἑρμῆν*
55 *ἀγαθοποιούμενον ἀγαθὰ δηλοῖ, κακοποιούμενον δὲ χαλεπά. Σελήνη*
56 *ἐπὶ τὸν ὡροσκόπον μετεωρίζει τὴν ψυχήν. ἐπὶ δὲ τὸ μεσουράνημα ἐν προαγωγαῖς καὶ δόξαις ποιεῖ, αἱ δὲ δόξαι ὁποῖαι ἔσονται γνώσῃ ἐκ τοῦ*
57 *ἐπιμαρτυροῦντος ἀστέρος τῇ Σελήνῃ. Σελήνη ἐπὶ τὸ δῦνον καλὴ πρὸς*
58 *ἐχθρῶν ἐπιβουλάς. ὁμοίως καὶ ἐπὶ τὸ ὑπόγειον καλὴ πρὸς δόλους καὶ ἐπιβουλὰς ἐχθρῶν καὶ λαθραῖα πράγματα καὶ ἀπόκρυφα καὶ πρὸς ⟨τὴν⟩ τῶν τοιούτων κοινωνίαν.*

59 *Οὐ πάντων δὲ τῶν ἀστέρων τὰς ἐπεμβάσεις δέον σκοπεῖν, ἀλλὰ τὰς τῶν χρονοκρατόρων μόνας, ἤτοι τὰς τοῦ ὑπαντήτορος καὶ ὁριο-*
60 *κράτορος. φησὶ γὰρ ὁ Πτολεμαῖος· κἂν μὲν οἱ αὐτοὶ καὶ τῶν χρόνων*
61 *καὶ τῶν ἐπεμβάσεων κυριεύσωσιν, ἄκρατόν ἐστι τὸ ἀποτέλεσμα. ἡμεῖς δὲ τῇ συνεχεῖ πείρᾳ ἑπόμενοι εὑρίσκομεν ὅτι αἱ ἐπεμβάσεις αὗται*

§ 45 = Dor. IV 1, 235 ‖ § 46 = Dor. IV 1, 197 ‖ §§ 48–50 = Dor. IV 1, 198–200 ‖ § 51: cf. Dor. IV 1, 201 ‖ § 52: cf. Dor. IV 1, 202 ‖ § 53: cf. Dor. IV 1, 203–204 ‖ §§ 54–58 = Dor. IV 1, 205–209 ‖ § 60 = Ptol., *Ἀποτελεσματικά* IV 10, 26

2. 3 *βλάπτεται* C ‖ 3 *γὰρ* om. C ‖ 4 *τέκνα καὶ δόξαν* C ‖ 5 *κρίσεις* C ‖ 7 *ἡ* om. H ‖ 10 *ἡ* om. H ‖ 11 *ἡ* om. H ‖ 14 *τὸν* om. H ‖ 18 *τῷ* om. C ‖ 23 *δούλους* C ‖ 25 *τὴν* Kroll-Olivieri ‖ 27 *τῶν* om. H | *ὑπαντήνορος* C ‖ 28 *καὶ* om. H

μεγάλως συνεργοῦσιν εἰς τὰ τῶν καιρῶν ἀποτελέσματα, οὐ μόνον εἰς τοὺς κατὰ πῆξιν κυρίους τόπους ἐρχομένων τῶν ἀστέρων ἀλλὰ καὶ εἰς τὸν τόπον τῶν χρόνων τῶν ἐκ τοῦ περιπάτου εὑρισκομένων· τοῦτο γὰρ ἐγγυώμενον εὑρίσκομεν καὶ τὸν μέγαν Πτολεμαῖον ἐν τῷ β' καὶ γ' καὶ δ' βιβλίῳ τῶν Ἀποτελεσματικῶν. καὶ ταῦτα μὲν ὁ 62
Δωρόθεος.

Collatio Dorothei sententiarum paraphraseosque:

Dorothei	Paraphraseos
186–190	24–27
188–196	12–21
197–209	46–58
210	2
211	5–6
212	3
213–216	28–31
217–218	9–10
220	35
222–223	37–38
224	36
227–228	39–40
229	33
230–233	41–44
235	45

IV 1, 213. Capitulum (non Rhetorii) in V f. 156; iam ab I. Heeg in CCAG 5, 3; 125 (fr. 60 b Stegemann) editum

Ὁ αὐτὸς (scil. *Δωρόθεος*) *βιβλίῳ δ' ἐν τῷ περὶ ἐπεμβάσεων·*

Ζῆνος δ' αὖ γενετῆρα μετὰ Κρόνον ἔμπυρος Ἄρης
ἣν ἀφίκοιτ', ὤτρυνε νόον καὶ ἀπήλασε θυμοῦ
ὄκνον ἀεργηλοῦ καὶ ἑτοιμότατον θέτο φῶτα,
ἔντασιν ἐνθέμενον ἵνα πήματα τοῖσι γένηται.

2 *τοὺς*] *τὰ* C ‖ 4 *ἐγγνώμενον* CH, corr. Hansen ‖ 10 *ἀερ* (γλ') V, *ἀεργείης* Heeg ‖ 11 *ἔντεσιν* V, corr. Heeg | *τισὶ* V, corr. Heeg

V 1, 5–5, 8. Hephaestionis III 1, 1–7 (1–2 = fr. 64b Stegemann; 3–7 = fr. 65a Stegemann)

⟨α'⟩ *Περὶ ἐπιτηδείων ζῳδίων καὶ Σελήνης ἐπιτηρήσεων εἰς καταρχήν*

1 *Τὰ μὲν οὖν ὀρθῶς ἀνατέλλοντα ζῴδια (ἔστι δὲ τὰ ἀπὸ Καρκίνου ἕως*
Τοξότου) ἐπὶ τῆς ἀνατολῆς ἀκάκωτα τυχόντα ἀνεμποδίστως τὰ πρατ-
τόμενα τελέσει, τὰ δὲ λοξά (ἔστι δὲ τὰ ἀπὸ Αἰγοκέρωτος ἕως Διδύμων)
ἄνευ μαρτυρίας ἀγαθοποιῶν ἀστέρων δυσκατέργαστα καὶ πολυχρόνια
μηνύει, καὶ τὰ τροπικὰ δὲ ἐν τῇ ἀνατολῇ ὄντα μετατρέπει ταχέως τὸ
2 *πραττόμενον. ἐν δὲ ἡμεριναῖς πράξεσιν ἐπιτηρητέον τόν τε Κριὸν καὶ*
Λέοντα καὶ Τοξότην καὶ Καρκίνον εἰ εἴη τις ἐπὶ τῆς ἀνατολῆς καὶ ἡ
Σελήνη τινὰ τούτων παροδεύει, ἐν δὲ νυκτεριναῖς ὁμοίως τὰ διάμετρα
τῶν ἡμερινῶν ζῳδίων ἐπισκοπητέον.
3 *Βλάπτει δὲ καὶ ἡ Σελήνη ἐκλείπουσα, καὶ μάλιστα ἐν τῷ γενεθλίῳ*
ζῳδίῳ ἢ τοῖς τούτου τριγώνοις, ἔτι δὲ καὶ ἐν συνόδῳ.

4 *ἀτὰρ καὶ τοίη ἐοῦσα*
ἐς κακοεργείην ἐκλείψιός ἐστιν ἀμείνων,
καὶ δὲ συνεργῆσαι δόλια φρεσὶ μητιόωντι
καὶ λάθρῃ πρήσσοντι καὶ ὅσσα χρῇζε σιωπῆς.

5 *ἐπιτηρητέον δὲ καὶ τὸ δωδεκατημόριον αὐτῆς μὴ ἐμπέσῃ ὅπου Κρόνος*
6 *ἢ Ἄρης. μηδὲ μὴν αὐτὴ ἔστω ἐν πανσελήνῳ·*

δεῖ γὰρ ἔριν τε διχοστασίην τε τιτύσκειν.

7 *μήτε ἐν τοῖς ἐκλειπτικοῖς μήτε κατὰ μῆκος ἢ πλάτος τοῖς ἀριθμοῖς*
ἀφαιροῦσα μήτε εἴη ἐν τῷ νοτίῳ πέρατι μήτε ἐν ταῖς τελευταίαις μοί-
ραις τῶν ζῳδίων ἐπειδὴ κακοποιοί εἰσιν.

Vide etiam Heph. Ep.[2] III 1, 1–3 et Ep.[4] 14, 1–5, atque 'Palchi' 11.

V 1, 5–4, 1. Capitulum in v f. 51; iam a F. Boll in CCAG 5, 1; 240 (fr. 64a Stegemann) editum. cf. C. O. Zuretti in CCAG 11, 2; 184.

§ 1 = Dor. V 1, 5–9; V 2, 1–2; V 3, 1 || § 2 = Dor. V 4, 2–5 || §§ 3–4 = Dor. V 5, 2–3 || §§ 5–7 = Dor. V 5, 5–8

Ἐκ τῶν Δωροθέου ἀποτελεσματικῶν περὶ ὀρθῶν καὶ πλαγίων ζῳδίων

Ἐφ' ἁπάσης πράξεως ποίησον τὴν ἐπίσκεψιν ἀρχόμενος οὕτως, εἴτε 1
ἀγαθὸν ἕξει τέλος εἴτε φαῦλον. χρή, φησίν, τὰς φύσεις τῶν ζῳδίων 2
εἰδέναι τῶν τε ὀρθῶν καὶ πλαγίων. ὀρθὰ μὲν οὖν εἰσιν Καρκίνος, Λέων, 3
⟨Παρθένος⟩, Ζυγός, Σκορπίος, Τοξότης· τούτων γὰρ ἕκαστον ὑπὲρ
δύο ὥρας ἰσημερινὰς ἐν τῷ ἀναφέρεσθαι κρατεῖ ἀπὸ τοῦ ἀφανοῦς εἰς
τὸν ἐμφανῆ κόσμον, χρόνων δὲ ὑπὲρ λ̅. πλάγια δὲ τὰ λοιπὰ ἕξ, ἅπερ 4
ἐντὸς δύο ὡρῶν ἰσημερινῶν ἀναφέρεται, χρόνων δὲ ἐντὸς λ̅· εἰσὶ δὲ
Αἰγόκερως, Ὑδροχόος, Ἰχθύες, Κριός, Ταῦρος, Δίδυμοι. ἐὰν οὖν τὰ 5
ὀρθὰ ζῴδια ὡροσκοπῇ, πάντα ταχέως ἀποβήσεται, ἐὰν δὲ τὰ πλάγια,
μόχθους καὶ δυσεργείας καὶ χρόνους ἐμποιοῦσιν. τὰ μὲν οὖν πλάγια 6
ζῴδια ἂν ἐπιβλέπῃ τις τῶν ἀγαθῶν ἢ ὡροσκοποῦντα ἢ ἐπέχοντα τὴν
Σελήνην, βοήθειαν ἕξει ἡ κάκωσις. τὰ δὲ ὀρθὰ ζῴδια ἂν ἐπιβλέπῃ τις 7
ἢ ἐπέχει τὴν Σελήνην τῶν κακοποιῶν ἐπιβλεπόντων, βλάψει τὴν κατ-
αρχήν. ἂν δὲ ἀγαθοποιοὶ καὶ κακοποιοὶ ἐπιβλέψωσι τὰ προειρημένα 8
ζῴδια ὡροσκοποῦντα, ἐν πάσῃ καταρχῇ ἀβέβαιον τὴν ἔξοδον τοῦ
πράγματος λέγε καὶ ματαίαν καὶ ἐν ἑτέρῳ χρόνῳ ἄλλην ἀρχὴν λαμ-
βάνουσαν. δισώμων δὲ ζῳδίων ὡροσκοπούντων οὐχ ὡς προῄρηταί τις 9
πράξει, ἄλλο δὲ πρᾶξαι σημαίνει· ὁμοίως ταῦτά σοι κοινὰ καὶ ἐπὶ πά-
σης καταρχῆς ἔστω.

V 2, 1–2 et 3, 1. Heph. III 1, 1 ad V 1, 5–5, 8 cit.

V 4, 1. *Περὶ ὀρθῶν καὶ πλαγίων ζῳδίων* 9 ad V 1, 5–4, 1 cit.

V 4, 2–5; 5, 2–3; 5, 5–8. Heph. III 1, 2–7 ad eundem locum cit.

V 5, 16–22. Hephaestionis III 2, 6–9 (fr. 66b Stegemann)

Σκέπτου δὲ καὶ οὕτω ποταπὸν ἕξει τέλος ἕκαστον τῶν πραττομένων. 6
ἐπίβλεπε τῆς Σελήνης τὰ φῶτα, τὸν δεσπότην τοῦ οἴκου ἐν ᾧ ἐστιν, ἔτι 7
μὴν καὶ τὸν ὡροσκόπον τῆς καταρχῆς καὶ τὸ μεσουράνημα. ἐὰν οὖν ἡ 8
Σελήνη τύχῃ ἐπί τινος τούτων τῶν κέντρων διοδεύουσα, ὁ δὲ οἰκο-
δέκτωρ αὐτῆς ἐν τοῖς ἀποκλίμασιν, ἔσται τὰ κατ' ἀρχὴν τοῦ πράγματος

§§ 1–8 = Dor. V 1, 5–2, 5 || § 9 = Dor. V 4, 1 || §§ 7–8 = Dor. V 5, 16–19

6 *παρθένος* Boll || 13 *ὡροσκοπεῖ* v, corr. Boll || 18 *λέγει* v, corr. Hansen || 19 *δύσωμον δὲ ζῴδιον ὡροσκοποῦν* v, corr. Boll | *προείρηται* v, corr. Hansen

λαμπρά, τὰ δὲ τέλη σκοτεινὰ καὶ ἄχρηστα, ἐὰν δὲ ἔμπαλιν ἡ Σελήνη μὲν ἐν τοῖς ἀποκλίμασιν, ὁ δὲ κύριος τοῦ αὐτῆς οἴκου ἐν τοῖς κέντροις, τὰ κατ' ἀρχὴν οὐδαμινὰ καὶ ἄχρηστα, τὰ δὲ τελευταῖα λαμπρά·

ἀρχαὶ μὲν γὰρ ἔασι πολυτρέπτοιο Σελήνης
αὐτῆς, ἐν δ' οἴκοιο θεῷ κρατέοντι τελευτή.

9 εἰ δ' ἄμφω εἶεν ἐν τοῖς κέντροις καὶ τὰ πρῶτα καὶ τὰ τελευταῖα καλά, εἰ δὲ ἐν τοῖς ἀποκλίμασιν ὁμοίως ἡ ἀρχὴ καὶ τὸ τέλος ἄχρηστον.

Vide etiam Heph. Ep.[2] III 2, 1–3 atque Ep.[4] 110, 1–3.

V 5, 16–17. 'Palchi' 88, 5–7 in E f. 126v et U f. 300; iam a F. Cumont in CCAG 1; 108 et a G. Kroll in CCAG 6; 67 (fr. 66a Stegemann) editum

πῶς δὲ παρῆλθεν αὐτοὺς καὶ τὸ κεφάλαιον Δωροθέου, ἔνθα λέγει·

δέρκεο δ' Ἠέλιόν τε μέγαν κραιπνήν τε Σελήνην
ἠδ' οἴκων βασιλῆας ἐν οἷς δύο φῶτα βέβηκεν,
ὡρονόμον δ' ἐπὶ τοῖσι καὶ αἰθέρος ἀκροτάτοιο
ζῷον ὅτι ψαύει μέσον οὐρανὸν ἀμφιπολεῦον,
καὶ Μήνη τίνα τούτων ἔχει τόπον ἠδὲ τίς αὐτῆς
ἔστιν ἄναξ. ἢν δ' οὗτος ἀποκλιμάτεσσιν ἐνείη,
αὐτή τ' ἐ⟨ν⟩ κέντροισιν, ἐνὶ πρώτοισι μὲν ἔργον
εὐαντὲς λαμπρόν τε φανήσεται, αὐτὰρ ἔπειτα
ψεύσεταί οἱ ὅριον, τὸ δέ οἱ τέλος ἐξαπολεῖται.

V 5, 21–22. Heph. III 2, 9 ad V 5, 16–22 cit.

V 6, 1–7, 2. Hephaestionis III 7, 9–12 (fr. 81a Stegemann)

9 Δωρόθεος δὲ παραινεῖ ἐν τοῖς ἔπεσι περὶ οἰκοδομίας οὕτως·

10 Ἠνίκα δ' αὖτε θέμεθλα δομήϊά τ' ἔργα τελειοῖς
προσθετικῇ φάεσιν καὶ τοῖς κατὰ μῆκος ἀριθμοῖς

§ 9: cf. Dor. V 5, 21–22

8 πός U ‖ 9 διελιὂν U | μέγα U | κραιπύ U ‖ 10 $\overline{\beta}$ E | βεβήκασιν E ‖ 11 θέρος U | ἀκροτάτοις E U, corr. Kroll ‖ 12 ψαύσει E | μέσον οὐρανὸν] μεσουρὰν E ‖ 13 τι $\overline{ια}$ U | τούτων ad ascendens mediumque caelum refert, τούτου Ludwich | ἠδότης U, ἠδ' ὅτις Kroll ‖ 14 δ' om. E | ἀποκλιμάτεσιν E, ἀποκλιμάτευσιν U, corr. Cumont ‖ 15 τ' ἐν Kroll, γὰρ Cumont ‖ 16 εὖ γ' ἄντε U | λαμπρόν τε φανήσεται om. U | ἔπιτα U ‖ 17 οἱ ὅμιον U, om. E, εὔοδέον sugg. Kroll, ἐν μεσάτοις sugg. Ludwich | ἐξαπολεῖτε U

ἔστω τοι Κερόεσσα, τό τε πλάτος ἐμβαίνουσα
ᾧ τε βορειότατον ζώνης πλινθήϊόν ἐστιν,
ἢ Διὸς ἢ Παφίης ἐ⟨ν⟩ σχήμασι μαρτυρεόντων
ἢ καὶ συνεσσομένων· Φαίνων γε μένεσσιν ἐρύκει
δερκόμενος, μαλερὴν δὲ περὶ φλόγα Θοῦρος ὀρίνει.

καθαιρετέον δὲ τοὺς τοίχους ἀπὸ τοῦ βορεινοῦ ὕψους ⟨Σελήνης⟩ 11 κατερχομένης, ἀνενεκτέον δὲ λίθον ἀπὸ θεμελίων αὐτῆς οὔσης ἐν τοῖς χθαμαλωτάτοις μέρεσιν, τουτέστιν ἐν τῷ νοτίῳ πέρατι. ⟨ἐν πᾶσι δὲ 12 τούτοις οἱ μὲν κακοποιοὶ ἀπέστωσαν, οἱ δὲ ἀγαθοποιοὶ μαρτυρείτωσαν.⟩

Vide etiam Heph. Ep.[1] 32, 9–12 atque Ep.[4] 82, 9–12 (fr. 81b Stegemann).

V 9, 1–43, 8. Hephaestionis III 16, 1–17 (11–17 = fr. 80a Stegemann)

⟨ις'⟩ Περὶ ἀγορασίας διαφόρων εἰδῶν

Ἐπισκόπει τὴν καταρχὴν οὕτως. καὶ ἀφοριστέον τὸν μὲν ὡροσκόπον 1, 2 τῷ πιπράσκοντι, τὸ δὲ δῦνον τῷ ἀγοράζοντι, τὸ ⟨δὲ⟩ μεσουράνημα τῷ τιμήματι, τὸ δὲ ὑπόγειον τῷ ἀγοραζομένῳ, ἐκ δὲ τῶν ἐπιμαρτυρούντων τοῖς τόποις καταστοχαστέον περὶ τοῦ ἀποτελέσματος. ἔστι δὲ καὶ 3 ἄλλως πῆξαι περὶ ἀγορασίας τὴν μὲν Σελήνην τὸ πιπρασκόμενον σῶμα ἢ χωρίον ἤ τι ἕτερον πιπρασκόμενον, τὸν δὲ ἀστέρα ἀφ' οὗ τὴν ἀπόρροιαν πεποίηται τὸν πιπράσκοντα, ᾧ δὲ συνάπτει τὸν ἀγοράζοντα· καὶ πρόσεχε ἕκαστον τούτων καὶ τὰς μαρτυρίας.

Ἐπισκοπητέον ἔκ τε τῆς Σελήνης εἰ σεσίνωται ὁ πιπρασκόμενος 4 ἢ οὔ. καθολικῶς δὲ τῆς Σελήνης καθ' αὑτὴν οὔσης ἐν μὲν Κριῷ ῥεμβὸς 5 καὶ ἀλήμων ὁ πιπρασκόμενος οἰκέτης, ἐν δὲ Ταύρῳ ἰσχυρὸς καὶ ὑπομονητικός, καλοὶ δὲ οἱ οἰκέται ἀγοραζόμενοι εὑρίσκονται ἐν τῷ τρίτῳ δεκανῷ τῶν Διδύμων, ἐν δὲ Καρκίνῳ νωχελεῖς καὶ δολεροί, ἐν δὲ Λέοντι γενναῖοι καὶ ἅρπαγες καὶ ἀδηφάγοι, κακοστόμαχοι δέ· ἐν Παρθένῳ συνετὸν μηνύει, ἐν δὲ Ζυγῷ φιλεργὸν καὶ δίκαιον, ἐν δὲ Σκορπίῳ ἰσχυρόν, δολερόν τε τὰ ἤθη καὶ βαρύθυμον, ὁμοίως καὶ ἐν Τοξότῃ, ἐν δὲ Αἰγοκέρωτι παλίμβουλον καὶ ψεύστην, ἐν δὲ Ὑδροχόῳ φιλεργόν, ἐν δὲ Ἰχθύσι κακὸν καὶ λοίδορον.

§§ 1–2 = Dor. V 9, 6–7 ‖ §§ 3–4 = Dor. V 9, 1–4 ‖ § 5 = Dor. V 11, 1–12

6 Ὁπόταν δὲ ὁ κλῆρος τῆς τύχης ἐμπέσῃ εἰς τὸν περὶ φιλίας τόπον,
ὁ δὲ τούτου κύριος ἐν τῷ περὶ οἰκετῶν εὑρεθῇ σὺν τῷ δεσπόζοντι
7 τοῦ ὡροσκόπου, περὶ συνωνῆς οἰκέτου σημαίνουσιν. ἢν δὲ καὶ τῷ κυρίῳ
τοῦ γάμου τὴν συναφὴν ποιοῖτο ἡ Σελήνη ἐφεστώσης ἐπὶ τοῦ γαμικοῦ
τῆς Ἀφροδίτης καὶ συνελεύσεσθαι καὶ κοινωνῆσαι φιλίας τῷ ἀγο-
ρασθέντι ἢ τῇ ἠγορασμένῃ μηνύει, τυχόντος δὲ τοῦ Ἑρμοῦ ἐν τῷ
8 κλήρῳ εὐπαίδευτον παρέχει. ἀεὶ δὲ ἀφορᾶν χρὴ τὸν τοῦ Ἑρμοῦ ἀκά-
κωτον ὑπὸ τῶν κακοποιῶν καὶ μὴ ὕπαυγον ἐν ταῖς τῶν οἰκετῶν
ἀγορασίαις.

9 Ἐπὶ δὲ συνωνῆς χωρίου ἔστω τὸ μὲν ὑπόγειον ἡ γῆ, ὅπερ ἐὰν κάθ-
υγρον περὶ ποταμὸν ἢ θάλασσαν ἢ λίμνην εἶναι τὸ χωρίον λογιστέον,
ἐὰν δὲ ἀμφίβιον ἐπίμικτον ἢ διπλοῦν ἔκ τε ὀρεινῶν καὶ πεδινῶν συν-
εστάναι, τὸ δὲ δῦνον τὰ βοσκήματα καὶ τὴν ἐνθήκην τοῦ κτήματος, τὸ
δὲ μεσουράνημα τὰ δένδρα καὶ τὰ φυτὰ καὶ τὰς ἐπαύλεις. ὁ δὲ ὡρο-
σκόπος τὴν οἰκίαν καὶ τὰ ἐν τῷ οἴκῳ καὶ τοὺς ἐργαζομένους, καὶ τὸ
10 ἀκάκωτον τούτων εὑρεθὲν ἢ κεκακωμένον μηνύει ἐκεῖνο τὸ μέρος. τὰ
δὲ διαστήματα μηνύει ἡ ἀναφορὰ τοῦ ὡροσκόπου· τοσαῦτα γὰρ σημεῖα
ἢ στάδια μηνύει ὅσας μοίρας ἔχει.

11 Πληθούσης δὲ τῆς Σελήνης καὶ τῷ μήκει καὶ τῷ πλάτει προστι-
θείσης ἐν τῷ Ἀναβιβάζοντι ὁ ἀγοράζων πλείονα τιμὴν παρέξει, λειψι-
φώτου δὲ οὔσης καὶ τοῖς ἀριθμοῖς ἀφαιρούσης ἐν τῷ Καταβιβάζοντι ὁ
12 ἀγοράζων ἐλάττονα τιμὴν δώσει. λέγει γὰρ οὕτως Δωρόθεος·

13 συνδέσμῳ δ᾽ ἀνάγοντι Σεληναίης παρεούσης
εἰ μὲν πλησιφάεσσα δρόμον τ᾽ αὔξησιν ἀριθμοῖς
ὅττι κεν ὠνήσει δώσεις πλέον ἢ δόμεναι χρή,
αὐτίκα δ᾽ ἐν κατάγοντι πορεύμασιν οἷσιν ἔλεξα
ἐρχομένης ἐπὶ μεῖον ἐλαφρὴ ἔσσεται ὠνή.
14 καὶ δὲ Σεληναίης φάσιν αἴ λεύσσῃς κεν ἰούσης
ἐκ συνόδου πρῶτον μετα⟨νισσομένης⟩ τετράπλευρον
αἴθοπος Ἠελίοιο δικαιοτέροισιν ἄμεινον·
χρήματα γὰρ δώσεις ὅσου ἄξιον ἦν ἀγοράζειν
καὶ πρῆγμα λῷον καταθήσεαι οὔτε μὲν ἧσσον
15 οὔτε λίην τι περισσόν. ἕως δέ κεν εἰς διάμετρον
ἔλθῃ πιπράσκοντι καὶ ἐγκαλέοντι συνοίσει.
16 τὸ τρίτον αὖ τετράγωνον ἐπὴν ἑλικῶπις ὁδεύῃ

§ 9 = Dor. V 10, 1–3 ‖ §§ 11–17 = Dor. V 43, 2–8

ὠνεῖσθαι τότε καλὸν ὃ βούλεται ἢ διακλέψαι.
τετρατίῃ πλευρῇ δὲ θεῆς σύνοδόν⟨δε⟩ κιούσης 17
βαιὸν ἂν ἐκ πολλοῦ δοίης τό τοι ἔσσετ᾽ ἄμεινον.

Vide etiam Heph. Ep.[1] 39, 1–3 et Ep.[4] 91, 1–11

V 9, 1–7. Hoc capitulo usus est Iulianus Laodicensis, cuius epitoma in W f. 159 inventa; iam a G. Kroll in CCAG 6; 80 edita

Περὶ ἀγορασμοῦ· Ἰουλιανοῦ

Περὶ δὲ ἀγορασμοῦ σκέπτου οὕτως. ἔστω σοι τὸ ὤνιον ἡ Σελήνη, ὁ 1, 2
δὲ πωλῶν ἀφ᾽ ὧν ἡ Σελήνη ἀπορρέει, ὁ δὲ ἀγοράζων ᾧ ἡ Σελήνη
συνάπτει. ἐὰν ἀπὸ κακοποιοῦ φέρηται ἡ Σελήνη, ὁ πωλῶν βλαβήσεται 3
ἢ οὐ καλός ἐστιν, ἐὰν ἀπὸ ἀγαθοποιοῦ ἐπὶ ἀγαθοποιὸν φέρηται, καὶ
τῷ πωλοῦντι καὶ τῷ ἀγοράζοντι λυσιτελήσει.

Καὶ ἀπὸ τῶν κεφαλαίων δὲ περὶ ἀγορασμοῦ σκέπτου οὕτως. ἔσται 4, 5
ὁ ὡροσκόπος ὁ ἀγοράζων, τὸ δῦνον ὁ πωλῶν, τὸ μεσουράνημα ἡ τιμή,
τὸ ὑπόγειον τὸ πιπρασκόμενον. ἐὰν ἀγαθὸς μαρτυρῇ, ἀγαθὰ λέγε τὰ 6
ἐφ᾽ ἑκάστου κεφαλαίου σημαινόμενα. τὰ δὲ λοιπὰ ζήτει ἐν τῷ τοῦ 7
Ἰουλιανοῦ βιβλίῳ.

V 10, 1–3 et 11, 1–12. Heph. III 16, 9 et 5 ad V 9, 1–43, 8 cit.

V 12, 1–4. Hephaestionis III 19, 1

⟨ιθ´⟩ Περὶ κτηνῶν ἀγορασίας

Περὶ δὲ κτηνῶν τὰ μὲν προδεδαμασμένα ἐν Κριῷ καὶ Ταύρῳ καὶ τῆς 1
Σελήνης καὶ τῆς ὥρας οὔσης καλὸν καὶ ἐπωφελὲς ἀγοράσαι, τὰ δὲ
τοῦ δαμασθῆναι καὶ ὑποταγῆς χρῄζοντα ἐν τῷ Λέοντι καὶ τῇ τελευταίᾳ
πεντεκαιδεκαμοιρίᾳ τοῦ Τοξότου τῆς ὥρας ἢ τῆς Σελήνης ἑστώτων.

Vide etiam Heph. Ep.[2] III 24, 2 et Ep.[4] 91, 13.

V 13, 3–7. Hephaestionis III 21, 1–8 (5–8 = fr. 82a Stegemann)

⟨κα´⟩ Περὶ ἐλευθερώσεως

Περὶ δὲ ἐλευθερίας σκεπτόμενος ἀπόνεμε τὸν μὲν ὡροσκόπον τῷ 1
ἐλευθεροῦντι, τὸ δὲ δῦνον τῷ ἐλευθερουμένῳ, τὸ δὲ μεσουράνημα παρ᾽

§ 1 = Dor. V 13, 6

ᾧ γίνοιτο ἡ ἐλευθερία, τὸ δὲ ὑπὸ γῆν ὁποία τις ἡ παραμονὴ καὶ εὐχαριστία ἔσται μηνύσει.

2 ⟨Βεβαιότερον δὲ ἂν σκέψαιτό τις οὕτω· τὸν μὲν ὡροσκόπον κρίνων τὸν ἐλευθερούμενον.⟩ ἐκ δὲ τοῦ κυρίου τοῦ ⟨ὡροσκοποῦντος⟩ ζῳδίου καὶ τῶν πρὸς αὐτὸν σχηματισμῶν ὁποῖος οὗτος τυγχάνοι καταλήψεται, καὶ ἐὰν μὲν ἀνατολικὸς τύχῃ αὐτεξουσίως ἀφεθήσεται καὶ τὴν ἐλευθερίαν καρπώσεται, ἐὰν δὲ δυτικὸς ἐρεσχελίαν καὶ συκοφαντίαν τινὰ
3 ἕξει. τὸ δὲ μεσουράνημα τὸν τόπον ἐν ᾧ πηγνύοιτο μηνύσει, τὸ δὲ δῦνον τὸν ἐλευθεροῦντα (ὁποῖος δέ ἐστιν ἀπὸ τοῦ κυρίου τοῦ ζῳδίου), τὸ δὲ ὑπὸ γῆν τὰς ἐκβάσεις τῆς ἐλευθερίας κατὰ τὰς τῶν ἀστέρων δηλονότι
4 ἐφοράσεις. τοῦ δὲ κυρίου τοῦ ὡροσκόπου ἐναντιωμένου τῷ δυτικῷ ἐναντίοι καὶ ἐχθροὶ ἔσονται ὁ ἐλευθερώσας καὶ ὁ ἐλευθερωθείς.

5 Φυλάσσειν δὲ χρὴ ἐν πρώτοις τὴν Σελήνην ἀκάκωτον καὶ ἀγαθοῖς συνάπτουσαν, ἐπεὶ τὸ ἐναντίον παθούσης ἡ δουλεία πολλῷ ἀμείνων ἔσται τῆς ἐλευθερίας ὥς φησι Δωρόθεος ἐν ἔπεσιν·

δουλοσύνη κρείσσων καὶ ἐλευθερίης κε γένοιτο.

6 καὶ τὸ ἡμισφαίριον δὲ τό τε ὑπὲρ γῆν καὶ τὸ ὑπὸ γῆν ὁρατέον· οἱ γὰρ ὑπὲρ γῆν τὰ μετὰ τὴν ἐλευθερίαν μηνύουσιν, οἱ δὲ ὑπὸ γῆν τὰ ἐν τῇ
7 ἐλευθερίᾳ. καὶ ἐὰν μέν τις εἰς τὸ ὑπὲρ γῆν ἡμισφαίριον ᾖ τῶν ἀγαθοποιῶν πάντα καλὰ τὰ μετὰ τὴν ἐλευθερίαν προμηνυτέα καὶ χρόνους ζωῆς.

8 Μήνη δ' ἐν δυτικῷ σὺν ἑοῖ φθοροποιὸν ἔχουσα
αἶψά κεν ἐξολέσειε πεφευγότα δούλιον ἦμαρ,

τουτέστιν ἀπολλύει εὐθὺς μετὰ τὴν ἐλευθερίαν οὕτω τυχοῦσα ἡ Σελήνη.

Vide etiam Heph. Ep.[1] 43, 1–8; Ep.[2] III 29, 1–8; atque Ep.[4] 112, 1–8.

V 14, 1–4. Hephaestionis III 25, 1–2

⟨κε'⟩ *Περὶ αἰτήσεως χάριτος*

1 Τοὺς δὲ αἰτοῦντας χάριτας ἐπιτηρεῖν δεῖ τὴν Σελήνην οὖσαν ἐν τῷ ὡροσκόπῳ ἢ ἐν τῷ τούτου τριγώνῳ (ἄμεινον δὲ ὅταν τύχῃ αὐτῆς ὁ

§5 = Dor. V 13, 3 || §8 = Dor. V 13, 7

οἶκος ἐν ᾧ ἐστιν), προστιθεῖσαν τοῖς φωσὶ καὶ τοῖς ἀριθμοῖς καὶ συσχηματιζομένην Ἑρμῇ καὶ Διὶ καὶ Ἀφροδίτῃ καὶ τοῖς καλῶς κειμένοις, ἀπέστω δὲ ἡ τῶν κακοποιῶν μαρτυρία. καλὸν δὲ ἐπὶ τοῦ αὐτοῦ σχήματος τὰς ἐντεύξεις ποιεῖσθαι γυναικῶν καὶ ἀνδρῶν. 2

Vide etiam Heph. Ep.[2] III 10, 1–2 et Ep.[4] 102, 1–2.

V 14, 5–6. Cf. Heph. III 20, 7 in App. II F

V 15, 1. Hephaestionis III 27, 1

Πέμπων ἐπιστολὰς ἐπιτήρει τὴν Σελήνην συνοῦσαν τῷ Ἑρμῇ ἢ ἐφορῶσαν ⟨αὐτὸν⟩ ἄνευ τῆς ⟨τῶν⟩ κακῶν θεωρίας, ἔστω δὲ ⟨ὁ Ἑρμῆς⟩ ἐλεύθερος ἀπὸ τῶν αὐγῶν τοῦ Ἡλίου καὶ προσ⟨τιθεὶς⟩ τοῖς ἀριθμοῖς· οὕτω γὰρ ἐὰν ἐπιστείλῃς οὐκ ἀποτεύξει τοῦ σκοποῦ.

Vide etiam Heph. Ep.[2] III 9, 1 et Ep.[4] 104, 1.

V 16, 1–40. Hephaestionis III 9, 1–29 (1–5 et 24–29 = fr. 86a Stegemann)

⟨θ'⟩ *Περὶ γάμου*

Περὶ γάμου ἐπισκοπητέον οὕτως· 1
ἄνδρα μὲν Ἠέλιον καὶ ἀνερχόμενον σκοπὸν ὥρης,
αὐτὴν δ' ἐκ ζῳδίου θ' ἱμερόφρονα δυομένοιο
κόρην ἂν φράσσαιο καὶ ἠυκόμου Κυθερείης,
ἐκ δὲ μεσουρανίου τὸ καὶ ἔπλετο τηλόθι γαίης
οἷον ἅμ' ἀλλήλοις ἄμφω βίον ἐκτελέουσι,
ἀμφὶ δέ τοι προικὸς μέσατον χθονὸς ἐξαγορεύσει.
δερκομένῳ τίνες ἐσθλά, τίνες κακὰ τεκμαίρουσιν, 2
Ἠέλιος φαυλοῖσι βεβλαμμένος, Ἀφρογενής τε
Ζηνὸς ἐπεσσυμένου ἢ καὶ παρεόντος ἅμ' αὐτῇ,
ἀνέρι πῆμα φέρουσιν, ἀτὰρ μέγα χάρμα γυναικί·
ἔμπαλιν αὖ Παφίην ὁπόταν βροτολοιγὸς ἴδησι
ἢ Φαίνων κρυόεις ὀλοὸν τόδε σῆμα δάμαρτι
ἔσσεται αἰσχύνη τε καὶ οὐκ ἐπὶ δηθὰ μένουσιν,
ἢν δ' ἔτι καὶ Μήνη στυγερὸν περὶ σῆμα γένηται

§§ 1–21 = Dor. V 16, 1–26

ἀμφοτέροις εἴη κεν ἀπαίσιος ἥδε καταρχή.
3 ἐσθλοὶ δ' αὖ Μαίης ὠκὺν γόνον εἰσορόωντες
4 παίδων τέκμαρ ἔχουσιν ἐτήτυμον. ἐν τροπικῷ δὲ
ζῴῳ μηδέ νυ Κύπρις ἔοι τότε μηδὲ Σελήνη·
Κύπρις μαχλοτάτην τεύχει ῥυπαρήν τε δάμαρτα
θήσει φωριδίοισιν ἀρεσκομένην λεχέεσσιν,
ἡ δέ κεν οὐ χρονίην εὐνὴν ὀπάσειε Σελήνη.
5 τοὔνεκεν ἐν Κριῷ μὲν ἀναίνεο πάμπαν ἐούσης
νύμφευσιν· δὴ γάρ κεν ἀπόζυγος αἶψά κεν εἴη.

6 τοῦ δὲ Ταύρου πρῶτος καὶ τρίτος δεκανὸς παραιτεῖται, ὁ δὲ δεύτερος
7 ἐπιτήδειος γαμεῖν. τῶν δὲ Διδύμων ἀπὸ μιᾶς μοίρας ἕως τῆς πεντε-
8 καιδεκάτης οὐ πεποίηνται, αἱ δὲ λοιπαὶ εὔθετοι. ὁ Καρκίνος ὅλος ἀπαί-
9, 10 σιος. ὁ δὲ Λέων οὐ κακός, ποιήσει δὲ κακοδάπανον τὸν ἄνδρα. ἐν δὲ
11 Παρθένῳ χήραν ἄγεσθαι αἴσιον· παρθένον γὰρ οὔ. ἐν δὲ Ζυγῷ ἀν-
12 επιτήδειον γαμεῖν, μνηστεύεσθαι αἴσιον. ἐν δὲ τῷ πρώτῳ τμήματι τοῦ
Σκορπίου αἴσιον, ἐν δὲ τῷ δευτέρῳ οὐ πάνυ· οὐ γὰρ ἔσονται πολυχρό-
13 νιοι. ἐν δὲ Τοξότῃ πεφυλάχθαι χρὴ δι' ὀλιγοτεκνίαν, καὶ ἐν Αἰγοκέρωτι
δὲ ὁμοίως εἰ μή τις ἐκ δευτέρου ἢ τρίτον βουληθῇ γαμῆσαι (οὕτω
14 γὰρ οὐκ ἀποστρεπτέον), ῥεμβαὶ δὲ καὶ ψεῦσται εὑρίσκονται. ἐν δὲ
15 Ὑδροχόῳ ἀνεπιτήδειον. ἐν δὲ Ἰχθύσι καλὸν μὲν γαμεῖν, ποιεῖ δὲ τὴν
γυναῖκα μάχιμον καὶ φλύαρον.
16 Παρατηρητέον δὲ μάλιστα τὴν Ἀφροδίτην ἐν ταύταις ταῖς σκέψεσι
μὴ εἴη μετὰ τῶν κακοποιῶν ἢ ἐν ταῖς τούτων μαρτυρίαις, ἀλλὰ μᾶλλον
17 εἴη ἐν ὁρίοις εὐεργέος ἢ ἐν ζῳδίοις. τυχοῦσα τοίνυν ἡ Ἀφροδίτη ἐν
ὁρίοις ἢ ζῳδίοις ἀγαθοποιοῦ καὶ εἰ ἐπιδεκατεύσει τῇ Σελήνῃ, ὑπὸ δὲ
τοῦ Διὸς ἐπιδεκατεύεται (τουτέστι δεκάτη μὲν ἀπὸ Σελήνης, τετάρτη
δὲ ἀπὸ Διός), κάλλιστον τὸν γάμον, θυμήρη τε καὶ τεκνοποιὸν ἀπο-
τελέσει, καὶ μάλιστα ὅταν εἷς τῶν ἀγαθοποιῶν ἐπὶ τῶν πολυσπέρμων
18 ζῳδίων τύχῃ· οὕτω γὰρ τάχιστα συλλήψεις ποιήσει. τὸ δὲ αὐτὸ καὶ τὰ
τρίγωνα σχήματα ἀποτελέσει πολυσπέρμων ὄντων τῶν ζῳδίων, καὶ
οἱ κακοποιοὶ ἐν τῷ τριγώνῳ σχήματι ἐπὶ τῶν πολυσπέρμων ζῳδίων
μαρτυρούμενοι ὑπ' ἀγαθοποιῶν τεκνοποιίαν δηλοῦσιν.
19 Ἐπισκοπεῖν δὲ χρὴ τὰ δύο θέματα τῶν γαμουμένων εἰ καὶ ἐπίπαν οἱ
ἀγαθοποιοὶ ἐν τοῖς ἀγαθοποιοῖς τόποις (τουτέστι διπλοῖ) κατὰ τὸν
20 καιρὸν τοῦ γάμου γίνονται ἢ συσχηματίζονται. εἰ δὲ καὶ κατὰ γένεσιν
καὶ κατὰ πάροδον τὸ μεσουράνημα κοσμούμενον ᾖ καὶ ἀγαθοποιῶν
τόπος τοῦ θέματος τῆς γυναικὸς ἐμπέσῃ εἰς τὸ τοῦ ἀνδρὸς μεσου-

ράνημα, εἰδέναι χρὴ ἐν αὐτῷ τῷ ἔτει τὴν παιδοποιίαν ἔσεσθαι, εὐάρεστόν
τε τὴν συμβίωσιν μηκυνθῆναι, καὶ μάλιστα ὅταν οἱ ἐπίκαιροι τόποι
τῶν γενέσεων (τουτέστι Σελήνη καὶ Ἥλιος καὶ ὁ κλῆρος καὶ ὁ ὡροσκό-
πος) σύμφωνοι ὑπάρχωσιν. ἐὰν δὲ καὶ πολύσπερμον ᾖ τὸ κατὰ κορυφὴν 21
ζῴδιον κατὰ τὴν πρώτην συνέλευσιν τὰ τῆς συλλήψεως ἀσφαλῶς ἔσται.
ἐπὰν δὲ τύχῃ ἐπὶ τοῦ κατὰ κορυφὴν τόπου ἀγαθοποιὸς ὑπὸ τὰς αὐγὰς 22
ὢν κατὰ τὸν καιρὸν τοῦ γάμου σκοτεινὴν τὴν σύλληψιν καὶ τὴν τεκνο-
ποιίαν σημαίνει, καὶ μάλιστα ἐπὶ τῶν γυναικῶν αἷς καὶ τὸ θέμα οὕτω
συμβέβηκεν ἔχειν· τῆς γὰρ Ἀφροδίτης ὑπὸ τὰς αὐγὰς οὔσης μετὰ
Ἄρεως λαθραίως παρθενεύονται, καὶ Διὸς μαρτυροῦντος οἱ βιασάμενοι
ἄξονται πρὸς γάμον. συμβαίνει δὲ πάλιν ὁμοίως κατὰ τὸν καιρὸν τῆς 23
καταρχῆς καὶ τῆς Ἀφροδίτης ὑπὸ δύσιν τοῦ Ἡλίου.

Εἴ γε μὲν ἢ πόσιός τις ἔχει δάμαρ ἠὲ δάμαρτος 24
ἀνὴρ ἐν ζῴῳ Μήνην κακοδαιμονέοντι,
τούτων ἀμφοτέρων κράτος οἴσεται, ὅς κεν ἔχῃσι
δωδέκατον μετὰ χῶρον ἀφ' ὡρονόμοιο Σελήνην
εἰν ἑτέρου γενέσει, καὶ δεσπότῃ εἴκελος ἔσται.
ἔξοχα δ' αὖ πάμμηνος ἀνιηρὴ γαμέοντι, 25

τουτέστι πανσέληνος. καὶ αἱ Σελῆναι δὲ τῶν δύο γενέσεων διαμετροῦσαι 26
ἀλλήλας ἀπαίσιοί εἰσιν· διχονοίας γὰρ παραίτιοι. κρατήσει δὲ ὅμως ἐν 27
ταῖς φιλονεικίαις ὁ ἔχων ὑπὲρ γῆν τὴν Σελήνην. ἐν δὲ ἀρρενικῷ βεβῶσα 28
Ἀφροδίτη, ὁ δὲ Ζεὺς ἐν θηλυκῷ — τοῖς ἀνδράσι τὸ τοιοῦτον σχῆμα
καλὸν ὑπάρχει, ἔμπαλιν δὲ ταῖς θηλείαις ὅταν ἡ μὲν Ἀφροδίτη ἐν θη-
λυκῷ, ὁ δὲ Ζεὺς ἐν ἀρσενικῷ.
Ταῦτα μὲν ἐν τοῖς ἔπεσι Δωρόθεος ἐκτίθεται, ἐκ δὲ ἄλλων ἀρχαίων 29
καὶ πείρᾳ κατειλημμένων τὰ ἐφεξῆς.

Vide etiam Heph. Ep.[2] III 19, 3–32 (fr. 86b Stegemann) atque Ep.[4] 83, 1–29.

V 17, 1–8. Hephaestionis III 11, 1–3 (fr. 87a et 88 Stegemann)

⟨ια'⟩ Περὶ χωρισμῶν

Τοὺς δὲ χωρισμοὺς αὐτῶν καὶ ἐπανελεύσεις ἐπιβλέπειν δεῖ οὕτως. 1
⟨κατὰ⟩ τὴν καταρχὴν ἐν ᾗ γεγένηται ὁ χωρισμὸς ἢ καὶ ἐν ᾗ τις ὥρᾳ 2

§ 24 = Dor. V 16, 30–32 ‖ § 25 = Dor. V 16, 39 ‖ § 26 = Dor. V 16, 38 ‖ § 27: cf. Dor. V 16, 40 ‖ § 28 = Dor. V 16, 34–35 ‖ §§ 1–2 = Dor. V 17, 1–2

πυνθάνεταί σου ὥρα τὴν Ἀφροδίτην καὶ τὸν Ἥλιον· ἐὰν τοίνυν εὕρῃς τὸν μὲν Ἥλιον ἐν τῷ μεσουρανήματι ἢ ἐν τῷ ια', τὴν δὲ Ἀφροδίτην ἑσπερίαν ἀναποδίζουσαν, λέγε αὐτῷ αὖθις τὴν γυναῖκα ἐπανελεύσεσθαι θυμήρως.

3 εἰ δέ γε μὴν ἄλοχος δόμον ἀνέρος ἐκλείπησι
πρὶν Μήνην διάμετρον ἐς Ἠελίοιο περῆσαι
οὐ μάλα ῥηιδίως εἰς ἀνέρος ἵξεται οἶκον,
ἂψ δ' ἀπὸ παμμήνου ὁπότ' ἔρχεται Ἠελιόνδε
τηνίκα οἱ νόστον τεκμαιρέμεν εἶναι ὀπίσσω,

ἐπ' αὐτῆς δὲ τῆς συνόδου δυσχερῶς.

Vide etiam Heph. Ep.^{1} 35, 1–3; Ep.^{2} III 20, 1–3; et Ep.^{4} 85, 1–3.

V 18, 1–2. Hephaestionis III 12, 1–2

⟨ιβ'⟩ Περὶ διαφορᾶς κυουμένων

1 Ἐπὰν δὲ κατὰ γαστρὸς αἱ γυναῖκες ἔχοιεν καὶ βουληθεῖεν τὸ κυούμε-
νον ἐκτιτρώσκειν μὴ δυνάμεναι τελεσφορεῖν ἁρμόζει τῆς Σελήνης οὔσης
ἐν τοῖς ὀρθοῖς ζῳδίοις καὶ τῷ ὡροσκόπῳ τοῖς φωσὶ ληγούσης καὶ νοτίας
τῷ πλάτει, ἐφοράτω δὲ Ἀφροδίτη καὶ Ἄρης ἢ συνόντες ἢ τετράγωνοι
ἢ τρίγωνοι ἐπιβλέποντες τὴν Σελήνην ἥτις ἐν θηλυκῷ ζῳδίῳ τυγχα-
2 νέτω. ⟨ὅσα δὲ δεῖ ἐν τούτοις παρατηρεῖν τὴν Σελήνην τοσαῦτα καὶ τὸν
ὡροσκόπον δεῖ ἔχειν κατά τε τὰ ὀρθὰ ζῴδια καὶ κατὰ τὰς μαρτυρίας
Ἄρεως καὶ Ἀφροδίτης.⟩

Vide etiam Heph. Ep.^{1} 36, 1–2; Ep.^{2} III 21, 1–2; atque Ep.^{4} 86, 1–2.

V 20, 1–8. Capitulum in U f. 278v; iam a G. Kroll in CCAG 6; 108 (fr. 79b Stegemann) editum

Δωροθέου Σιδωνίου περὶ δανείου

1 Ἐὰν δανείσασθαι θέλῃς, ἔστω ὁ μὲν ὡροσκόπος ὁ δανειστής, τὸ δὲ δῦνον ὁ δανειζόμενος, τὸ διδόμενον τὸ μεσουράνημα ἢ ὁ Ἑρμῆς καὶ ἡ

§ 3 = Dor. V 17, 7–8 ‖ §§ 1–4 = Dor. V 20, 1–4

21 δανείσεσθαι U

Σελήνη, τὸ δὲ ὑπόγειον μηνύσει τὴν ἔκβασιν τοῦ χρέους. ἐὰν ἡ Σελήνη 2
ἀκάκωτος, ἀπολήψεται ὃ ἐδάνεισεν. Ἑρμῆς δὲ ἀπὸ Κρόνου βλαπτό- 3
μενος βλάβην καὶ δόλον ἔσεσθαι τῷ δανείσαντι μηνύει ἀπὸ τοῦ δανει-
σαμένου. Ἑρμῆς ὑπὸ Ἄρεως βλαπτόμενος ἔρεις καὶ μάχας καὶ κατ- 4
ηγορίας μεταξὺ ἀμφοτέρων ἔσεσθαι δηλοῖ.
Ἐὰν δανείσασθαι θέλῃς, ἔστω ἡ Σελήνη Ὑδροχόῳ ἢ Σκορπίῳ ἢ 5
Λέοντι ἢ Ἰχθύσιν ἢ Τοξότῃ λειψιφωτοῦσα καὶ τοῖς ἀριθμοῖς ἀφαιροῦσα,
καὶ Ζεὺς καὶ Ἑρμῆς καὶ Ἀφροδίτη μαρτυροῦντες αὐτῇ καὶ τῷ ὡροσκό-
πῳ ἢ αὐτῇ μόνῃ. ἐὰν δὲ ἀμφοτέροις, ἐπὶ εἰκὸς δὲ καὶ τὸ δάνεισμα 6
ἔσται.

V 20, 1–8. Hephaestionis III 28, 1–6 (5–6 = fr. 79a Stegemann)

⟨κη'⟩ Περὶ δανείων

Ἀκολούθως τοῖς προτέροις ἔστω ὁ μὲν δανείζων ὁ ὡροσκόπος, ὁ δὲ 1
δανειζόμενος τὸ δῦνον, τὸ δὲ μεσουράνημα τὸ διδόμενον ἀργύριον, τὸ
δὲ ὑπὸ γῆν μηνύσει τὴν ἔκβασιν τοῦ χρέους. καὶ ἡ τῆς Σελήνης ἀπόρ- 2
ροια ληφθήσεται εἰς πρόσωπον τοῦ δανείζοντος, ἡ δὲ συναφὴ τοῦ
δανειζομένου, ἐκ δὲ τῶν ὠφελούντων ἢ βλαπτόντων ἀστέρων αἱ προ-
αγορεύσεις ἀκολούθως ἕπονται. τινὲς δὲ ἐπισκέπτουσι τὸν Ἥλιον καὶ 3
τὴν Σελήνην, τὴν μὲν Σελήνην εἰς τὸν δανείζοντα, τὸν δὲ Ἥλιον εἰς
τὸν χρεώστην, ἐὰν δὲ ᾖ λειψίφως ἡ Σελήνη ἐναντίως.
Κακὴ δὲ ἡ Σελήνη ἐν τοῖς συνδέσμοις ἢ ἐν τῷ νοτίῳ ταύτης πλάτει. 4
φυλάττου δὲ δανείζων τὴν τοῦ Ἑρμοῦ μετὰ Κρόνου στάσιν, καὶ ἔτι τῆς 5
Σελήνης ἐν ἀρχῇ τοῦ Λέοντος καὶ τῶν Διδύμων καὶ τοῦ Τοξότου, καὶ
ὅτε τούτων αἱ ἀρχαὶ τῶν ζῳδίων

γαίης ὑπεραντέλλουσιν.
εἰ δὲ λαβεῖν ἐθέλεις αὐτὸς χρέος ὧδέ τοι ἔστω 6
λώιον· Ὑδροχόῳ καὶ Σκορπίῳ ἠδὲ Λέοντι
δῖα Σεληναίη καὶ Ἰχθύσιν ἀμφὶς ἐοῦσα
ἢ ἐνὶ Τοξευτῇ καί οἱ φάος ἐνδεὲς ἔστω,
ὡς δ' αὔτως καὶ ἀριθμός,

§§ 5–6 = Dor. V 20, 7–8 ‖ § 1: cf. Dor. V 20, 1 ‖ §§ 4–6 = Dor. V 20, 6–8 ‖ § 5: cf. Dor. V 20, 3

4 ἔρις U

ἡ δὲ Ἀφροδίτη καὶ ⟨ὁ⟩ Ζεὺς καὶ ὁ Ἑρμῆς ἐπιμαρτυρήσωσι τῇ Σελήνῃ, πολὺ βέλτιον ἐὰν καὶ τῷ ὡρονόμῳ.

Vide etiam Heph. Ep.[2] III 26, 1–6 atque Ep.[4] 105, 1–6.

V 21, 1–10. Hephaestionis III 30, 1–13 (1–2 et 8–12 = fr. 90a Stegemann)

⟨λ'⟩ *Περὶ ἀποδημίας*

1 *Εἰ δέ νύ τις πάτρηθεν ἐπ' ἀλλοδαπὴν χθόνα βαίνοι*
αὐτὸν ἀφ' ὡρονόμου, χῶρόν γε μὲν εἰς ὃν ἄπεισιν
ἐκ δυτικοῦ κέντρου, πρῆξιν δέ τοι ἐκ μεσάτοιο
ὕψεος εὖ φράσσαιο, τί δ' αὖ τέλος ἔσσεται αὐτῷ
ζῴῳ ὑποχθονίῳ σάφα κεν μάλα τεκμήραιο.

2 *ἐπιζήτει, φησίν, τοὺς ἀγαθοποιοὺς τῶν ἀστέρων ὁποίαν στάσιν ἔχουσι*
καὶ σχήματα· ἀγαθὸν γὰρ καθολικῶς μηδενὸς τῶν ἀστέρων στηρίζοντος
καὶ συσχηματιζομένου τῇ Σελήνῃ τὰς ἐκδημίας ποιεῖν, συμφορώτατον
δὲ ἀποδημεῖν τῆς Σελήνης αὐξούσης τῷ φωτὶ καὶ προστιθείσης τοῖς
τε κατὰ μῆκος ἀριθμοῖς καὶ τῷ πλάτει.
3, 4 *Παραφυλάττειν δὲ τὰ κέντρα χρή. καὶ ἐν μὲν τῷ ὡροσκόπῳ ἀγαθο-*
ποιῶν ἀστέρων τυχόντων ἢ καὶ μαρτυρούντων αὐτῷ ἥδιστα τὰ τῆς
ὁδοῦ ἢ τὰ τοῦ πλοῦ ἔσται, συνόντος δὲ τοῦ Ἑρμοῦ αὐτοῖς καὶ ἐπὶ ἑῴας
ἀνατολῆς ταχέως καὶ εὐθύμως πράξει τις ὑπὲρ ὧν τὴν ἐκδημίαν ποιεῖ-
ται, ἐν δὲ τῷ δύνοντι τυχόντος τοῦ Ἑρμοῦ μαρτυρουμένου τε ὑπὸ Διὸς
5 *καὶ Ἀφροδίτης, βελτίω καὶ ἐπικερδῆ ταῦτα ἔσται καὶ ἀξιόλογα. καθ-*
όλου ἐπὶ ἀποδημίας δεῖ Ἑρμῆν σκοπεῖν μὴ ἀφαιρῇ ἢ ὕπαυγος ᾖ καὶ
ὑπὸ κακοποιῶν βλάπτηται καθ' οἱονδήποτε σχῆμα, καὶ ὅτε δὲ μέλλῃς
6 *εἰς πόλιν εἰσιέναι ἢ ἀπὸ πλοίου ἐξιέναι τοῦτο παραφυλάττου. παρετη-*
ρήθησαν γὰρ Ἄρεως δὲ καὶ Κρόνου ἐπόντων τῷ δύνοντι ἢ καὶ θεωρούν-
7 *των ἀσθένειαι σωματικαί, καὶ ζημίαι καὶ ἐποχαὶ γενήσονται. ἐκ δὲ τῶν*
θεωρούντων ἀστέρων τὸ μεσουράνημα ἢ καὶ ἐπόντων τὸ πρᾶγμα οὗ
χάριν ἡ ἐκδημία γίνεται γνωσθήσεται, τὸ δὲ τέλος ἐκ τοῦ ὑποχθονίου,
τὸ κῦρος δὲ πάντων ἐκ τῶν συσχηματισμῶν, μάλιστα τῆς Σελήνης,
τελειοῦται, ἣν ἀπαγορευτέον πρὸς τὰς ἐξόδους κακοδαιμονοῦσαν ἢ

§1 = Dor. V 21, 1 || §2: cf. Dor. V 21, 2 et 4 || §5: cf. Dor. V 21, 2

κακοτυχοῦσαν· οὐ μόνον γὰρ δυσπραξίας αἰτία, ἀλλὰ καὶ πημάτων ὑπουργός.

Ταῦτα δὲ καὶ Δωρόθεος ἐν τοῖς ἔπεσιν ἀναδιδάσκει οὕτως· 8

ἐσθλὸς ἐν ὡρονόμῳ βεβαὼς ἐν πᾶσιν ἄριστος,
ἐσθλὸς καὶ δύνοντι βεβὼς ἐπικερδέα χῶρον
κεῖνον ἐφ' ὃν τις ἄπεισι λέγει κὴν εἵνεκα δόξης
εἰς αὐτὸν στέλλοιτο, παρὼν δ' ἐν τῷδε πυραυγὴς
Ἄρης ἢ Φαίνων κρυόεις ὁτὲ μέν γε βαρείας
νούσους, ἄλλοτε δ' αὖτε μάχας, ὁτὲ δ' ὕβριας αἰνάς.
μηδὲ Σεληναίης ἐπὶ δαίμονος οὐλομένοιο 9
ἠὲ τύχης, ὅπερ ἕκτον ἀφ' ὡρονόμοιο, βεβώσης
ἄρχοιο ξενίης· ἢ γὰρ τόδε πῆμα φυτεύει
ἠὲ δυσεργείην ἢ καὶ βιότῳ τινὰ λώβην.
ναὶ μὲν δὴ καὶ ἀνάκτορας τεκμαίρεο Μήνης 10
ἠδὲ καὶ ὡρονόμου μή που κεκρυμμένοι εἶεν,
φέγγεϊ μαρμαρυγῇ ⟨τε⟩ δεδασμένοι Ἠελίοιο,
εἰ δὲ στηρίζει τις ἀπ' ἀμφοτέρων κρατεόντων
βραδεῖς τάς κεν ὁδοὺς ἢ πρήξιας ἐκτελέσειεν.

καθολικῶς ἐκ παρατηρήσεως ἐν τῷ δυτικῷ κέντρῳ τυχοῦσα ἢ ἐν τῷ 11
τούτου ἀποκλίματι μακρὰς τὰς ἀποδημίας παρέχει, τοῖς τε ἀπὸ ξένης
εἰς τὰ οἰκεῖα ἐρχομένοις τὸ αὐτὸ σχῆμα ταχείας τὰς ἀναστροφὰς δηλοῖ.
τὸν οὖν τῆς Σελήνης, φησίν, οἰκοδεσπότην καὶ τοῦ ὡροσκόπου ὁρατέον 12
μὴ ὕπαυγοι εἶεν ἢ στηρίζοντες· παρολκὴν γὰρ ἢ ἀπραξίαν ἐργάζονται.
παραφυλάσσεσθαι δὲ ⟨δεῖ⟩ καὶ τετραγωνίζοντας ἢ διαμετροῦντας τοὺς 13
κακοποιοὺς αὐτήν, τῶν δὲ ἀγαθοποιῶν ἀνακραθέντων αὐτοῖς ἀνώ-
μαλον τὴν ὑποστροφὴν ἐπὶ τὰ οἰκεῖα ὑπονοητέον.

Vide etiam Heph. Ep.[1] 40, 1–7; Ep.[2] III 7, 1–11; Ep.[4] 107, 1–11 (1–10 = fr. 90b Stegemann).

V 22, 1–25, 37. Hephaestionis III 30, 37–71 (37–62 = fr. 91a Stegemann)

Καὶ ταῦτα μὲν ὁ Νικαεὺς Πρωταγόρας, ὁ δὲ Δωρόθεος ἐν τοῖς ἔπεσι 37
περὶ ἀναγωγῆς ταῦτα·

§8 = Dor. V 21, 5–7 || §9 = Dor. V 21, 2–3 || §10 = Dor. V 21, 8 || §§12–13 = Dor. V 21, 8–10

38 πλωέμεναι χατέουσιν ἀληθέα ταῦτά κεν εἴποις.
39 εὖτε Σεληναίη μή τις κακὸς ἠέπερ ἐσθλός
μαρτυρέοι καὶ δ' αὐτὴ ὑπερχθονίη φορέοιτο
τῶν πρώτων Κριοῖο παρερχομένη μοιράων
εἰς δεκάτην οὕτω κ⟨εν⟩ εὔπλους τεκμαίροιο.
40 Ταύρῳ δὲ μέγα χεῖμα, κακὸς δέ ⟨ἑ⟩ μή τις ὁράτω,
λυγρὸν ἐπεὶ τούτοις ἔργου τέλος αἰὲν ὁμαρτεῖ.
41 ἐν Διδύμοις εὖτ' ἄν τις ἀπ' ὀγδοάτης ἀνάγηται
νόστος μὲν χρόνιος τότε ἔσται, ἀλλ' ἐπιτερπής.
42 Καρκίνος αὖ πολλαῖς κεν ἀνιήσειε γαλήναις,
ἀλλ' οὐδὲν βλαφθεὶς ἀφίκοιτό κεν ᾗχι θελήσει.
43 ⟨αἴ⟩ κε κατὰ βλοσυροῖο τύχῃ καθιεῖσα Λέοντος
ἔσται τις κίνδυνος ὕπερθ' ἁλὸς ἀνέρι τούτῳ,
μαρτυρέων δ' ὀλοός τις ἐπ' ἄλγεσιν ἄλγεα θήσει.
44 ναὶ μὴν Παρθενικὴ σταχυηφόρος οὔτι περ ὠκύν
45 οἴσει σινομένοις πλόον ἀνδράσιν. ἀμφὶ Ζυγῷ δέ
ἐκ μοίρης δεκάτης οὐ μέμψεται οὐδὲ κέλευθον
ὑγρὴν οὐδέ περ ἄλλο καὶ ἣν εἰς οἶκον ἵησι.
46 Σκορπίῳ ἀμφὶς ἐοῦσα τὰ μὲν κατὰ πόντον ἐκείνοις
ἀσφαλέως θήσει, ψυχὴν δ' εἴωθε ταράσσειν.
47 Τοξευτὴς χειμῶνα φόβους τ' ἐπισύρεται ἄλλους.
48 εὔπλοος Αἰγόκερως ὅτ' ἀμείψεται ἐννέα μοίρας,
ἔμπης δ' αὖτε καὶ αὐτὸς ἄγει ταραχήν τινα θυμῷ.
49 νωθὴς Ὑδροχόος, τὸ δέ τοι τέλος οὐκ ἐπίμεμπτον.
50 Ἰχθύσι δ' αὖ κίνδυνα, νόσον τ' ἐπὶ τοῖσιν ἔσεσθαι
σημαίνει, Θούροιο μάλιστα ⟨δὲ⟩ δερκομένοιο
λυγρῇ μαρτυρίῃ, πεφύλαξο δὲ νήϊον ἱστόν.

51 Φησὶ γὰρ ἐν τοῖς ἑξῆς· μὴ ἔστω ἡ Σελήνη συνάπτουσα τῷ Κρόνῳ
52 στηρίζοντι μήτε τετράγωνος. λέγει γὰρ ὅτι ἐὰν καὶ τριγωνίζῃ καὶ οὕτω
μόγις σωθήσονται ἐκβαλόντες τὰ φορτία, συνδιατιθέντος δὲ μετ' αὐτῶν
στηρίζοντος καὶ τοῦ Ἑρμοῦ πλείονα καὶ χείρονα τὰ κακὰ ἔσται, ἀγαθοποιοῦ δὲ ὁρῶντος ἐλαφρὰ τὰ κακά.

53 εἴκελα δ' αὖ τούτοις ῥέζει Κρόνος ὡρονομεύων
καὶ χωρὶς Μήνης ἑλικώπιδος, εἰ δ' ἐν ζῴῳ

§§ 38–65 = Dor. V 25, 1–37

εἴη ὅπῃ καὶ πρόσθεν ὅτ' ἔκπεσε μητέρος ἀνήρ
ἠὲ τρίγωνος ἐὼν ἢ καὶ τετράγωνος ἐκείνῳ
ἠὲ καὶ ἀντικρὺ τότε κεν μήκιστα γένοιτο.
εἰ δὲ θέσιν τοίην οἵην Φαίνοντος ἔλεξα 54
σχοίη Ἄρης Μήνης καθ' ὑπέρτερον

ἡμισφαίριον ἐρχομένης (τουτέστιν εἰς τὸ δέκατον ἀπ' αὐτοῦ ἐρχομένης) μάλιστα κακὰ σημαίνει καὶ μίση καὶ στάσεις καὶ ἐν αὐτῇ τῇ νηῒ καὶ
ἕως αἱμαγμοῦ. ⟨ἐὰν δὲ καὶ ὁ Ἑρμῆς συγκακώσῃ χείρονα γίνεται, ἐὰν 55
δὲ ἀγαθοποιοὶ ὁρῶσιν ἐλαττοῦνται τὰ κακά.⟩

εὖτε δέ κεν Πυρόεις Φαίνων θ' ἅμα καὶ τρίτος Ἑρμῆς 56
τοίην ἄλλοθεν ἄλλος ἐπισκοπέῃσι Σελήνην
ἧπερ καὶ ἐξ ὁμόθεν στυγερὸς καὶ ἄφυκτος ὄλεθρος,
ἶσα δὲ καὶ Στίλβοντι μιγεὶς ὀλοφώιος Ἄρης.
ἢν δὲ Κρόνος καὶ Ἄρης ὁ ⟨μὲν⟩ Ἥλιον, ὃς δὲ Σελήνην 57
δέρκηται, καὶ τοῖσιν ἀεικέα λυγρὰ πιφαύσκει.
Ζεὺς δ' ὅτε τετράπλευρος ἄνω χθονὸς εἴδετ' ἰοῦσαν 58
ἠύκερον Μήνην τότε κεν πλόος ἔσσεται ἐσθλός,
καὶ πρῆξις τούτοις καὶ ἐλπίδες αἱ κατὰ θυμόν
ἕψονται, μάλα δ' αὖ κεν ἐπὴν ἐρόεσσα Κυθήρη
Αἰγιόχῳ λεύσσῃσιν ὁμοῦ, κἢν ἄλλοθεν αὐτή
ὀσσομένη τότε πολλὰ χαρίσσεται οἷα λέλεκται.
καλὰ δὲ καὶ μουνὰξ κραιπνὴν ὁρόωσα Σελήνην 59
δώσει Κύπρις ἄνασσα καὶ ὠφελίας τινὰς ὠκεῖς
καὶ πλόον ἠρεμέοντα γυναικείους τ' ὀαρισμούς,

⟨ἀλλὰ χωρὶς Διὸς ἧττον ὠφελεῖ, μετὰ δὲ Διὸς καὶ μᾶλλον ὠφελεῖ.
Ἀφροδίτη ὕπαυγος ὑπὸ γῆν οὖσα μετὰ Σελήνης 60

εὐδίας ⟨τε⟩ καὶ νηνεμίας

παρέχει, καὶ χρονίζουσιν οἱ ἀναγόμενοι ἐν τῷ πλῷ.⟩

εὖτέ γε μὴν φάεσσι δυσὶν νωμήτορες ἐσθλῶν, 61
Ἠελίῳ Μήνῃ τε, σὺν Ἑρμάωνι γένωνται
μάρτυρες οὐκ ἔσται τούτου πλόος ἄλλος ἀμείνων.
ἡνίκα δ' ὡρονόμῳ κακομήτιες ἐγγεγάωσιν 62
ἀστέρες, εὐέρκται δὲ θοῇ συνέωσι Σελήνῃ,
ἢ καὶ ἐναλλάγδην, σκαιὴν ποιοῦσι θάλασσαν.

63 ⟨Σελήνη ἀμαρτύρητος οὖσα ὑπὸ πάντων τῶν ἀστέρων καὶ κενοδρο-
μοῦσα, ὁ δὲ ὡροσκόπος ἔχων τι ζῴδιον τῶν πρὸς τὸ πλεῖν ἐπιτηδείων
(οἷον Ταῦρον, Διδύμους, Ἰχθύας, Αἰγοκέρωτα, Καρκίνον, Παρθένον,
Τοξότην) μετά τινος τῶν ἀγαθοποιῶν, ἀγαθὸν τοῖς ἀναγομένοις· Σε-
λήνη καὶ ὡροσκόπος ἀμαρτύρητοι ὑπὸ πάντων τῶν ἀστέρων κενοδρο-
μοῦντες ἐὰν ἐπέχωσιν ἐκ τῶν πρὸς τὸ πλεῖν ἐπιτηδείων ζῳδίων τῶν
64 προλελεγμένων οὐκ ἔστι κακὸν τοῖς ἀναχθεῖσιν. ἐξαιρέτως δὲ χρὴ τὴν
Σελήνην ὁρᾶν ἵνα μὴ βλάπτηται καθ' οἱονδήποτε τῶν ἐκκειμένων τρό-
65 πων ἐν τῷ β' κεφαλαίῳ τούτου τοῦ βιβλίου. τότε δὲ λογίζου τὴν τοῦ
πλοῦ καταρχὴν ὅταν οἱ ναῦται τὴν ἄγκυραν ἐκ τῆς ψάμμου ἑλκύσωσιν,
τοῦ δὲ πλέοντος ἐν τῇ νηῒ ἑκάστου ἡ καταρχὴ τότε ἐστὶν ἡνίκα τὸν πόδα
εἴσω τῆς νηὸς θήσει.⟩
66 Εἰ δὲ βούλει μαθεῖν εἰ βραδύνει ἐπὶ τῆς ξένης ἢ οὒ ὅταν ἐπιβῇ τῆς
πόλεως ἐκείνης πρὸς ἣν ὁδεύσει σκόπει τὸν β' τόπον τοῦ ὡροσκόπου
τῆς εἰς τὴν πόλιν εἰσόδου καὶ τὸν τούτου κύριον, καὶ εἰ μὲν οὗτος ἀνα-
ποδίζει ταχέως ἐξελεύσεται κενὸς καὶ ἄπρακτος, εἰ δὲ στηρίζει καὶ
οὕτω πάλιν μετὰ τοῦ ἄπρακτος εἶναι καὶ χρονοτριβήσει ἐν τῇ πόλει.
67 καὶ τούτων ὄντων ἐὰν μὲν ὁ αὐτὸς οἰκοδεσπότης τύχῃ δύνων νόσων καὶ
ἀηδίας αἴτιος γίνεται τῷ εἰσιόντι· εἰ τύχῃ ἐν τῷ ὑπογείῳ σκέπτου μὴ
καὶ θανάτου αἴτιος γένηται, ἐὰν δὲ εὑρεθῇ προσθετικὸς καὶ ὢν ἐπὶ
τοῦ ὡροσκόπου ἢ ἐπὶ τοῦ μεσουρανήματος εὖ πράξας ταχέως ἐξελεύ-
σεται.
68 ⟨Σκέπτου δὲ καὶ τὸν Ἥλιον τῆς ἐξόδου καὶ τὰ τούτου τετράγωνα καὶ
διάμετρα, καὶ εἰ μὲν ἀγαθοποιοὶ εἶεν ἐν τούτοις ἡ ἐπάνοδος καλὴ καὶ
ταχεῖα ἔσται, εἰ δὲ κακοποιοὶ σκόπει πότε ἀλλάξουσι τοὺς τόπους καὶ
ἀντ' αὐτῶν ἀγαθοποιοὶ εἰσελεύσονται, καὶ τότε τὴν ἐπάνοδον ὑπο-
νοητέον ἢ ὅτε ἀποκαθίσταται ὁ Ἥλιος ἢ ἔλθῃ εἰς τὰ ἴδια τετράγωνα
69 καὶ διάμετρα· καὶ τὴν Σελήνην δὲ ὁμοίως τῷ Ἡλίῳ σκέπτου. δεῖ δὲ
καὶ τοῦτο παρατηρεῖν· ὅταν τις εἰς πόλιν εἰσέλθῃ σκόπει τὰ δ̄ κέντρα
70 ὑπὸ τίνων ὁρᾶται καὶ ἡ Σελήνη πρὸς τίνας φέρεται. παρετηρήθη
γὰρ ὁ Καρκίνος οὐκ ἀγαθὸς ὡροσκοπῶν ἐν τῇ εἰσόδῳ τῆς πόλεως· οἱ
γὰρ συντυγχάνοντες αὐτῷ ἔσονται κνιποί, καὶ οὐδὲν κερδανεῖ, εἰ δὲ
71 καὶ δοῦναί τι μέλλει πλέον δώσει τοῦ ὀφειλομένου.⟩ ἴσθι δὲ ⟨καὶ
τοῦτο καθόλου⟩ ὅτι ὁ Ἄρης ἀπὸ τοῦ Τοξότου τὴν Σελήνην ὁρῶν

§§ 66–67 = Dor. V 22, 7–13 || § 68 = Dor. V 22, 1–3 || § 71 = Dor. V 22, 17

φαύλῳ σχήματι πληγὰς ἐπάγει κατὰ τὴν ὁδὸν ἢ ἑτέρας περιστάσεις.

Vide etiam Heph. Ep.[1] 40, 20–41, 6; Ep.[2] III 7, 35–65; atque Ep.[4] 107, 33–69 (34–63 = fr. 91b Stegemann, 64–65 = fr. 92a Stegemann).

V 23, 1–24, 2 Hephaestionis III 17, 1–3

⟨ιζ'⟩ Περὶ ναυπηγίας

Περὶ δὲ πλοίου συνωνῆς ἢ ναυπηγίας τὴν μὲν πρύμνην τῇ ἀνατολῇ 1
μεριστέον καὶ τὸν ἱστὸν τῷ μεσουρανήματι ⟨καὶ⟩ τὰ μέσα τοῦ πλοίου,
τὴν δὲ πρῷραν τῇ δύσει, τὴν δὲ τρόπιν καὶ τὰ περὶ αὐτὴν τῷ ὑπὸ γῆν,
καθ' ὃ δὲ εὑρεθεῖεν οἱ κακοποιοὶ τοῦ διαθέματος τεθέντος κατ' ἐκεῖνο
δεῖ τὸ μέρος συλλογίζεσθαι σινωθήσεσθαι τὸ πλοῖον. ἐπιτηρεῖν ⟨δὲ⟩ 2
χρὴ τοὺς ἀγαθοποιοὺς ἐν τῷ ὑπογείῳ ἢ μαρτυροῦντας τῷ τόπῳ, ἔστω
δὲ τὸ ὑπόγειον ἐν τοῖς ζῳδίοις τοῖς δυναμένοις νήχεσθαι — ἐν Ταύρῳ
ἢ Διδύμοις ἢ Καρκίνῳ ἢ Παρθένῳ ἢ Τοξότῃ ἢ Ἰχθύσιν ἢ Αἰγοκέρωτος
ταῖς ἐσχάταις μοίραις· ὁ δὲ Ταῦρος κρείττων πάντων, μετ' αὐτὸν οἱ
Ἰχθύες, ἔπειτα οἱ Δίδυμοι. τὸν δὲ Ἥλιον λάμβανε τρίγωνον τῇ ὥρᾳ, 3
τὴν δὲ Σελήνην αὔξουσαν τοῖς φωσὶν καὶ τοῖς ἀριθμοῖς καὶ τῷ πλάτει
καὶ μαρτυρουμένην παρὰ ἀγαθοποιῶν, φυλάττου δὲ τῶν κακοποιῶν
πρὸς αὐτήν τε καὶ Ἥλιον παρουσίας ἢ ἀκτινοβολίας.

Vide etiam Heph. Ep.[2] III 5, 1–3 (fr. 89a Stegemann) et Ep.[4] 92, 1–3

V 24, 6. Tzetzae in Homerum 129 H, 827 B (fr. 121 Stegemann)

Δωρόθεος δὲ τῆς Ὁμηρικῆς ὥσπερ ὁλότητος ἀποσπάδα φησίν, στόλων δὲ ἀπωλείας λέγων σημεῖον (scil. τοὺς κομήτας). φησὶ δὲ οὑτωσί·

πολλὰ δὲ ναυμαχίῃσιν ἐνὶ σκάφη ἐξαπολεῖται.

V 25, 1–37. Heph. III 30, 38–65 ad V 22, 1–25, 37 cit.

V 27, 1–32. Hephaestionis III 40, 1–32 (1–24 = fr. 113a Stegemann)

⟨μ΄⟩ Περὶ τῶν εἱργομένων

1 *Περὶ δὲ τῶν εἱργομένων ἐπιτηρητέον τὴν Σελήνην καθ᾽ αὑτὴν*
2 *ἐν ποίῳ ζῳδίῳ τυγχάνῃ τῇ ὥρᾳ τοῦ εἴργεσθαι. καὶ ἐὰν μὲν τύχῃ*
ἐν Κριῷ

λύσιν τέκμαιρε ταχεῖαν.
3 *ἐν Ταύρῳ μενέει δὲ πολὺν χρόνον, εἵνεκα δ᾽ αὖτε*
κτήσιος ἣν ἄρα τοῦτο πάθῃ, ταύτην μὲν ὀλέσσει·
ὕστερον αὖ φυλακὴν καὶ ἄλγεα φεύξεται αὐτός.
4 *ἐν δὲ Κασιγνήτοις εἰ μὴ λύσιν ἐν τρισὶν ἕξει*
ἤμασι τοῖς πρώτοις τετρύσεται ἐν κακότητι.
5 *Καρκίνος αὖτ᾽ ἐπὶ δηρὸν ἀεικείῃ μιν ἐρύξει.*
6 *εὖτε δὲ βρυχητῆρος ὑπερφορέοιτο Λέοντος*
ἀνδρὸς ἐρισθενέος καὶ μείζονος ἄλγε᾽ ἔκητι
ἕψεται οὐδὲ μίνυνθα συνέσσεται ἀλλ᾽ ἐπὶ δηρόν.
7 *ἀμφὶ δὲ Παρθενικῇ μάλα κεν ῥέποι ἔνθα καὶ ἔνθα*
ὅττι κε τεκμαίροιο, τὸ δὲ πλέον ἔστ᾽ ἐπ᾽ ἀρωγῇ.
8, 9 *ἐν Ζυγῷ ἔπλετο φύξις. ἐν ὀκταπόδῳ δὲ Σελήνη*
Σκορπίῳ ⟨εἰ⟩ βεβάῃσιν ἀεικείῃ μιν ἐρύξει
οὐδ᾽ ὀλίγον μίμνοι κεν ἐπὶ χρόνον, ἔμπα δὲ λύει.
10 *Τοξευτὴρ ἐπὶ μακρὸν ἐν ἄλγεσιν ἀνέρα ⟨θήσει.*
11 *Αἰγόκερως τάδε⟩ πλὴν ἄνεσιν δεσμοῖο παρέξει.*
12 *αὐτὰρ ἐν Ὑδροχόῳ καὶ Ἰχθύσι δὴν μενέουσι*
τειρόμενοι, χαλεπῇ δὲ κακηπελίῃ μογέοντες.
13 *ταῦτα Σεληναίης μούνης τούτοισιν ἐπούσης*
οἷς προέφην· θέσιες γὰρ ἐναλλάσσουσί μιν ἄστρων,

τουτέστιν οἱ μὲν ἀγαθοποιοὶ συνόντες ἢ ὁρῶντες ταχεῖαν τὴν ἄφεσιν
14 *ποιοῦσιν, οἱ δὲ κακοποιοὶ οὐκέτι. ⟨ὁ δὲ Ἑρμῆς μετὰ τοῦ Διὸς συσχη-*
ματισθεὶς αὐτῇ ταχέως τὰ ἀγαθὰ παρέχει καὶ τὴν τῶν κακῶν λύσιν.
15 *ὁ δὲ Ἄρης κακώσας τὴν Σελήνην αἴτιος γίνεται μαστίγων, αἱμαγμοῦ*
16 *τε καὶ κακώσεως. ὁ δὲ Κρόνος τοῦτο ποιήσας πολυχρονιώτερα καὶ*
δυσέκλυτα ποιεῖ τὰ κακά.⟩

17 *εἰ δ᾽ ἄρ᾽ ὁμοῦ Μαίης τε πάις Φαίνων τε καὶ Ἄρης*
τῇδέ μιν ἐν δεσμοῖς φθισίβροτος αἶσα κίχησι.
18 *καὶ δ᾽ ὥρην φράζοιο τίνες τ᾽ ἐπιμάρτυροι αὐτῇ*

κείνην ᾗ ῥ᾽ ἐφύτευσε καὶ ἤγαγεν ἀνέρ᾽ ἐς ἦμαρ.
κρέσσων αὖ τούτοισι Σεληναίη μινύθουσα 19
ἔσσεται, αὐξομένη δὲ χερειότερ᾽ ἔργα τελέσσει.
καὶ Μήνη σύνδεσμον ἐπὴν μέλλῃσιν ἄνασσα 20
λυέμεναι τόδε σῆμα κακῶν τεκμήρατο φύξιν.
κἢν συναφὴν ἀκτῖσιν ὑπ᾽ Ἠελίοιο τυχούσῃ 21
Κύπριδι ποιῆται τότε δ᾽ ἂρ βροτὸν αἰνὰ παθόντα
ἐκ συνοχῆς λύσειεν ἀεικελίων τ᾽ ὀδυνάων.
ὡς δὲ καὶ Ἑρμείῃ συναφὴν δυτικῷ γεγαῶτι 22
ἑσπερίῳ τεύξασα κακῶν ἀπότευξιν ἔδωκεν.
μέσσοις δ᾽ ἐν ζῴοισιν ἀφ᾽ ὕψεος οὐρανίοιο 23
εἷως δυομένου ἵνα τε κλίσις εἰς νότον ἐστίν,
Κύπρι⟨δι⟩ συμμίσγουσα καὶ Ἑρμάωνι συνοῦσα
ῥύεται ἐκ δεσμοῖο. καὶ ἢν ἑλικῶπιν ἄνασσαν 24
Αἰγίοχός τε Κρόνος τε τριγωνίζωσιν ὁρῶντες
οὔ φιν ἄνευ ⟨τιμῆς

καὶ δόξης ἐλευθεροῖ. Σελήνη ἐν τοῖς αὐτοῖς οὖσα ζῳδίοις καὶ ὑπὸ Ἄρεως 25
μαρτυρουμένη ταχέως λύει ἐκ τῶν δεσμῶν τὸν εἰρχθέντα ἢ ζῶντα ἢ
τελευτήσαντα.

Τὸ ἀπὸ τοῦ μεσουρανήματος ἕως τοῦ ὑπογείου κέντρου ἡμικύκλιον 26
προηγούμενον κατωφερές τε καὶ λιβυκὸν καλεῖται, τὸ δὲ ἀπὸ τοῦ
μεσουρανήματος ἕως τοῦ ὑπογείου κέντρου ἡμικύκλιον ἑπόμενον ἀνω-
φερές τε καὶ ἀπηλιωτικὸν καλεῖται. Σελήνη οὖν τυχοῦσα ἐν τῷ λιβυ- 27
κῷ ἡμικυκλίῳ ὑπὸ Ἄρεως βλαπτομένη σημαίνει ἀδίκως κρατούμενον
τὸν δεσμώτην καὶ πολυχρονήσοντα ἐν τοῖς δεσμοῖς, ἐν δὲ τῷ ἀπηλιω-
τικῷ ἡμικυκλίῳ οὖσα λύσιν ἐπαγγέλλεται. Σελήνη ἐν τοῖς λιβυκοῖς 28
μέρεσιν ὑπὸ μὲν Ἄρεως τριγωνιζομένη, ὑπὸ δὲ Διὸς τετραγωνιζομένη
λύσιν τῶν δεσμῶν σημαίνει. Σελήνη συνοδεύουσα Κρόνῳ καὶ ὑπὸ Διὸς 29
τετραγωνιζομένη ἐξ ὁποτερουοῦν μέρους καὶ οὕτως ἐκ τῶν δεσμῶν
λύει. Ἄρης τετραγωνίζων τὴν Σελήνην, ὁ δὲ Κρόνος διαμετρῶν αὐ- 30
τήν, ἅμα βλάπτοντες ἐπὶ πολὺ κατέχουσιν ἐν τοῖς κακοῖς τὸν δεσμώ-
την. ἐὰν δὲ ὁ μὲν Ἄρης τριγωνίζῃ τὴν Σελήνην, ὁ δὲ Κρόνος τετρα- 31
γωνίζῃ, ἢ τὰ δεσμὰ συντρίψουσιν οἱ δεσμῶται ἢ τὸν τοῖχον τοῦ
δεσμωτηρίου διορύξουσιν ἢ ἄλλο τι τοιοῦτον νεωτερίσουσι πρὸς τὸ
ἐκφυγεῖν. ἐξαιρέτως δὲ δεῖ ὁρᾶσθαι τὸ ὑπόγειον· τὸ γὰρ τέλος ἐκ 32
τούτου δηλοῦται.

Vide etiam Heph. Ep.[1] 49, 1–2 et Ep.[4] 118, 1–32

V 29, 2–31, 5. Hephaestionis III 31, 12–15 = Heph. Ep.[4], App. I, 12–15

12 *Σκέπτου οὖν ποῖον τῶν ιβ ζῳδίων κατὰ τὴν πῆξιν τῆς γενέσεως*
13 *ἐκακοῦτο ὑπό τινος τῶν κακοποιῶν ἀστέρων. καὶ ἐὰν συμβῇ γενέσθαι καὶ τὴν καταρχὴν τοῦ νοσήματος ἐν τῷ κεκακωμένῳ ἐξ ἀρχῆς ζῳδίῳ τῆς Σελήνης οὔσης, οἱ δὲ χρόνοι οἱ ἀπὸ τοῦ ὡροσκόπου ἐκβαλλόμενοι καταντήσωσιν εἴς τι ζῴδιον τοιοῦτον ὁποίῳ ἦν κατὰ τὴν πῆξιν ὁ Κρόνος ἢ ὁ Ἄρης ἢ αἱ τῶν φωστήρων ἢ τῶν κέντρων ἢ τῶν κλήρων ἀφέσεις ἐκβαλλόμεναι εἰς τὰς φθαρτικὰς τῶν κακοποιῶν ἀκτῖνας ἐμπέσωσιν,*
14 *χαλεπωτάτη γίνεται ἡ νόσος. εἰ μὲν γὰρ ἀπὸ Ἄρεως ἀπορρέοι ἢ ἀπὸ*
15 *Κρόνου ῥευματισμοὶ ἔσονται ἢ νεύρων ἀλγηδών. ἐὰν δὲ οἱ κατὰ τὴν γένεσιν κακοποιοὶ ἐν δισώμοις ὄντες ζῳδίοις, καὶ μάλιστα ἐν Διδύμοις καὶ Ἰχθύσι διὰ τὸ ταῦτα τὰ ζῴδια τετμῆσθαι ἀπ᾽ ἀλλήλων — ἐὰν οὖν οὕτως ἔχοντες οἱ κακοποιοὶ ὡς εἴρηται ἐξ ἀρχῆς μέσην περιέχωσι τὴν Σελήνην ἐν μὲν Διδύμοις ὄντες χειράγραν ἐπιφέρουσιν, ἐν δὲ Ἰχθύσι ποδάγραν.*

V 32, 1–5. Hephaestionis III 41, 1–4 = Heph. Ep.[4] 119, 1–4

⟨μα´⟩ Περὶ βίου καὶ κτήσεως

1 *Σκοπεῖν δεῖ τὸν β´ τόπον (τουτέστι τὴν ἐπαναφορὰν τοῦ ὡροσκόπου) καὶ κατὰ τὰς τῶν χρόνων διαιρέσεις ὁρᾶν εἰς ποῖον κατέληξε ζῴδιον.*
2 *καὶ ἐὰν κατά τε τὴν ἐξ ἀρχῆς πῆξιν καὶ κατὰ τὴν τῶν χρόνων ἐπέμβασιν οἱ κακοποιοὶ συνῶσιν ἢ διαμετρῶσιν ἢ τετραγωνίζωσιν ἑκάτερον τόπον τόν τε κατὰ τὴν πῆξιν καὶ τὸν κατὰ τὴν τῶν χρόνων ἐπέμβασιν τῶν ἀγαθοποιῶν μὴ βοηθούντων μήτε κατὰ τὴν πῆξιν μήτε κατὰ τὴν πάροδον ἐλαττωθήσεται ὁ βίος καὶ ἡ περίκτησις τοῦ ἀνθρώπου ἐκείνου, ἐὰν δὲ ἔμπαλιν γένηται (τουτέστιν ἐὰν ὅ τε κατὰ πῆξιν καὶ ὁ κατὰ ἄφεσιν τῶν χρόνων ἐκπεσὼν β´ τόπος ὑπὸ ἀγαθοποιῶν συμπαρουσίας ἢ τετραγωνισμοῦ ἢ διαμετρήσεως κατά τε τὴν πῆξιν καὶ κατὰ τὴν τῶν χρόνων ἐπέμβασιν τῶν ἀστέρων μαρτυρούμενος ὠφελῆται) ἐπαύξησις ἔσται τῷ βίῳ καὶ τῇ περικτήσει τοῦ ἀνθρώπου, ἐὰν δὲ μεμιγμένα ἡ μίξις ἔσται (τουτέστιν αὐξομείωσις τοῦ βίου).*
3 *Δεῖ οὖν παρατηρεῖν ἐν ταῖς καταρχαῖς ταῖς τῶν καθ᾽ ἡμέραν πράξεων*
4 *τὴν Σελήνην. εἰ γὰρ τύχοι παροδεύουσα ἐν τόποις τοιούτοις ἐν οἷς οἱ*

§§ 12–15: cf. Dor. V 31, 1–5 ‖ § 14: cf. Dor. V 29, 2 et 4

κατὰ πῆξιν κακοποιοὶ ἦσαν ἢ καὶ τετράγωνοι ἢ καὶ διάμετροι αὐτοῖς, μηδενὸς μὲν τῶν ἀγαθοποιῶν μήτε κατὰ τὴν πῆξιν μήτε κατὰ τὴν πάροδον βοηθοῦντος, τῶν δὲ κακοποιῶν κατὰ τὴν πάροδον βλαπτόντων ἤτοι κατὰ σῶμα ἢ κατὰ σχῆμα, καὶ μάλιστα τετράγωνον ἢ διάμετρον, κακίστη γίνεται ἡ καταρχὴ ἐκείνη καὶ κλιμακτηριώδης, ἐὰν δὲ ἔμπαλιν ᾖ (τουτέστιν ἐὰν ἡ Σελήνη τύχῃ ἐν τῇ καταρχῇ παροδεύουσα ἐν τοῖς τῶν ἀγαθοποιῶν κατὰ τὴν πῆξιν τόποις ἢ ἐν τοῖς τετραγώνοις ἢ ἐν τοῖς διαμέτροις αὐτῶν, μηδενὸς μὲν τῶν κακοποιῶν μήτε κατὰ τὴν πῆξιν μήτε κατὰ τὴν πάροδον βλάπτοντος, τῶν δὲ ἀγαθοποιῶν κατὰ τὴν πάροδον ὠφελούντων ἤτοι κατὰ συμπαρουσίαν ἢ κατὰ σχῆμα, καὶ μάλιστα τὸ τετράγωνον) καλλίστη γίνεται ἡ καταρχὴ ἐκείνη καὶ ἐπιτευκτική, ἐὰν δὲ μεμιγμένα ᾖ ἐν τούτοις τὰ προειρημένα σχήματα ἐκ τῶν ὠφελούντων καὶ βλαπτόντων μίξις ἔσται καὶ τῶν δηλουμένων ὑπὸ τῆς καταρχῆς ἔκ τε ἀγαθοῦ καὶ κακοῦ κατὰ τὴν ἔκβασιν.

V 33, 1–41. Hephaestionis III 38, 9–34 (10–11 et 33–34 = fr. 112a Stegemann)

Ἐκτεθείσθω δὲ καὶ τὰ παρὰ Δωροθέῳ περὶ τούτων εὐεπείας χάριν 9
καὶ μνήμης.

ναὶ μὴν εἰς κρίσιας περινεικέας ὀρνυμένοισι 10
ὧδε σύ κεν χατέουσιν ἀληθείην ἀγορεύσεις.
λάμβανε δ᾽ ἐκ ζῴοιο κατήγορον ὡρονομοῦντος, 11
κἢν μὲν ἔοι στερεὸν γνώμην ἣν ἔσχε φυλάξει,
ἐκ δέ νυ τῶν ἃ δίσωμα φατίζεται ἐκ μετανοίης
τρέψεται ἐξ ἑτέροιο καὶ εἰς ὁδὸν ἵξεται ἄλλην,
ζῴοις δ᾽ ἐν τροπικοῖς ἀτελὴς τοῦδ᾽ ἔσσεται ὁρμή.

⟨ἐὰν δὲ τὸν ὡροσκόπον ὁ Ἄρης βλάπτῃ καταισχυνθήσεται ὁ ἐνάγων, 12
ἐὰν δὲ Ἑρμῆς μετά τινος ἀγαθοποιοῦ ὡροσκοπῇ χρήματα λαβὼν ὁ
ἐνάγων σιγήσεται, ἐὰν δὲ τὸν ὡροσκόπον ὁ Κρόνος βλάπτῃ ζημιωθή-
σεται ὁ κατήγορος. τὸ δὲ μεσουράνημα ἔστω ὁ κριτής, καὶ ἐὰν τὸ 13
μεσουράνημα βλάπτηται ὑπὸ κακοποιοῦ τότε οἱ κριταὶ μὴ συμφωνή-
σαντες ἀλλήλοις διαστήσονται καὶ ἔσται ἀναβολὴ τῆς δίκης, εἰ δὲ καὶ
συμφωνήσουσιν οἱ κριταὶ ὅμως ἀβέβαιος αὐτῶν ἡ κρίσις καὶ ἡ συμφω-
νία καὶ ἐκστραφήσεται. ὁ δὲ Κρόνος μεσουρανῶν αἴτιός ἐστιν ἀδι- 14
κοκρισίας, οἱ δὲ ἀγαθοποιοὶ μεσουρανοῦντες ποιοῦσι δικαιοκρισίαν. τὸ 15
δὲ δῦνον ἔστω ὁ ἐναγόμενος, καὶ ἐκ τῶν εἰρημένων ἐπὶ τοῦ ὡροσκόπου

σχηματισμῶν τῶν ἀστέρων σκέπτου ἀναλόγως τὸ αὐτὸ καὶ ἐπὶ τοῦ
16 δύνοντος καὶ κατηγορουμένου. ἐὰν δὲ ὁ Ἑρμῆς μετά τινος τῶν κακοποιῶν βλάψῃ τὸ δῦνον ἔσται ὁ ἐναγόμενος ἐπὶ διαβολῇ ἢ καί τις μάρτυς
17 ἐλθὼν καταμαρτυρήσει αὐτοῦ. τὸ δὲ τέλος τῆς δίκης ἔσται ἐκ τοῦ ὑπογείου.

18 Σκοπεῖν δὲ δεῖ τοὺς οἰκοδεσπότας τοῦ τε ὡροσκόπου καὶ τοῦ δύνοντος ὁποῖος αὐτῶν ὕπαυγος τοῦ ἑτέρου ἀνατολικοῦ ὄντος· κακὰ γὰρ σημαίνει
19 τῷ οἰκείῳ αὐτοῦ προσώπῳ. ἐὰν δὲ ἄμφω ὦσιν ὕπαυγοι ἔσται ἀνακωχὴ τῆς δίκης πρὸς χρόνον καὶ πάλιν ὕστερον δικασθήσεται, ἐὰν δὲ ἄμφω
20 ἀνατολικοὶ ὦσι διαλλαγήσονται οἱ μαχόμενοι. οἱ δὲ ἀγαθοποιοὶ τῶν ἀστέρων οἷστισιν ἂν συνοικειωθῶσι δικαίαν νίκην παρέχουσιν, οἱ δὲ κακοποιοὶ τῶν ἀστέρων κἂν ἔξαυγοι ὦσιν, ἐν ἀλλοτρίοις δὲ καὶ ἀνοι-
21 κείοις τόποις ὄντες, αἴτιοι γίνονται ἥττης. οἱ δὲ κακοποιοὶ ἰδιοτοποῦντες καὶ ἐπίκεντροι καὶ ἀνατολικοὶ ὄντες ἄδικον νίκην παρέχουσι τῷ οἰκείῳ αὐτῶν προσώπῳ.

22 Σκοπεῖν δὲ χρὴ τόν τε δεύτερον τόπον καὶ τὸν ὄγδοον καὶ τὰς τῶν ἀστέρων πρὸς αὐτοὺς μαρτυρίας ἵνα γνῶμεν τοὺς βοηθοῦντας ἑκατέρῳ προσώπῳ· ὁ μὲν γὰρ δεύτερος τοῦ διώκοντος ἐμφαίνει τοὺς συμμάχους,
23 ὁ δὲ ὄγδοος τοῦ φεύγοντος. οἱ δὲ ἀγαθοποιοὶ οἷς ἂν ἐπαναφέρωνται
24 ἐκεῖνοι κρειττόνως ἀπαλλάξουσιν, οἱ δὲ κακοποιοὶ χειρόνως. σκοπεῖν δὲ χρὴ καὶ τὸν τοῦ μεσουρανήματος δεσπότην· οὗτος γὰρ ᾧτινι συνοικειωθῇ προσώπῳ ἤτοι τῷ διώκοντι ἢ τῷ φεύγοντι ἢ μαρτυρηθῇ ὑπ' αὐτοῦ ἢ τοὺς τόπους καταλλάξῃ μετ' αὐτοῦ ἢ ὑπὸ ἑνὸς ἀστέρος οἰκοδεσποτηθῇ ἢ εἰς τοὺς τόπους ᾖ αὐτοῦ τοῦτον μᾶλλον τοῦ ἑτέρου ἐν εὐελπιστίᾳ εἶναι ποιεῖ.

25 Οὐ χρὴ δὲ ἐκ μόνων τῶν τεσσάρων κέντρων περὶ τῶν τοιούτων καταστοχάζεσθαι, ἀλλὰ δεῖ καὶ τὴν Σελήνην ὁρᾶν πῶς διάκειται καὶ
26 ἔτι τὰς ἀπορροίας καὶ τὰς συναφὰς αὐτῆς. ἐὰν δὲ σινωθείσης τῆς Σελήνης οἱ κακοποιοὶ αὐτὴν ἐφορῶσι κακὸν σημεῖον τῷ διώκοντι· οὐ γὰρ
27 μόνον ἡττηθήσεται, ἀλλὰ καὶ ὑβρισθήσεται καὶ βλαβήσεται. ἡ Σελήνη ὅταν ᾖ συνοδικὴ ὑπὸ τὰς αὐγὰς τοῦ Ἡλίου τότε ὁ ἰσχυρότερος νικήσει τὸν ταπεινότερον.

28, 29 Ἐὰν δὲ χρηματικὴ ᾖ ἡ δίκη οὕτω δεῖ σκοπεῖν. Σελήνη αὐξιφωτοῦσα ἔστω ὁ δανειστής, ὁ δὲ Ἥλιος ὁ ὀφειλέτης, ἐὰν δὲ ἡ Σελήνη λήγῃ ἀνάπαλιν ὁ μὲν Ἥλιος ἔστω ὁ δανειστής, ἡ δὲ Σελήνη ὁ χρεώστης.
30 ὅστις οὖν ἐκ τῶν δύο κεῖται ἐν κρείττονι τόπῳ καὶ οἰκειοτοπεῖ μᾶλλον τοῦ ἑτέρου καὶ ἀγαθύνεται μᾶλλον ἐκεῖνος τὸ οἰκεῖον πρόσωπον ἀπεργάζεται ἰσχυρότερον τοῦ ἑτέρου.

Δεῖ δὲ καὶ τὸν τῆς τύχης κλῆρον σκοπεῖν καὶ τὸν οἰκοδεσπότην τοῦ 31
κλήρου· εἰ μὲν γὰρ τῷ ὡροσκόπῳ προσνεύσει ὁ διώκων ἰσχυρότερος
ἔσται, εἰ δὲ τῇ δύσει ὁ φεύγων. ἐὰν δὲ ὁ κλῆρος τετραγωνίζῃ τόν 32
τε ὡροσκόπον καὶ τὸ δῦνον, εἰ μὲν ὑπὸ γῆν εἴη διαλλαγήσονται αὐτοὶ καθ' αὐτοὺς οἱ μαχόμενοι, εἰ δὲ μεσουρανοίη οἱ κριταὶ αὐτοὺς διαλλάξουσιν.⟩

Εὖτε δ' ἂν ἄμφω 33
ὥρης καὶ δύσιος γίνοιντό κεν εἰν ἑνὶ ζῴῳ
ἐρχόμενοι βασιλῆες ἐν οἰκείοισι προσώποις
φράζεο νείκεα ταῦτα. καὶ Ἑρμείαο μὲν ὄντος 34
ζωιδίου πρὸς τέκνον ἢ ἐν τέκνοιό γε τάξει
κείμενον, εἰ Παφίης δὲ τύχῃ κατέναντα γυναικῶν
ἢ καὶ ἀδελφειῆς προσκηδέος ἠὲ θυγατρός
ἠέ νυ θηλυτέρης ξυνὸν λέχος ἧτε λέλογχεν,
εἰ δ' ἄρ' Ἐνυαλίου οἴκους …

⟨ἡ μάχη ἢ ἀδελφῶν πρὸς ἀλλήλους ἢ ἀνεψιῶν ἢ τῶν τοιούτων⟩,

ὅτε δ' αὖτε πέλει τόπος Αἰγιόχοιο
ἤτοι πρεσβυτέροισιν ὁμαίμοσι δηριόωσιν
ἢ θείοις, ἐν δ' αὖτε Κρόνου γενέτας κεν ἐφεύρῃς
ἢ πάππους ἢ τοῖσιν ἐοικό⟨τας ἐκ⟩ τε χρόνοιο
ἔκ τε γένους, τὰ δ' ὅμοια καὶ Ἠελίου ἐν χώρῳ,
ἔν τε Σεληναίης ἢ μητέρας ἢ μητρυιάς.

Vide etiam Heph. Ep.[1] 48, 9–22; Ep.[2] II 20, 13–37 (fr. 112b Stegemann); atque Ep.[4] 116, 17–41.

V 35, 1–36, 77. Hephaestionis III 42, 1–47, 52

⟨μβ'⟩ Περὶ ἀπωλείας πράγματος
καὶ εἰ εὑρεθήσεται τὸ ἀπολωλός

Καὶ ἐνταῦθα τὰ τοῦ Δωροθέου ἔπη περὶ τούτων μεταφράσαντα δεῖ 1
ἐκθεῖναι ἐπειδὴ βέλτιον τῶν ἄλλων εἰσὶν ἐκκείμενα. Ἥλιος, φησίν, καὶ 2
Σελήνη ἀλλήλους τριγωνίζοντες ῥᾳδίαν εὕρεσιν τοῦ ἀπολομένου δηλοῦσιν. ἐὰν δὲ τετράγωνοι ὦσιν ἀλλήλοις δύσκολον τὴν εὕρεσιν τοῦ ἀπ- 3

§§ 2–4 = Dor. V 35, 1–3

ολομένου μηνύουσιν, καὶ ἐξ ἄλλου εἰς ἄλλον μετακομισθήσεται τὸ ἀπ-
4 ολωλός. εἰ δὲ διαμετροῦσιν ἀλλήλους Ἥλιος καὶ Σελήνη μηνυθήσεται
5 μὲν τὸ ἀπολωλός, οὐκ εὐκόλως δὲ ἀνακομισθήσεται. ἐὰν δὲ κενοδρομῇ
ἡ Σελήνη (τουτέστιν εἴσω τῶν ρκ̅ μοιρῶν οὖσα μὴ συνάπτῃ τινὶ τῶν
6 ἀστέρων σωματικῶς) βραδεῖαν τὴν εὕρεσιν ὑποφαίνει. Σελήνη τῷ ἰδίῳ
οἰκοδεσπότῃ συνοδεύουσα εὕρεσιν ὑποφαίνει, καὶ μάλιστα τοῦ ⟨Ἡλίου
7 ἢ τοῦ⟩ Διὸς ὁρῶντος αὐτήν. τὸ δωδεκατημόριον τῆς Σελήνης ὅταν
ἐκπέσῃ εἰς τὸν ὡροσκόπον ἢ εἰς τὸ μεσουράνημα ἢ εἰς τὸν Ἥλιον ἢ
εἰς τὸν τῆς Σελήνης οἰκοδέκτορα ἢ εἰς τὸν ποιοῦντα φάσιν ἀνατολικὴν
8 ἔγγιστα εὑρεθήσεται τὸ ἀπολωλός. Σελήνη ἐν τῷ ϛʹ τόπῳ ἢ τῷ δύνοντι
οὖσα ἀνεύρετον ποιεῖ τὸ ἀπολωλὸς εἰ μὴ ὁ Ἥλιος μαρτυρήσῃ αὐτῇ.
9 Σελήνη ἐν τοῖς ἐκλειπτικοῖς οὖσα συνδέσμοις δυσεύρετον ποιεῖ τὸ κλέμ-
10 μα. Ἥλιος καὶ Σελήνη ὑπὸ γῆν τυχόντες ἀφανίζουσι τὸ ἀπολωλός.
11 Ἥλιος σὺν τῷ κλήρῳ τῆς τύχης ὢν ἢ ἐπιβλέπων αὐτὸν ταχέως τὸ ἀπ-
12 ολωλὸς φανερὸν ποιεῖ. Σελήνη ἄνευ τοῦ Ἡλίου τὸν κλῆρον τῆς τύχης
13 ὁρῶσα οὐ ταχεῖαν μηνύει τὴν εὕρεσιν. ἐὰν δὲ μήτε ὁ Ἥλιος μήτε ἡ
Σελήνη τὸν τῆς τύχης κλῆρον βλέπῃ οὐδέποτε εὑρεθήσεται τὸ κλέμμα.
14, 15 Σελήνη ὡροσκοποῦσα ταχεῖαν εὕρεσιν δηλοῖ. Σελήνη ὑπὸ τὰς τοῦ
Ἡλίου αὐγὰς οὖσα καὶ ἀφώτιστος παντελῶς ἀφανίζει τὸ κλέμμα.
16 Ἥλιος καὶ Σελήνη ἅμα ὡροσκοποῦντες οὐ μόνον τὸ κλέμμα μηνύουσιν
17 ἀλλὰ καὶ τὸν κλέπτην. Ἥλιος καὶ Σελήνη τὸν ὡροσκόπον τετραγωνί-
ζοντες δυσεύρετον τὸ ἀπολωλὸς ποιοῦσιν· ἢ γὰρ μάχη τις γίνεται ἢ
18 παρολκή. Ἡλίου ὡροσκοποῦντος μὴ ἐν τῷ ἐναντίῳ ἑαυτοῦ τριγώνῳ
(τουτέστι Ζυγῷ, Ὑδροχόῳ, Διδύμοις) εὑρετικὸς γίνεται, ἐὰν δὲ ἐν τού-
τοις ὡροσκοπῇ ἀνεύρετον δηλοῖ τὸ κλέμμα.

19, 20 Ἐφ᾽ ὧν δὲ οἴδαμεν τὰς γενέσεις οὕτω δεῖ στοχάζεσθαι. ἐὰν δὲ ἡ
Σελήνη τύχῃ ἐν τόπῳ τοιούτῳ οὖσα ἐν ᾧ τις κακοποιὸς κατὰ τὴν ἐξ
ἀρχῆς πῆξιν τῆς γενέσεως ἦν οὐχ εὑρεθήσεται τὸ κλέμμα, ἐὰν δὲ ἐν
ἀγαθοποιοῦ τόπῳ τῷ κατὰ τὴν πῆξιν εὑρεθῇ ἡ Σελήνη εὕρεσιν ἐμ-
φαίνει.

21 Ἐὰν δὲ ἡ καταρχὴ ἐμφαίνῃ εὕρεσιν δεῖ σκέψασθαι καὶ πότε εὑρε-
22 θήσεται οὕτως. λαβὼν ἀπὸ τοῦ ὡροσκόπου ἕως τοῦ Ἡλίου τὴν τῶν
ζῳδίων ποσότητα, καὶ πάλιν ἀπὸ τοῦ ὡροσκόπου ἕως τῆς Σελήνης
τὴν τῶν ζῳδίων ποσότητα, μίξον τὸν ἀριθμόν, καὶ ὁπόσος ἂν εὑρεθῇ
ἐκ τῶν δύο ἀριθμῶν λέγε ὅτι μετὰ τοσαύτας ἡμέρας ἢ μετὰ τοσούτους

§§ 6–8 = Dor. V 35, 4–7 ‖ §§ 9–15 = Dor. V 35, 9–15 ‖ § 18 = Dor. V 35, 17–18 ‖ § 20: cf. Dor. V 35, 19

μῆνας ἢ μετὰ τοσαῦτα ἔτη εὑρεθήσεται τὸ ἀπολωλός — καὶ τότε δὲ
ἐὰν ἀγαθοποιὸς μαρτυρῇ, ἐὰν δὲ κακοποιὸς οὐκέτι εὑρίσκεται.

Καὶ οὕτω δὲ δεῖ σκέπτεσθαι περὶ τῶν τοιούτων. ἔστω ὁ μὲν ὡρο- 23, 24
σκόπος τὸ κλαπέν, τὸ δὲ μεσουράνημα ὁ ζητῶν, τὸ δὲ δῦνον ὁ κλέψας,
τὸ δὲ ὑπόγειον ὁ τόπος ἔνθα τὸ κλαπὲν ἀπεκόμισεν ὁ κλέπτης. ἐὰν οὖν 25
ἀγαθοποιοὶ τὸν ὡροσκόπον ὁρῶσιν ἢ συνῶσιν εὑρεθήσεται τὸ ἀπολω-
λός. ἐκ δὲ τοῦ δύνοντος ζῳδίου ἢ ἀστέρος ἢ τοῦ οἰκοδεσπότου αὐτοῦ 26
ἢ τῶν μαρτυρούντων αὐτῷ στοχάζου τὸ εἶδος καὶ τὸν τρόπον τοῦ κλέ-
πτου. τὸν δὲ μεσουρανοῦντα ἀστέρα σκέπτου, καὶ ἐὰν μὲν ᾖ ἐν ἰδίοις 27
τόποις ἴδιον αὐτοῦ ἐστιν ὅπερ ζητεῖ κτῆμα καὶ οὐκ ἀλλότριον, ἐὰν δὲ
ἐν ἀλλοτρίοις τόποις ᾖ οὐ ζητεῖ οἰκεῖον κτῆμα ἀλλὰ ἀλλότριον. τὸ δὲ 28
ὑπόγειον ἐὰν μὲν ᾖ δίσωμον γίνωσκε ὅτι ἐξετέθη τὸ κλαπὲν ἤτοι εἰς
ἀδελφοὺς ἤ τινας συγγενεῖς, εἰ δὲ οὐκ ἔστι δίσωμον εἰς ἕνα μόνον
ἐξετέθη τὸ κλαπέν, καὶ ἐὰν μὲν ἀρσενικὸν ᾖ τὸ ὑπόγειον ζῴδιον εἰς
ἀρσενικὸν πρόσωπον κεῖται, ἐὰν δὲ θηλυκὸν εἰς θηλυκόν, καὶ ἐπὶ τῶν
δισώμων ὡσαύτως. ἀλλὰ καὶ τὸ δῦνον οὕτω δεῖ σκέπτεσθαι εἴτ᾽ ἄρρεν 29
ἢ θῆλυ ἢ δίσωμον ἢ οὔ. Ἥλιος καὶ Σελήνη τῷ ὑπὸ γῆν μαρτυροῦντες 30
εἰς συγγενεῖς λέγουσι κεῖσθαι τὸ ἀπολωλός. ἐὰν δὲ τὸ ὑπόγειον ζῴδιον 31
κάθυγρον ᾖ παρὰ λίμνην ἢ παρὰ ποταμὸν ἢ παρὰ φρέαρ ἐξετέθη, ἐὰν δὲ
τετράπουν ᾖ τὸ ὑπόγειον εἰς ἐπαύλεις ἢ σηκοὺς ἐξετέθη τὸ κλέμμα, ἐὰν
δὲ ἀνθρωπόμορφον ᾖ τῶν μὲν ἀγαθοποιῶν ὁρώντων ἐν καθαρῷ καὶ
ἁγνῷ τόπῳ κεῖται, τῶν δὲ κακοποιῶν Ἄρεως μὲν παρὰ χαλκείῳ ἢ μα-
γειρείῳ, Κρόνου δὲ παρὰ δουλικῷ προσώπῳ ἢ ἐν σκοτεινῷ τόπῳ ἢ
ὑγρῷ ἢ ῥυπαρῷ ἢ ὑψηλῷ. ἐὰν δ᾽ ὁ Ζεὺς ᾖ ὑπὸ γῆν παρὰ εὐγενικῷ κεῖται 32
προσώπῳ, ἐὰν δ᾽ ὁ Ἄρης ὑπὸ γῆν ᾖ ἀπελεύθερός ἐστιν ὁ τὸ κλέμμα
φυλάσσων, ἐὰν δὲ ἡ Ἀφροδίτη ᾖ ἐν τῷ ὑπὸ γῆν κέντρῳ, εἰ μὲν ἕως τῶν
εἴκοσι μοιρῶν ἀπέχει τοῦ κέντρου γνῶθι ὅτι εἰς γυναῖκα ἐλευθέραν
καὶ ἔνδοξον ἐξετέθη, εἰ δὲ ἀπὸ μοιρῶν εἴκοσιν ἕως τριάκοντα εἰς δούλην
γυναῖκα ἢ ἀπελευθέραν, ἐὰν δ᾽ ὁ Ἑρμῆς ᾖ ἐν τῷ ὑπὸ γῆν κέντρῳ, εἰ μὲν
ἕως τῆς πρώτης δεκαμοιρίας ἀφίσταται τοῦ κέντρου λέγε ὅτι εἰς εὐγενῆ
καὶ πλούσιον ἐξετέθη, εἰ δὲ ἕως τῆς δευτέρας δεκαμοιρίας εἰς ἐλεύθερον
μέν, ἀλλὰ πένητα, εἰ δὲ ἕως τῆς τρίτης εἰς δοῦλον ἢ εἰς μισθωτόν.

Ὁ Ἥλιος ὁρῶν τὸν τῆς τύχης κλῆρον εὔκολον τὴν εὕρεσιν ἐμφαίνει, 33
ἡ δὲ Σελήνη μόνη ἄνευ τοῦ Ἡλίου τὸν κλῆρον ὁρῶσα δύσκολον μηνύει
τὴν εὕρεσιν, ἐὰν δὲ μηδέτερος τῶν φωστήρων ὁρᾷ τὸν τῆς τύχης κλῆρον

§§ 23–25 = Dor. V 35, 20–21 ‖ §§ 27–28 = Dor. V 35, 22–26 ‖ §§ 31–33 = Dor. V 35, 27–40

34 οὔτε τὸ ἀπολωλὸς κτῆμα εὑρεθήσεται οὔτε ὁ δοῦλος εἴπερ φεύγει. Σε-
λήνη ἐν ταῖς ἐσχάταις οὖσα μοίραις τοῦ ζῳδίου τὸ κλαπὲν ἐξ ἄλλου τό-
35 που εἰς ἄλλον μετατίθησι. Ἥλιος πρὸς τὴν Σελήνην τετράγωνος ἢ τρί-
36 γωνος ἢ διάμετρος τὸν κλέπτην φανερὸν ποιεῖ. ἐὰν δὲ τῶν μὲν ἀπὸ τοῦ
Ἡλίου σημείων εὕρεσιν φαινόντων ἐξ ἄλλων δὲ σημείων ἀνεύρετον
στοχάζηται, παρολκήν τινα χρόνου λαβὸν τὸ κλαπὲν ὕστερον εὑρεθή-
σεται· ἡ γὰρ τοῦ Ἡλίου δύναμις ἰσχυροτάτη οὖσα καὶ τὰ ἐξ αὐτοῦ
37 σημεῖα βεβαιότερα παρέχει. Ἥλιος πρὸς τὸν ὡροσκόπον τρίγωνος ἢ
τετράγωνος ἢ διάμετρος τὰ αὐτὰ σημαίνει ὅσα καὶ σὺν τῇ Σελήνῃ ὢν
38 ἐσήμανεν (τουτέστι τετράγωνος, τρίγωνος, διάμετρος). ὅσα δὲ περὶ τῶν
κλεπτόντων εἴρηται τοσαῦτα καὶ περὶ τῶν δραπετευόντων δούλων δεῖ
σκοπεῖν.

⟨μγ'⟩ Τί τὸ ἀπολεσθέν

1 Σελήνη ἐν ὁρίοις Κρόνου οὖσα τοῦ Κρόνου ὄντος εἴτε ἐν Ζυγῷ ἢ ἐν
τῷ μεσουρανήματι, τίμιον οὐκ ἔσται τὸ ἀπολωλὸς ἀλλὰ παλαιὸν ἢ
ῥυπαρόν, τοῦ δὲ Κρόνου ὄντος εἰς ἓν τῶν ἀποκλιμάτων ἢ ἐν Κριῷ ἄτι-
μον καὶ εὐτελὲς καὶ ῥυπαρὸν καὶ παλαιὸν ἀπώλετο, ἐὰν δὲ πρὸς τούτοις
καὶ αὐτὸς ὁ Κρόνος μαρτυρῇ τῇ Σελήνῃ ἔσται τὸ κλαπὲν τραχὺ καὶ
ἁρμόζον ἔργοις σκληροῖς οἷον δίκελλα, σάκκος, σχοινίον, δρέπανον.
2 Σελήνη ἐν ὁρίοις Διὸς τὸ κλέμμα δηλοῖ χρυσὸν ἢ ἄργυρον ἢ ἐσθῆτα
3 πολυτελῆ ἢ κειμήλιόν τι ἔνδοξον. Σελήνη ἐν ὁρίοις Ἄρεως δηλοῖ τὸ
κλαπὲν εἶναι τὸ συντεῖνον εἰς ἐργασίαν διὰ πυρὸς ἢ σιδήρου ἤ τινος
τοιούτου, ἐὰν δὲ τούτων ὄντων καὶ ὁ Ἄρης ἢ ὁ Ἑρμῆς βλέψῃ ἔσται τὸ
κλαπὲν εὔμορφον, ἐράσμιον, ποικίλως καὶ εὐτέχνως εἰργασμένον, ἐὰν
δὲ ἄνευ τοῦ Ἄρεως ὁ Ἑρμῆς καὶ ἡ Ἀφροδίτη ἴδωσι τὴν Σελήνην τερπνόν
4 τι καὶ καλὸν καὶ εὔχρουν ἀπώλετο. Σελήνης ἐν ὁρίοις Ἀφροδίτης οὔσης
ἔσται τὸ ἀπολωλὸς χρυσὸς ἢ ἄργυρος ἢ λίθοι τίμιοι ἢ ἱμάτια ποικίλα
καὶ πολύτιμα ἢ ἐνώτια ἢ περιτραχήλια ἢ ψέλλια καὶ ἁπλῶς γυναικεῖα
κόσμια εὐωδιάζοντα ἢ μύρα καὶ ἀλείμματα, ἐὰν δὲ πρὸς τούτοις καὶ
ἡ Ἀφροδίτη καὶ ἡ Σελήνη ἐν θηλυκοῖς ὦσι ζῳδίοις κτήματα γυναι-
κὸς ἀπώλοντο, ἐὰν δὲ καὶ ὁ Ἄρης μαρτυρῇ τῇ Ἀφροδίτῃ ὑέλινα ἔργα
5 τορευτά, ποικίλα, εὔμορφα δηλοῦται. Σελήνη ἐν ὁρίοις Ἑρμοῦ, γραμ-
ματεῖα, βίβλοι, νομίσματα, τόμοι ἢ χρήσιμόν τι τοῖς ὁδοιποροῦσιν
ἐκλάπη.

§ 34 = Dor. V 35, 43 || § 35 = Dor. V 35, 41 || § 37: cf. Dor. V 35, 42 || §§ 1–11 = Dor. V 35, 45–74

Ἵνα δὲ βεβαιότερον δυνώμεθα περὶ τούτων καταστοχάζεσθαι δεῖ 6
καὶ τὰς τῶν ζῳδίων φύσεις ὁρᾶν οὕτως. Σελήνης ἐν Κριῷ ἱμάτια, νή- 7
ματα, ἔρια, τάπητας, κεφαλοδέσμια λέγε τὰ ἀπολωλότα, Σελήνης ἐν
Ταύρῳ χρυσός, ἄργυρος, ἐσθής, μαφόριον, περιτραχήλιον ἀπώλετο ἢ
πρόβατα ἢ καὶ κτήνη τετράποδα, Σελήνης ἐν Διδύμοις νομίσματα,
συμβόλαια, χάρται, εἰκόνες καὶ ὅσα χρήσιμα εἰς εὐωχίαν, Σελήνης ἐν
Καρκίνῳ καὶ Αἰγοκέρωτι τὰ τοῖς ἀνθρώποις ἐφήμερα οἷον τρόφαιον ἢ
ὑγρόν τι εὐτελὲς καὶ ὀλίγον, Σελήνης ἐν Λέοντι καὶ Ὑδροχόῳ χρυσᾶ
ἔργα ἢ ἀργυρᾶ ἢ χαλκᾶ, Σελήνης ἐν Παρθένῳ κόσμια καὶ νομίσμα-
τα ἀπώλοντο, Σελήνης ἐν Ζυγῷ ἀρώματα, ἀλείμματα, μύρα καὶ ὅσα
σταθμῷ πιπράσκεται καὶ ὅσα σύνθετα, χειρόπλαστα οἷον τροχίσκοι,
θυμιάματα ἢ τορευτά τινα ἀπώλοντο, Σελήνης ἐν Σκορπίῳ χρυσός,
ἄργυρος, χαλκός, λίθοι τίμιοι καὶ ὅσα τούτοις ὅμοια ἀπώλοντο, Σε-
λήνης ἐν Τοξότῃ καὶ Ἰχθύσι ποικίλα, πολυειδῆ, εὐμεγέθη, εὐκατα-
σκεύαστα.
Σελήνης αὐξιφωτούσης καὶ τοῖς ἀριθμοῖς προστιθείσης νεοκατα- 8
σκεύαστα δηλοῖ καὶ καινά, εἰ δὲ λήγει καὶ τοῖς ἀριθμοῖς ἀφαιρεῖ πα-
λαιὰ δηλοῖ τὰ ἀπολεσθέντα. ἐὰν ζῴδιον δίσωμον ὡροσκοπῇ ἢ διπλοῦν 9
τι καὶ συνεζευγμένον ἀπώλετο ἢ δύο τινά. ἀλλὰ καὶ ἡ Σελήνη ἐν δισώμῳ 10
οὖσα τὸ αὐτὸ θεσπίζει. ἀπὸ τῆς ἐποχῆς τῆς Σελήνης ἕως τῆς τοῦ Ἑρμοῦ 11
ἐποχῆς λαβὼν τὸ τῶν μοιρῶν διάστημα σκέπτου πόσων ζῳδίων ἐστὶν
ὁ τῶν μοιρῶν ἀριθμός, καὶ εἰ μὲν ἄρτια ὦσι τὰ ζῴδια οὐχ ἓν μόνον
ἀπόλλυται ἀλλὰ πλείω, εἰ δὲ περισσὰ ἓν μόνον ἀπόλλυται.

⟨μδ'⟩ Τίς ὁ κλέπτης

Ἐὰν τὸν ὡροσκόπον ὅ τε Ἥλιος καὶ ἡ Σελήνη βλέπωσιν ἐκ τοῦ 1
οἴκου τὸν κλέπτην εἶναι θεσπίζουσιν, ἐὰν δε μόνος ὁ εἷς φωστὴρ βλέπῃ
τὸν ὡροσκόπον ἔξωθεν μὲν τὸν κλέπτην εἶναι καὶ οὐχὶ τοῦ οἴκου
τινὰ ἀλλ' ὅμως τῶν ἐπιμισγομένων συχνῶς τῷ οἴκῳ, ἐὰν δὲ μηδέτε-
ρος τῶν φωστήρων βλέπῃ τὸν ὡροσκόπον ξένον καὶ ἀλλοδαπῆ λέγε
τὸν κλέπτην.
Τὴν δὲ τοῦ κλέπτου μορφὴν καὶ ἰδέαν ἐκ τῶν ἀστέρων γνωσόμεθα καὶ 2
πρῶτον μὲν καὶ προηγουμένως ἐκ τοῦ ὄντος ἐν τῇ δύσει ἀστέρος, εἰ δὲ
μηδένα ἔχει τὸ δῦνον ἐκ τοῦ ὄντος ἐν τῷ θ' τόπῳ ἀστέρος, εἰ δὲ μηδ'
ἐνταῦθα εἴη τις ὁ ἐν τῷ ιβ' τόπῳ ὢν ἀστὴρ δηλώσει, εἰ δὲ μὴ ἐνταῦθα

§§ 1–2 = Dor. V 35, 75–85

εἴη τις ὁ ἐπέχων τῇ Σελήνῃ σωματικῶς ἤγουν συνάπτων αὐτῇ, εἰ δὲ
μηδεὶς κολλᾷ τῇ Σελήνῃ σκέπτου τίς πρὸ ἑπτὰ ἡμερῶν τῆς κλοπῆς
φάσιν τινὰ ἢ στηριγμὸν ἐποίησεν ἢ ἀπὸ ζῳδίου εἰς ζῴδιον μετῆλθε καὶ
ἐξ ἐκείνου τοῦ ἀστέρος γνώσῃ τὴν τοῦ κλέπτου μορφήν τε καὶ ἰδέαν.

⟨με'⟩ Περὶ τῆς ἰδέας τῶν κλεπτῶν

1 Ἐὰν ὁ τοῦ Διὸς ἀστὴρ δηλοῖ τὸν κλέπτην ἔσται λευκόχρους, εὐέκτης,
μεγαλόφθαλμος, μικρὰς τὰς κόρας ἔχων, οὐκ ὀξυδορκῶν, ἀγαθογνώ-
2 μων, εὔσαρκος, εὐτραφής, δασυγένειος. ἐὰν δὲ ὁ τοῦ Κρόνου δυσειδὴς
ἔσται ὁ κλέπτης, μέλας, μυωπάζων, μικρόφθαλμος, ῥυτίδας ἐν τῷ
σώματι ἔχων, χλωρός, ψεύστης, κρυψίνους, σκολιόφρων, δασύς, στυ-
3 γνοπρόσωπος, ὀξόχρωτος. ἐὰν δὲ ὁ τοῦ Ἄρεως ἔσται ξανθός, τετανό-
θριξ, γοργόμματος, στρογγυλοπρόσωπος, ὦτα ἔχων μικρά, χαροπός,
4 νουνεχής, ἀλλοπρόσαλλος, ὀξυόρμητος, ἕτοιμος εἰς τὸ ἐξορμᾶν. ἐὰν
δὲ ὁ τῆς Ἀφροδίτης ἔσται εὔμορφος ὁ κλέπτης, εὔκομος, εὐόφθαλμος,
μελανόμματος, λευκόχρους καὶ ἠρέμα ὑπό τι μελάγχρους, εὔσαρκος,
5 ἀγαθογνώμων. ἐὰν δὲ ὁ τοῦ Ἑρμοῦ ἔσται ἰσχνὸς ὁ κλέπτης, ὑπόξηρος,
6 σύμμετρος, οὐλόθριξ, εὐγένειος, ποικιλογνώμων, ὑπόχλωρος. ἐὰν δὲ
ὁ Ἥλιος ἢ ἡ Σελήνη εὑρεθῇ τὸν κλέπτην δηλῶν τοιοῦτον δηλώσει αὐτὸν
7 εἶναι κατὰ τὴν μορφὴν ὁποίῳ ἂν τῶν ἀστέρων συγκραθῶσιν. ἐὰν δὲ
μηδενὶ τῶν ἀστέρων συνοικειωθῶσιν ἀλλὰ μόνοι καθ' ἑαυτοὺς ὦσιν
ὁ μὲν Ἥλιος δηλοῖ τὸν κλέπτην εὐτραφῆ, πυκνὸν καὶ ἠρέμα ὕπωχρον,
ἡ δὲ Σελήνη μόνη εὔκρατον, εὐόφθαλμον, εὔσαρκον, στρογγυλοπρόσ-
ωπον.

8 Ἀκριβέστερον δὲ μαθήσῃ περὶ τῶν αὐτῶν οὐ μόνον τοὺς ἀστέρας
σκοπῶν ἀλλὰ καὶ τὰ ζῴδια ἐν οἷς εὑρίσκονται οἱ δηλοῦντες ἀστέρες.
9 ὁ μὲν γὰρ Κριὸς δασεῖς, εὐμήκεις δηλοῖ τοὺς κλέπτας, τῷ προσώπῳ
νεύοντας κάτω, οὐλότριχας, δειλούς, παιγνιώδεις, αἰσχρολόγους, ὁ δὲ
Ταῦρος σιμούς, δασεῖς τῷ σώματι, προκεφάλους, εὐρυμετώπους, τρίχας
ἔχοντας ἀνεσταλμένας, κρυψίφρονας, ὑποκρίσει ἐξαπατῶντας, ἐπί-
πλαστον ἐπιείκειαν ἔχοντας, τοὺς δὲ μυκτῆρας πλατεῖς, παχυαύχενας,
μελανοφθάλμους, λεπτοχείλους, ὀφρύας μεγάλας ἔχοντας, οἱ δὲ Δίδυ-
μοι συμμέτρους δηλοῦσιν, ἐπίρρινας, τρυφερούς, ἀγαθογνώμονας, τοὺς
δὲ ὤμους ἔχοντας εὐτυπώτους, τινὰς δὲ καὶ γράμματα γινώσκοντας καὶ
πιστευομένους, ὁ δὲ Καρκίνος δηλοῖ ὀστώδεις, δασύτριχας, πλατυπροσ-
ώπους, μελανόχροας (τινῶν δὲ καὶ οἱ ὀδόντες διεστραμμένοι εἰσίν),

§§ 1–16 = Dor. V 35, 86–129

συμμέτρους τῷ μήκει, τὰ δὲ κάτω μέρη μείζονα ἔχοντας, ὁ δὲ Λέων
γλαυκούς, πυρρούς, εὐμόρφους, τὰ ἐπάνω μέρη μείζονα ἔχοντας, λεπτὰς
κνήμας ἔχοντας, ἀγριογνώμονας, ἀγριοπροσώπους, γαστριμάργους, τι-
νὰς δὲ καὶ παλαίειν εἰδότας, ἡ δὲ Παρθένος συμμέτρους τῇ ἡλικίᾳ,
εὐπλάστους τῷ σώματι, ὀρθίους τὴν ἰδέαν, κοσμίους τὸ ἦθος καὶ ἢ
πιστοὺς διὰ γραμμάτων ἤ τινα τέχνην διὰ γραμμάτων μαθόντας, ὁ
δὲ Ζυγὸς εὐοφθάλμους, λευκόχροας, εὐχρήστους εἰς διακονίαν, εὐ-
πλάστους τοῖς μέλεσιν, εὐρύθμους, εὐτραπέλους, κατωφερεῖς πρὸς
γυναῖκας, ὁ δὲ Σκορπίος ἀνεσταλμένους ταῖς θριξίν, ὑπογλαύκους,
μεσοφθάλμους, στρογγυλοπροσώπους, τὴν φάρυγγα προπετῆ ἔχοντας,
μακροκνήμους, εὔποδας, πλατυθώρακας, ἅρπαγας, θρασεῖς, βασκά-
νους, τολμηρούς, ῥιψοκινδύνους, ὁ δὲ Τοξότης μεγαλοσκελεῖς, εὐκνή-
μους, εὐπλάστους, τινὰς δὲ καὶ φαλακρούς, ὀξυγενείους, ἐρυθρόχροας,
προγάστορας, ὠκύποδας, κολυμβητάς, φιλοπροβάτους, εὐπορίστους,
δαπάνους, ὀργίλους, ὁ δὲ Αἰγόκερως δασεῖς, λεπτοσκελεῖς, ὀστώδεις,
κάτω νενευκότας, αἰγοφθάλμους, ὀξυγενείους, ἀμφιβόλους, ἀβεβαίους,
γελωτοποιούς, ὑπομώρους, ὁ δὲ Ὑδροχόος μεσήλικας, σεμνοπροσ-
ώπους, εὐγενείους, φιλοπαίγμονας, δαπανηρούς, τρυφητάς, τὴν ἑτέραν
δὲ κνήμην τῆς ἑτέρας παχυτέραν ἔχοντας, ἐν οἷς ἐπιτηδεύουσι δυστυ-
χοῦντας, οἱ δὲ Ἰχθύες πλατυώμους, εὔτριχας, μικροκεφάλους, στενο-
μετώπους, μελανοφθάλμους, ἀπαθεῖς, διγνώμους, πολυτρόπους, ἄλλα
μὲν μεταχειριζομένους ἐν διανοίᾳ, ἄλλα δὲ διώκοντας.

Καὶ οὗτοι μὲν οἱ στοχασμοὶ ἔκ τε τῶν ἀστέρων καὶ ἐκ τῶν ζῳδίων 10
ἔστωσαν εὑρίσκεσθαι, ἀλλ' οὐ δεῖ πάντα τὰ σημεῖα ἀνελλιπῶς ἐφ'
ἑκάστου εὑρίσκεσθαι νομίζειν ἀλλ' ὅσα ἐνδέχεται ἐντέχνως ἐπεξιέναι
ἔκ τε τῶν συσχηματιζομένων ἀστέρων συνεπικρίνειν τὸν στοχασμόν.
ἐὰν δὲ τῷ σημαίνοντι τὸν κλέπτην ἀστέρι ἀγαθοποιὸς μαρτυρῇ ἐλεύ- 11
θερος ἔσται ὁ κλέπτης, ἐὰν δὲ κακοποιὸς δοῦλος ἢ πένης ἢ μισθωτός.
ἐὰν δὲ Ἀφροδίτη σημαίνῃ τὸν κλέπτην αἰτία τῆς κλοπῆς ἔσται γυνή, 12
ἐὰν δὲ Ἑρμῆς παῖς, ἐὰν δὲ Ἄρης ἀκμαῖος, ἐὰν δὲ Ζεὺς μεσῆλιξ, ἐὰν δὲ
Κρόνος γέρων. πάλιν ἐὰν ὁ τὸν κλέπτην σημαίνων ἀστὴρ ἐπὶ Κρόνου, 13
Διός, Ἄρεως ἑῷος ᾖ ἀνατολικὸς παῖδα τὸν κλέπτην θεσπίζει, ἐὰν δὲ
τὸν πρῶτον στηριγμὸν ποιῇ ἀκμαῖον, ἐὰν δὲ ἀκρόνυχος ᾖ μεσήλικα,
ἐὰν δὲ τὸν δεύτερον στηριγμὸν ποιῇ μεσαιπόλιον, ἐὰν δὲ τὴν ἑσπερίαν
κρύψιν γέροντα. ἔστω οὖν τὸν Κρόνον σημαίνοντα τὸν κλέπτην ἐπὶ 14
ἑῴας ὄντα ἀνατολῆς· οὔτε οὖν παῖς ἐστιν ὁ κλέπτης διὰ τὸ ἑῷον οὔτε
γέρων διὰ τὸν Κρόνον, ἀλλὰ μεσῆλιξ μεμιγμένου τοῦ στοχασμοῦ ἔκ τε
τοῦ παιδὸς καὶ τοῦ γέροντος. ἐπὶ δὲ Ἀφροδίτης καὶ Ἑρμοῦ εἰ μέν εἰσιν 15

ἑσπέριοι ἀνατολικοὶ νέους ἢ νέας δηλοῦσι τοὺς κλέπτας, εἰ δὲ μετὰ τὸν
πρῶτον στηριγμὸν ἑσπέριοι δυτικοὶ μεσήλικας, εἰ δὲ ἑῷοι ἀνατολικοὶ
πρεσβυτέρους· τινὲς δὲ λέγουσιν ὅτι ἐὰν ἡ Ἀφροδίτη καὶ ὁ Ἑρμῆς
ὦσιν ἑῷοι ἀνατολικοὶ δηλοῦσι τὸν κλέπτην νέον ἢ νέαν, ἐὰν δὲ δυτικοὶ
16 γέροντας ἢ γηραιάς. πάλιν ἐὰν ὁ τὸν κλέπτην σημαίνων ἀστὴρ εἰς τὸ
ἴδιον ὕψωμα ᾖ μέγαν τῷ σώματι καὶ εὐμεγέθη μηνύει τὸν κλέπτην,
ἐὰν δὲ ἐν τοιούτῳ ζῳδίῳ ᾖ ἔνθα ταπεινοῦται μικρόν, σὺ δὲ κατὰ τὸ τῆς
ἀποστάσεως ἀνάλογον συλλογίζου περὶ τῆς τοῦ μεγέθους πηλικότητος.
17 οἷον ἔστω ὁ τὸν κλέπτην δηλῶν Ἄρης ἐπέχων τοῦ Κριοῦ τὸν τρίτον
δεκανόν· λέγομεν ὅτι τῷ μεγέθει μέσος ἐστὶν ὁ κλέπτης (ἀπὸ γὰρ
Αἰγοκέρωτος τοῦ τρίτου δεκανοῦ τὸ μέσον ἐστὶ διάστημα τοῦ ἡμικυ-
18 κλίου). ἐὰν δὲ ἦν ἐν Ἰχθύσιν ἢ ἐν Σκορπίῳ μεῖζον τοῦ μέσου τὸ μέγεθος
19 ἐλέγομεν ἄν, ἐὰν δὲ ἐν Ταύρῳ ἢ Παρθένῳ ἔλασσον τοῦ μέσου. ἐὰν δὲ
ὁ τὸν κλέπτην ὑποφαίνων ἀστὴρ τύχῃ μετὰ τὸ γενέσθαι τὴν κλοπὴν
εἴσω ἡμερῶν ἑπτὰ ὑπὸ τὰς τοῦ Ἡλίου αὐγὰς πεσὼν γίνωσκε ὅτι ἐν κακῷ
τινι ὁ κλέπτης ἐμπέπτωκεν, ἐὰν δὲ πρὸς τούτῳ καὶ ὑπὸ Ἄρεως μαρτυ-
ρῆται τραύμασιν ἢ βασάνοις ἢ κινδύνοις χαλεποῖς περιπετὴς ἐγένετο.
20 ἐὰν δὲ τὸν τῆς τύχης κλῆρον μὴ βλέπῃ κακοποιὸς οὐ γέγονε κλοπὴ ἀλλὰ
μόνον παρέπεσέ που τὸ ζητούμενον καὶ κρύπτεται, καὶ ἐὰν μόνος ὁ
Ἥλιος τὴν τύχην ὁρᾷ οὐδὲ ἐκλάπη ἀλλὰ κρύπτεται.

⟨μς′⟩ Τίνι τρόπῳ ἀπώλετο

1 Ἐὰν ὁ Κρόνος μαρτυρῇ τῷ τε ὡροσκόπῳ καὶ τῇ Σελήνῃ δηλοῖ διά
τινος δόλου καὶ ἐνέδρας γεγονέναι τὴν κλοπήν, ἐὰν δὲ ὁ Ζεὺς δηλοῖ τὸν
κλέπτην διά τινος ἐπιπλάστου ἤθους ἀγαθοῦ καὶ ὑποκρίσει ἐπιεικείας
πιστευθέντα κλέψαι ἃ ἔκλεψεν, ἐὰν δὲ ὁ Ἄρης δυνάμει καὶ βίᾳ ἢ τοιχ-
ωρυχίᾳ ἢ ὑποβολῇ κλειδίου ἑτέρου ἢ θύρας μετοχλήσει δηλοῖ γενέ-
σθαι τὸ κλέμμα, ἐὰν δὲ ἡ Ἀφροδίτη διὰ φιλικὰς προφάσεις ἢ ἑται-
ρείας ἢ εὐφροσύνας ἢ γυναῖκας, ἐὰν δὲ ὁ Ἑρμῆς διὰ πανουργίας.

⟨μζ′⟩ Περὶ δραπετῶν

1 Γνωσόμεθα τὸν μὲν δραπέτην ἐκ τῶν τῇ Σελήνῃ καὶ τῷ ὡροσκόπῳ
συμβεβηκότων, τὸν δὲ δεσπότην ἐκ τῶν τῷ Ἡλίῳ καὶ τῷ μεσουρανή-
2 ματι. ἐὰν οὖν ἡ Σελήνη ἢ ὁ ὡροσκόπος ἤτοι ἐν τροπικοῖς ἢ ἰσημερινοῖς

§§ 19–20 = Dor. V 35, 130–133 ‖ § 1 = Dor. V 35, 134–138 ‖ §§ 1–51 = Dor. V 36, 1–77

τύχωσι ζῳδίοις ἐμποδισμοὶ συμβήσονται τῷ φυγόντι καὶ οὐ μὴ δυνηθῇ
πόρρω που ἀφικέσθαι οὔτε διὰ γῆς οὔτε διὰ θαλάσσης, ἐὰν δὲ ἐν δι-
σώμοις οὐκ ἔφυγε μόνος ἀλλ' ἔχει στερεότητα καὶ καρτερίαν. ἐὰν δὲ 3
ὡροσκοπῇ ζῴδιον πλάγιον, κακὸν τῷ φυγόντι (πλανηθῆναι γὰρ ἔχει
κατὰ τὴν ὁδόν), ἐὰν δὲ ὀρθὸν ἐκεῖ ἀπελεύσεται ὅπου ἂν βουληθῇ. Σε- 4
λήνη ἐν δισώμῳ οὖσα ζῳδίῳ ἕως τῶν ιε̅ μοιρῶν δηλοῖ ὅτι ὁ δραπέτης
τότε πρῶτον ἔφυγεν ἀλλὰ καὶ ἐκ δευτέρου πάλιν φεύξεται, ἡνίκα δὲ
μετὰ τὰς ιϛ̅ μοίρας ἕως τῆς τριακοστῆς δηλοῖ ὅτι καὶ πρότερον ἀπέδρα
καὶ οὐ μόνον τότε.

Σελήνη ὡροσκοποῦσα μὲν τὸν δραπέτην ἐπ' ἀνατολὰς ὁρμῆσαι λέγει, 5
μεσουρανοῦσα δὲ ἐπὶ νότον, δύνουσα δὲ ἐπὶ δυσμάς, ἐν τῷ ὑπογείῳ δὲ
κέντρῳ οὖσα ἐπὶ βορρᾶν. ἐν δὲ τοῖς μεταξὺ διαστήμασιν ἀναλόγως, 6
οἷον ἐν μὲν τῷ ἐννάτῳ ἐπὶ νότον δυτικώτερον, ἐν δὲ τῷ η′ πρὸς δυσμὰς
νοτιώτερον, καὶ ἐπὶ τῶν ἄλλων τόπων ὁμοίως.

Ἐὰν ὁ Ἄρης στηρίζων εἴτε κατὰ σῶμα εἴτε κατὰ ἀκτῖνα συνάπτῃ 7
τῇ Σελήνῃ ὁ φυγὼν ἢ τεθνήξεται ἢ δεθήσεται κρατηθεὶς ἢ ἐν εἱρκτῇ
ἐμπεσεῖται, καὶ μάλιστα ἐὰν καὶ ὁ Κρόνος αὐτὴν θεωρήσας βλάψῃ·
τότε γὰρ ἢ κρύφα ἢ φανερῶς ἐπιβουλευθεὶς ἀπολεῖται. ἐὰν δὲ Κρόνος 8
στηρίζων τὴν Σελήνην ἴδῃ ἢ συναφὴν αὐτῆς ἐπέχῃ αὐτοχειρίᾳ ὁ φυγὼν
ἀπάγξεται ἐὰν μή τις ἀγαθοποιὸς ἰδὼν τὴν Σελήνην λύσῃ τὴν κάκωσιν.
ἐὰν δὲ ὁ Κρόνος μὴ στηρίζων δέχηται τὴν Σελήνην ὁ φυγὼν ὅσα μὲν 9
βαστάζει ἀπολέσει, αὐτὸς δὲ κακῶς ἔχων τῷ ἰδίῳ δεσπότῃ ἀχθήσεται
ἢ ἐν τῇ ξένῃ δεσμώτης ἔσται.

Ὅταν δὲ ἀγαθοποιοὶ ὁρῶσι τὴν Σελήνην ἢ συνάπτωσιν αὐτῇ ἢ 10
ὡροσκοπῶσι καλόν ἐστι τῷ φυγόντι· ἢ γὰρ ἐπιθαρσύνουσιν αὐτὸν ἢ
τελέως ἐλευθεροῦσιν. κρείσσων δέ ἐστιν ἡ Ἀφροδίτη ἐν τοῖς τοιούτοις 11
τῷ φεύγοντι καὶ τῷ κλέπτῃ διότι κἂν ζωγρηθῶσιν οὐδὲν κακὸν πεί-
σονται ὑπὸ τῶν δεσποτῶν ἕνεκα τῆς Ἀφροδίτης ἀλλὰ τιμιώτεροι πάλιν
γενήσονται.

Σελήνης αὐξιφωτούσης ὁ φυγὼν δυσκόλως εὑρεθήσεται (οὐδὲ γὰρ 12
φοβούμενος τὸν ἑαυτοῦ δεσπότην κρύπτεται), Σελήνης ληγούσης ὁ
φυγὼν οὔτε μακρὰν δύναται ἀπελθεῖν οὔτε ἐπὶ πολὺν χρόνον λαθεῖν
(εἵμαρται γὰρ αὐτὸν ἁλῶναι). Ἡλίου δύνοντος, Κρόνου ἐν τῷ η′ ἐπι- 13
δύνοντος ἐάν τινος δοῦλος ἀποδρᾷ πρὶν εὑρήκωσι τὸν δοῦλον ὁ δεσπότης
αὐτοῦ τελευτήσει. τῶν κακοποιῶν ἤτοι μεσουρανούντων ἢ μετὰ τοῦ 14
Ἡλίου ὄντων ἐάν τινος δοῦλος φύγῃ συμφέρει τῷ δεσπότῃ μὴ ζητεῖν
αὐτόν· οὐχ εὑρήσει γὰρ αὐτόν, ἀλλ' εἰ καὶ εὑρέθη οὐ τοσοῦτον ὠφελη-
θήσεται ὅσον βλαβήσεται. Σελήνης δυνούσης, Ἄρεως ἐπιδυομένου, μη- 15

δενὸς ἀγαθοποιοῦ μαρτυροῦντος τῇ Σελήνῃ κάκιστον θάνατον τῷ φυ-
16 γόντι δηλοῖ. Σελήνης δυνούσης, Ἑρμοῦ ἐπιδυομένου, Ἄρεως δὲ ἐκ τῶν
δεξιῶν τὸν Ἑρμῆν τριγωνίζοντος ἀπὸ τοῦ ὑπογείου, χαλεπὸς θάνατος
17 τῷ φυγόντι δηλοῦται. Σελήνης ὑπὸ τὰς αὐγὰς οὔσης τοῦ Ἡλίου καὶ
ὑπὸ Ἄρεως ὁρωμένης ὁ φυγὼν ἢ ἀπὸ πυρὸς ἢ ἀπὸ σιδήρου ἀπόλλυται.

18 Εἰ δὲ θέλεις καὶ τὴν ποιότητα τοῦ ὀλέθρου καὶ ὑπὸ τίνων γίνεται
σκέπτου οὕτως· σκόπει γὰρ τὸ ζῴδιον ὅπερ ἐπέχει ἡ Σελήνη καὶ τὸν
19 ὡροσκόπον τῆς καταρχῆς. ἐὰν μὲν οὖν ὦσιν ἀνθρωπόμορφα ὑπὸ λῃστῶν
καὶ ἁπλῶς ἀνθρώπων τὰ κακὰ γίνεται, ἐὰν δὲ τετράποδα ὑπὸ θηρίων,
εἰ δὲ ἀναμίξ (τουτέστι τὸ μὲν ἀνθρωπόμορφον, τὸ δὲ τετράπουν) ὑπὸ
πολεμίων ἱππέων, ἐὰν δὲ γεώδη ὑπὸ κρημνισμῶν ἢ συμπτωμάτων.

20 Ἐὰν δὲ τὴν Σελήνην ὡς εἴρηται ὕπαυγον οὖσαν ὁ Κρόνος ἐκ ζῳδίου
καθύγρου ἴδῃ Λέοντος ὡροσκοποῦντος βεβαιότερον τὸ κακὸν δηλοῦται·
οὔτε γὰρ ὁ φυγὼν εὑρεθήσεται, ἀλλὰ διαφθαρήσεται, οὔτε τὸ ἀπολω-
21 λὸς εἶδος. ἐὰν δὲ τῇ τοιαύτῃ τῆς Σελήνης κακώσει καὶ ὁ Ἑρμῆς συμ-
22 πνεύσῃ οἱ δραπέται αὐτόχειρες ἀποθνήσκουσιν. τὰς δὲ προειρημένας
κακώσεις οἱ ἀγαθοποιοὶ ἀναλύουσιν ἐπιθεωρήσαντες, καὶ μάλιστα
ἔξαυγοι ὄντες.

23 Σελήνης πρὸς Ἄρεα μὴ στηρίζοντα φερομένης ἀλλὰ προσθετικῆς ὁ
24 φυγὼν μαστίγων καὶ βασάνων πεῖραν λήψεται. Ἄρεως δύνοντος,
Σελήνης ἐπιδυομένης, τοῦ Διὸς ἐπιθεωροῦντος αὐτήν, ὁ φυγὼν διὰ μὲν
τὸν Ἄρεα φόβους καὶ κινδύνους ὑποστήσεται, διὰ δὲ τὸν Δία ῥυσθή-
25 σεται ἐκ τῶν κακῶν. κἂν οἱ κακοποιοὶ τὸ ὑπόγειον κέντρον ἢ τὸ μεσου-
ράνημα ἢ τὸ δῦνον περιέχωσιν ὁ φυγὼν δεσμώτης γενόμενος ἐν εἱρκτῇ
26 ἀποθνήσκει. Σελήνης μεσουρανούσης καὶ ὑπὸ τῶν κακοποιῶν περι-
εχομένης, τοῦ μὲν Ἄρεως ἐκ τῶν δεξιῶν, τοῦ δὲ Κρόνου ἐκ τῶν εὐωνύ-
μων, ὁ φυγὼν ἀγχόνῃ διαφθαρήσεται, ἐὰν δὲ ὁ μὲν Ἄρης ἐκ τῶν εὐωνύ-
μων, ὁ δὲ Κρόνος ἐκ τῶν δεξιῶν αὐτὴν περιέχωσιν, ὁ φυγὼν ἀνασταυ-
27 ρωθήσεται. Σελήνης μεσουρανούσης ἢ δυνούσης ἢ ἐν τῷ ὑπογείῳ κέν-
τρῳ οὔσης ὑπὸ Ἡλίου καὶ Ἄρεως περιεχομένης ὁπόθεν ἑκάτερος τύχῃ
28 ἢ δεξιὸς ἢ εὐώνυμος ὁ φυγὼν ζῶν πυρὶ παραδοθήσεται. ὁ τῆς Σελήνης
οἰκοδεσπότης ὕπαυγος ὢν καὶ μὴ θεωρῶν τὴν Σελήνην τοῦ φυγόντος
29 τὸν δεσπότην δηλοῖ ταχέως ἀποθνήσκειν. τῆς Σελήνης καὶ τοῦ οἰκο-
δεσπότου αὐτῆς καὶ τοῦ ὡροσκόπου ἐν τροπικοῖς ζῳδίοις ὄντων ὁ φυ-
γὼν ἐν μετανοίᾳ γενόμενος ἑκουσίως πρὸς τὸν δεσπότην ὑποστρέψει.
30 ἐὰν δὲ ἡ Σελήνη ὁρᾶται ὑπό τε ἀγαθοποιοῦ καὶ κακοποιοῦ οὐ διαφεύ-
ξεται ὁ φυγὼν τὸν δεσπότην, καὶ μάλιστα ὅταν ὁ κακοποιὸς τετράγωνος
ἢ διάμετρος ᾖ πρὸς τὴν Σελήνην, καὶ ἐν ἐκείναις σχεδὸν ταῖς ἡμέραις ἐν

αἷς ἡ Σελήνη διέρχεται κατὰ περίπατον εἰς τὰς τοῦ κακοποιοῦ μοίρας
τῆς ἐποχῆς ἤτοι ἀγρευθήσεται ὁ φυγὼν ἢ κακῷ τινι περιπεσεῖται. τῆς 31
Σελήνης καὶ τοῦ ὡροσκόπου ἀμφοτέρων κεκακωμένων καὶ ὑπὸ μηδενὸς
τῶν ἀγαθοποιῶν βοηθουμένων ὁ φυγὼν κινδυνεύσει καὶ βλαβήσεται·
τῆς Σελήνης καὶ τοῦ ὡροσκόπου ἀμφοτέρων βοηθουμένων ὑπὸ τῶν
ἀγαθοποιῶν καὶ ἀκακώτων ὄντων ὑπὸ Κρόνου καὶ Ἄρεως ἐὰν ἐν στε-
ρεοῖς ζῳδίοις ὦσιν οἱ ἀγαθοποιοὶ ὁ φυγὼν οὐδέποτε εὑρεθήσεται, εἰ
δὲ ἐν δισώμοις ἢ τροπικοῖς ζῳδίοις ἤτοι αὐτὸς ὁ φυγὼν μετανοήσας
ὑποστρέψει ἢ καὶ ἄκων κρατηθήσεται μηδέν τι κακὸν ὑποστάς· δυσ-
ωπηθήσεται γὰρ ὁ δεσπότης καὶ οἶκτον αὐτοῦ λήψεται.

Ὁ Ἥλιος τὴν Σελήνην καὶ τὸν ὡροσκόπον θεωρῶν πάντα τὰ λαθραῖα 32
φανερὰ ποιεῖ. ἐπὶ δὲ τῶν ὑποφαινουσῶν εὕρεσιν καταρχῶν ὁ μὲν Ἄρης 33
ταχέως δηλοῖ τὴν εὕρεσιν, ὁ δὲ Κρόνος βραδέως. Διὸς δύνοντος ὁ φυ- 34
γὼν ἐὰν καὶ κρατηθῇ οὐδὲν κακὸν πείσεται· ὁ γὰρ δεσπότης πραΰνεται.
ἡ Ἀφροδίτη εὕρεσιν ὑποφαίνουσα ἐν τόπῳ ἱερῷ τὸν φυγάδα δείκνυσιν 35
εἶναι.

Ἐάν τις ἀστὴρ ἐν οἴκῳ ἰδίῳ ὢν καὶ βλέπων τὸν ὡροσκόπον καὶ τὴν 36
Σελήνην ᾖ δηλοῖ μὴ γεγονέναι φυγήν, ἀλλ᾽ ἤ τί που πλησίον πλανᾶται
ὃν δοκεῖς πεφευγέναι, μακρὰν δὲ οὐκ ἀπῆλθεν. πᾶς γὰρ ἀστὴρ ἀναπο- 37
δίζων καὶ τὴν Σελήνην ὁρῶν καὶ τὸν ἴδιον οἶκον οὐ πεφευγέναι λέγει
τὸν ζητούμενον ἀλλ᾽ ἐγγύς που πλανᾶσθαι.

Ἡ Σελήνη καὶ ὁ ὡροσκόπος ἄνευ τινὸς ἀστέρος μαρτυρίας ὅταν 38
ὦσιν ἐν ἑκάστῳ τῶν ζῳδίων καθ᾽ αὑτοὺς περὶ τοῦ προκειμένου κεφα-
λαίου ταῦτα μηνύουσιν ὡς ὑποτέτακται. ὁ Κριὸς ἔχων τὴν Σελήνην ἢ 39
τὸν ὡροσκόπον ταχέως πάλιν ἀνακομίζει, τινὲς δὲ καὶ ἑκουσίως
ὑποστρέφουσιν, ἐὰν δὲ τῆς Σελήνης ἐν Κριῷ οὔσης ὡροσκοπῇ Λέων ἢ
Τοξότης ἢ Ἰχθύες ἢ Δίδυμοι οὐχ εὑρεθήσεται ὁ φυγών. Ταῦρος ἔχων 40
τὴν Σελήνην ἢ τὸν ὡροσκόπον τὸν φυγόντα κομίζει εἰς οἶκον ἀνδρὸς
δυνάστου διὸ καὶ δυσκόλως εὑρίσκεται. Δίδυμοι ἔχοντες τὴν Σελήνην 41
ἢ τὸν ὡροσκόπον εἰ μὲν ἕως τῆς α′ πεντεκαιδεκαμοιρίας εἰσὶν ἢ εἴσω
ἡμερῶν β̄ ὁ φυγὼν εὑρεθήσεται ἢ μετὰ τὸν γ′ μῆνα ἢ ὄψεται αὐτὸν ὁ
δεσπότης ἢ ἀκούσει παρ᾽ αὐτοῦ μήνυμα, εἰ δὲ μετὰ τὴν α′ πεντεκαι-
δεκαμοιρίαν ταχέως τὸν φυγόντα εὑρίσκει. Καρκίνος ἔχων τὴν Σελήνην 42
ἢ τὸν ὡροσκόπον τὸν φυγόντα εἰ μὴ εἴσω β̄ ἡμερῶν εὑρεθείη σημαίνει
ἐν ἱερῷ τόπῳ κρυπτόμενον βραδέως πάνυ εὑρεθήσεσθαι. Λέων τὴν 43
Σελήνην ἢ τὸν ὡροσκόπον ἔχων ἕως μοιρῶν ιε̄ ἐπανάγει τὸν δραπέτην,
ὑπὲρ δὲ τὰς ιε̄ μοίρας ἀφανίζει αὐτὸν καὶ εἰς οἶκον πλουσίου τινὸς

44 δυνάστου ἀποκομίζει διὸ καὶ δυσχερῶς εὑρεθήσεται. Παρθένος τὴν
Σελήνην ἔχουσα ἢ τὸν ὡροσκόπον δυσχερῆ τὴν εὕρεσιν ἐμφαίνει τοῦ
φυγόντος· διὰ γὰρ τὸ πτερωτὸν τοῦ ζῳδίου ἀφανῆ τὸν δραπέτην ἔσεσθαι
45 ὑποσημαίνεται. Ζυγὸς τὴν Σελήνην ἔχων ἢ τὸν ὡροσκόπον ἐπανάγει
μὲν τὸν δραπέτην ἀλλὰ προφασιζόμενόν τι καὶ δικαιολογούμενον ὑπὲρ
46 τοῦ εὐλόγως πεφευγέναι. Σκορπίος τὴν Σελήνην ἔχων ἢ τὸν ὡροσκόπον
εἰς ἱερὸν ἀποκομίζει τὸν δραπέτην, πολλάκις δὲ καὶ ἑκουσίως αὐτὸν
47 ὑποστρέψαι ποιεῖ. Τοξότης ἔχων τὴν Σελήνην ἢ τὸν ὡροσκόπον ποιεῖ
τὸν δραπέτην πλανᾶσθαι εἰς τόπους διαφόρους καὶ χρονίαν τὴν εὕρεσιν
48 παρέχεται. Αἰγόκερως ἔχων τὴν Σελήνην ἢ τὸν ὡροσκόπον ⟨τὸν δρα-
πέτην ἐὰν εἴσω πέντε ἡμερῶν μὴ εὑρεθῇ ἀποθανεῖσθαι δηλοῖ καὶ τὸν
49 τόπον αὐτοῦ μὴ γνωσθήσεσθαι.⟩ Ὑδροχόος ἔχων τὴν Σελήνην ἢ τὸν
ὡροσκόπον ἐν μὲν ταῖς πρώταις $\overline{\iota\epsilon}$ μοίραις ἐπανάγει τὸν δραπέτην, ἐν
50 δὲ ταῖς ὑστέραις ἀφανίζει αὐτόν. Ἰχθύες ἔχοντες τὴν Σελήνην ἢ τὸν
ὡροσκόπον ἐν μὲν ταῖς πρώταις μοίραις $\overline{\iota\epsilon}$ ἀφανίζουσι τὸν φυγόντα,
51 κατὰ δὲ τὰς λοιπὰς μοίρας φανερὸν ποιοῦσιν αὐτόν. καὶ ταῦτα μὲν καθ'
αὑτὰ τὰ $\overline{\iota\beta}$ ζῴδια μηνύουσιν ἄνευ μαρτυρίας τινὸς ἀστέρος, ἐπεὶ δὲ
ἡ ὡροσκόπησις τῆς καταρχῆς τοῦ φυγόντος ἄδηλός ἐστι, δεῖ τιθέναι
ἐκεῖνον ὡροσκόπον ὁπότε ἤκουσεν ὁ τοῦ φυγόντος δεσπότης τὴν ἀγ-
γελίαν τῆς φυγῆς.

52 Καὶ ταῦτα μὲν ἐν τοῖς ἔπεσι Δωρόθεος, ἐκκείσθω δὲ καὶ τὰ παρὰ τῶν ἄλλων εἰρημένα καὶ ἐκ τῶν Συναγωγῶν τοῦ Νικαέως Πρωταγόρου· φησὶ δὲ οὕτως.

Vide etiam Ep.² II 25, 1–70 atque II 23, 1–39 (1–2 et 16–39 = fr. 100a Stegemann); Ep.⁴ 120, 1–38 (1–22 = fr. 104a Stegemann, 23–38 = fr. 105a Stegemann); 122, 1–11 (fr. 106 Stegemann); 123, 1–2 (fr. 107 Stegemann); 124, 1–20 (1–7 = fr. 25b Stegemann, 9 = fr. 24b Stegemann, et 10–20 = fr. 108 Stegemann); 125, 1 (fr. 109 Stegemann); atque 126, 1–52.

V 37, 2–8. Hephaestionis III 33, 1–8 (fr. 114 Stegemann)

⟨λγ'⟩ Περὶ νόσων

1 . . . .⟩ κρύψας ἐνέθηκεν
2 φαρμακόεν λύσεις. ἀτὰρ οὔτι γε Καρκίνος αἴθων
3 οὔτε Λέων τούτοισιν ἐπάρκιος. ἡ δέ νυ Κούρη
4 ἐσθλὴ καὶ Ζυγὸς ἶσον. ἀτὰρ χθόνα ποσσὶν ἀμύσσων
5 Σκορπίος οὐκέτι τοῖος. Ὀιστευτῆρι τε ῥέξειν

ἠδὲ καὶ Αἰγοκερεῖ. καθ' Ὑδροχόου δὲ βεβώσης 6
ὥρης ἢ Μήνης ἀνεμώλια πάντα τελέσσεις.
ἐν δέ τοι Ἰχθύσιν ἔστιν ἀπὸ ἕο λυγρὰ διώκειν. 7
Ζεὺς δὲ καὶ Ἀφρογενὴς ⟨ὥρῃ⟩ Μήνῃ τε παρέστων 8
ἠέ νυ λευσσόντων· σκεδάσουσι γὰρ αὐτίκα πῆμα.

V 38, 1–2. Capitulum in L f. 24

Περὶ ἐμέτου καὶ καθάρσεως

Ἐν Κριῷ καὶ Ταύρῳ τῆς Σελήνης οὔσης ἔμετον ποιεῖν τὸν βουλόμενον 1
προσήκει ληγούσης τῆς Σελήνης, καὶ τῶν ἀγαθοποιῶν ἐπιθεωρούντων
καὶ ἐπὶ τοῦ ἀνάγοντος ζῳδίου ῥεῖ. εἰ δὲ ἐπὶ τοῦ κατάγοντος ἡ Σελήνη 2
τύχοι, χρεία ἢ κλυστῆρος ἢ κατασῦραι κοιλίαν· τῶν ἀγαθοποιῶν
μαρτυρούντων μείζων ἡ ὠφέλεια γίνεται.

In L sequitur Hephaestionis III 34, 1–3

⟨λδ'⟩ Περὶ ἐμέτου καὶ καθάρσεως

Τοὺς δὲ ἐμέτους καὶ τὰς καθάρσεις συνοίσει ποιεῖσθαι τῆς Σελήνης 1
ληγούσης καὶ πρὸς τοὺς ἀγαθοποιοὺς συσχηματιζομένης ἢ συναπτού-
σης. παραφυλάσσεσθαι δὲ δεῖ μήτε ἐν Κριῷ μήτε ἐν Ταύρῳ τὴν στάσιν 2
ἐχούσης παραλαμβάνειν τι τῶν τοιούτων· βλαβερὸν γὰρ διότι μαρυκᾶται
ταῦτα. ἁρμόζει δὲ ἐμεῖν αὐτῆς οὔσης ἐν τῷ Ἀναβιβάζοντι, καθαίρειν 3
δὲ τὴν κοιλίαν ἐπὶ τοῦ Καταβιβάζοντος.

Vide etiam Heph. Ep.² III 14, 1–3 et Ep.⁴, App. III, 1–3.

V 39, 1–40, 1. Hephaestionis III 32, 1–8

⟨λβ'⟩ Περὶ χειρουργίας

Τὰς δὲ χειρουργίας τῶν μελῶν ποιεῖσθαι χρὴ τῆς Σελήνης ληγούσης 1
καὶ πρὸς τοὺς ἀγαθοποιοὺς φερομένης ἢ συνούσης αὐτοῖς. παρα- 2
τηρητέον δὲ αὐτὴν οὖσαν ἐν Ταύρῳ καὶ Παρθένῳ καὶ Αἰγοκέρωτι καὶ
Ἰχθύσιν· ταῦτα γὰρ τὰ ζῴδια σπασμῶν αἴτια γίνονται. ἔτι δὲ παρα- 3
τηρητέον αὐτὴν οὖσαν ἐν τοῖς τροπικοῖς καὶ ἐν συνόδῳ τοῦ Ἡλίου καὶ

§ 1: cf. Dor. V 39, 6 ‖ § 2: cf. Dor. V 39, 1

9 post ἐπὶ² add. δὲ L ‖ 9.10 ἡ σελήνη τύχει post κοιλίαν pon. L, sed post κατάγοντος atque ante ἡ symbolum ☾ inseritur

4 ἐν τοῖς ἐκλειπτικοῖς συνδέσμοις. καὶ ἔτι ἐκεῖνο τὸ μέλος οὐ δεῖ χειρουργεῖν ὅπερ οἰκειοῦται κατὰ φύσιν τῷ ζῳδίῳ ἐκείνῳ ἔνθα ἐστὶν ἡ Σελήνη· ἕκαστον δὲ τῶν τοῦ ἀνθρώπου μελῶν τίνι τῶν ιβ̄ ζῳδίων
5 ᾠκείωται ἀνωτέρω δεδηλώκαμεν. τοὺς δὲ ὀφθαλμοὺς χρὴ χειρουργεῖν καὶ θεραπεύειν τῆς Σελήνης πληθούσης τῷ τε φωτὶ καὶ τοῖς ἀριθμοῖς καὶ συναπτούσης τοῖς ἀγαθοποιοῖς χωρὶς τῆς τῶν κακοποιῶν μαρτυρίας.

6 Ὁ δὲ Δωρόθεος ἐν τοῖς περὶ χειρουργίας τὰ αὐτὰ λέγει, πρὸς τούτοις
7 δὲ καὶ τάδε φησίν. οὐ μόνον δεῖ τὴν Σελήνην ἀλλὰ καὶ τὸν ὡροσκόπον ἀκάκωτον εἶναι φυλάσσειν, ἔτι δὲ καὶ ἐὰν κακοποιὸς ἐπίκεντρος ὢν
8 ἀναποδίζῃ ἀποδοκιμάζειν καὶ τοῦτο. Σελήνης δέ, φησίν, οὔσης ἐν τροπικῷ ζῳδίῳ ἢ δισώμῳ εἰ μὲν συνάπτει αὐτῇ ἀγαθοποιὸς δεῖ χειρουργεῖν, ἄνευ δὲ ἀγαθοποιοῦ οὐ δεῖ· ὑποτροπιασμὸς γὰρ γίνεται καὶ πάλιν ἐκ δευτέρου χειρουργία ἐν τοῖς τοιούτοις ζῳδίοις ἄνευ τῶν ἀγαθοποιῶν.

Vide etiam Heph. Ep.[3] III 13, 1–8 et Ep.[4], App. II, 1–7.

V 41, 1–41. Capitulum in C ff. 143v–144; 1–5 in S f. 88–88v; 6–14 in I ff. 236v–237. 1–5 iam a G. Kroll in CCAG 2; 157 (fr. 83 Stegemann) editum; 6–14 = fr. 83 (II) a Stegemann.

f. 143v C f. 88 S

| β' Τοῦ Δωροθέου περὶ ἀρρώστων

1 Ὑπόθου τὸν ὡροσκόπον τὸν νοσοῦντα, τὸ δὲ δῦνον τὸν τόπον οὗ ὁ νοσῶν κατάκειται καὶ αὐτὴν τὴν νόσον ὁποία τις ἔσται, τὸ μεσουράνημα τὸν ἰατρόν, τὸ ὑπὸ γῆν τὴν ἀπόβασιν τῆς νόσου· ὡσαύτως καὶ
2 ἡ Σελήνη σημαίνει τίς ἡ νόσος καὶ ποία καὶ τίς ἡ αἰτία αὐτῆς. ὅταν οὖν ὁ ὡροσκόπος ὑπὸ τῶν κακοποιῶν θεωρῆται, τὸ δὲ δῦνον ὑπὸ τῶν καλοποιῶν, σημαίνει τὸν νοσοῦντα βαρέως ἔχειν καὶ χρονίζειν ἐν τῇ
3 ἀρρωστίᾳ. ἐὰν δὲ τὸ μεσουράνημα κακωθῇ, σημαίνει τὸν νοσοῦντα
4 f. 88v S κακῷ περιτυχεῖν ἰατρῷ καὶ τοῦ ἰατροῦ εἶναι τὸ ἔγκλημα. | τὸ δὲ ὑπὸ γῆν ὑπὸ τῶν κακοποιῶν θεωρούμενον κίνδυνον σημαίνει τοῦ νοσοῦντος

§ 3: cf. Dor. V 39, 2–3 || § 4: cf. Dor. V 39, 8 || § 5: cf. Dor. V 40, 1 || § 7: cf. Dor. V 39, 4–5 || § 8 = Dor. V 39, 9 || § 1: cf. Dor. V 41, 36 || § 2: cf. Dor. V 41, 41

17 τὸν²] σὸν C | οὗ] ὃν CS, corr. Kroll || 19 τὴν om. C || 24 ἰητροῦ S

ἀναμφίβολον, ἐὰν δὲ ὑπὸ ἀγαθοποιῶν, σωτηρίαν σημαίνει. βλέπε δὲ 5
καὶ ποῖος ἀστὴρ ἐποίησε τὴν νόσον ἤτοι τὸν πρὸ ὀλίγων ἡμερῶν τῆς νόσου δυτικὸν γενόμενον ἢ ὕπαυγον τετραγωνίζοντα τὴν Σελήνην ἢ διαμετροῦντα, καὶ βλέπε πότε τὸ σχῆμα ἀλλάσσει ἤτοι εἰς ἀνατολὴν καὶ τὰ λοιπὰ σχήματα, καὶ τότε ὑγεία τῷ νοσοῦντι ἔσται.

| Τοῦ αὐτοῦ

f. 236v I

Περὶ μὲν ἀσθενειῶν ὁράσθωσάν σοι ὅ τε ὡροσκόπος καὶ ἡ Σελήνη 6
καὶ οἱ τούτων οἰκοδεσπόται καὶ τὰ δωδεκατημόρια αὐτῶν καὶ οἱ ἐφορῶντες ἀστέρες καὶ ἡ συναφὴ τῆς Σελήνης· ἐντεῦθεν γὰρ ὄψει πότερον
κινδυνώδης ἢ ὀλίγη καὶ ἐλαφρὰ ἔσται ἡ νόσος. οἱ μὲν γὰρ ἀγαθοποιοὶ 7
μόνοι ἐπιθεωροῦντες ταχεῖαν τὴν ἀπόλυσιν τῆς νόσου καὶ ἀκίνδυνον σημαίνουσιν, ὁ δὲ Ἄρης θρασεῖαν καὶ τραχεῖαν καὶ σφαλεράν, ὁ δὲ Κρόνος χρονίαν καὶ ἐπικίνδυνον.
Καὶ ὁ μὲν ὡροσκόπος τῆς ἀσθενείας καὶ ὁ κύριος αὐτοῦ τὸ πνεῦμα 8
σημαίνει, ἡ δὲ Σελήνη τὸ σῶμα. ἐὰν οὖν ἡ Σελήνη κακωθῇ, τὸ σῶμα 9
ἱκανῶς βλαβήσεται, ἐὰν δὲ ὁ ὡροσκόπος ἢ ὁ κύριος αὐτοῦ, τὸ πνεῦμα, ἐὰν δὲ ἀμφότεροι κακωθεῖεν καὶ ἀγαθοποιὸς μὴ ἐπιβλέπῃ, φανερὸς ὁ
κίνδυνος. ἐν ᾧ δ' ἐστὶ ζῳδίῳ ὁ ὡροσκόπος ἢ ἡ Σελήνη ἢ τὰ διάμετρα 10
τούτων, περὶ τοῦτο ἡ ἀσθένεια γενήσεται, ἤτοι τὸ μέρος τοῦ σώματος, ᾧ χρηματίζει τὸ ζῴδιον, κινδυνεύειν λέγεται.
Τὸ δὲ ἀρρωστεῖν ἐκ τῆς προειρημένης τῶν ἀστέρων θεωρίας γνω- 11
σθήσεται. αἱ γὰρ ἐπισημασίαι καὶ ἀνέσεις πρὸς τὸν τῆς Σελήνης χρη- 12
ματίζονται δρόμον· ὅθεν τριταίαν μὲν κρίσιν λαμβάνω κατὰ τὸ ζῴδιον ἐξ οὗ μεθισταμένη ἡ Σελήνη πρὸς ἄλλο ζῴδιον ἔρχεται, τεταρταίαν δὲ ἐπειδὰν ⟨εἰς⟩ τὸ ἑξάγωνον ἔρχηται τοῦ ζῳδίου ἀφ' οὗ ἤρξατο, ἑβδο-

§§ 6–10: cf. Dor. V 41, 1–9 || §§ 12–14: cf. Dor. V 41, 14–18

1 ἀγαθοποιοῦ S || 6 ἄλλως I || 7 τῆς ἀσθενείας αὐτῆς I | ὁράσθω C || 8 ιβ̄μόρια I, δώδεκα σημεῖα C | καὶ³ om. C || 9 πότε C || 10 ὀλίγη καὶ om. I | ἡ νόσος om. C || 11 ἐπιμαρτυροῦντες I | ἀπαλλαγὴν I || 12 σημαίνει C | τρασεῖαν C | τὸ ταχεῖαν C || 14 τὸ om. C || 15 τὸ σῶμα²] σῶμα καὶ C || 16 βλάψεται C | τὸ πνεῦμα] ἡ ψυχή I || 17 συναμφότεροι I | κακωθῇ I || 18 δ' om. C || 19 παρὰ I | ταῦτα C | τῷ μέρει C || 20 ὃ CI | χρηματίζειν C | χρηματίζει — λέγεται] τῷ ζῳδίῳ προσῳκείωται I || 22 πρὸ τοῦ C | σχηματίζονται I || 23 δρόμον] νόσῳ C | τριταία μὲν κρίσις C | λαμβάνουσι I | κατὰ om. C | τὰ ζῴδια C || 24 μεθισταμένης τῆς σελήνης C | ἡ σελήνη om. I | ζῴδιον] σχῆμα C | τεταρταῖοι C || 25 ἑξάγωνον om. C | τοῦ — ἤρξατο om. C | ἑβδομαῖοι C

μαίαν δὲ ἐπειδὰν τετράγωνος γένηται τῷ τόπῳ καθ' ὃν ἤρξατο, ἐνα-
f. 144 C ταίαν δ' | ὁπόταν τριγωνίζῃ, τεσσαρεσκαιδεκαταίαν δὲ ὅταν εἰς τὸ
διάμετρον ἔλθῃ, κ' δὲ καὶ μίαν ὅταν εἰς τὸ ἕτερον τετράγωνον ἔλθῃ
13 ἐπιδεκατεύουσα ἑαυτήν. οἱ δὲ ταῦτα τὰ σχήματα ὑπερβάντες ἀκιν-
14 δυνοτέρως μένουσιν, χρονιώτερον δὲ καθίστανται. ἐὰν μὲν οὖν εἰς σχῆμα
f. 237 I ἀπὸ σχήματος ἐρχομένη ἢ ὑπὸ φθοροποιοῦ | θεωρηθήσεται ἡ Σελήνη
ἢ ἐν ὁρίοις φθοροποιοῦ γένηται, ἐπιτείνει τὴν ἀσθένειαν, ἐὰν δ' ὑπὸ
φθοροποιοῦ μὴ θεωρῆται, ἄνεσιν.

V 41, 1–34. Capitulum in **C** ff. 144–144v, in **I** ff. 233v–234, in **L** ff. 17–18; iam ab A. Olivieri in CCAG 1; 122–124 (1–7 = fr. 83 (II) b Stegemann, 8–22 = fr. 83 (III) a Stegemann) editum

f. 144 C
f. 233v I
f. 17 L

| *Περὶ κατακλίσεων καὶ νόσων*

1 Σκεπτόμενος περὶ νοσημάτων βλέπε τόν τε ὡροσκόπον τῆς κατα-
κλίσεως καὶ τὴν τῆς Σελήνης ἐποχὴν καὶ τοὺς τούτων οἰκοδεσπότας
2 καὶ ἔτι τὰς συναφὰς αὐτῶν καὶ τὸ τῆς Σελήνης δωδεκατημόριον. ἐὰν
μὲν γὰρ ταῦτα ἀγαθοποιοὶ τύχωσι κληρωσάμενοι, οὐδεμία ἔσται βλάβη,
ἀλλὰ ταχέως ἡ νόσος ῥαΐσει καὶ ὑγίεια ἐπακολουθήσει, ἐὰν δὲ κακο-
ποιοί, βλάβη δηλοῦται καὶ κάκωσις κοινῶς, ἰδίως δέ, εἰ μὲν Ἄρης ταῦτα
κληρώσεται, ὀξεῖα ἔσται ἡ νόσος καὶ ἐπικίνδυνος, εἰ δὲ Κρόνος, χρονία
3 τε ἅμα καὶ χαλεπὴ γίνεται ἡ νόσος. ἐὰν δὲ πάλιν ἡ Σελήνη μόνη φαίνη-
ται κεκακωμένη ὑπὸ Κρόνου ἢ Ἄρεως, ἡ βλάβη περὶ τὸ σῶμα ἔσται
μόνον τοῦ ἀνθρώπου, ἐὰν δὲ μόνος ὁ ὡροσκόπος βλαβῇ, παραφροσύνη
ἔσται καὶ τῆς διανοίας βλάβη καὶ παρακοπή, εἰ δὲ ἀμφότεροι οἱ τόποι

§§ 1–4 = Dor. V 41, 1–8

1 ὁπηνίκα **I** | τῷ τόπῳ] τούτῳ **C** | ἐνναταῖοι **C** || 2 δὲ **C** | ὁπόταν τριγωνίζῃ] καθ' ὃν δύνει **C** | οἱ δὲ ιδ' ἐπειδὰν **C** | εἰς] κατὰ **I** | τὸ om. **I** || 3 ἔλθῃ[1]] δι' **I** | κ' — ἔλθῃ om. **C** | μιᾶς **I** || 4.5 ἀκινδυνότεροι μέν εἰσι **I** || 5 καθίσταται **C** || μὲν om. **C** || 6 ἡ om. **I** | ὑπὸ] ἀπὸ **C** | θεωρουμένη **C** | ἡ σελήνη om. **C** || 7 δὲ **C** || 8 φθοροποιῶν **C** | ἀνίησιν **I** || 9 γ' in marg. **C**, δ' in marg. **L** | τοῦ αὐτοῦ (scil. δωροθέου) περὶ κατακλίσεων **C**, παγχαρίου περὶ τῶν αὐτῶν **I** || 10 post νοσημάτων add. καὶ κατακλίσεων **C** | τῶν κατακλίσεων **C** || 11 τὰς τούτων οἰκοδεσποτίας **I** | τούτων om. **C** || 12 καί[2]] ἐπὶ **C** | ιβ̅μόριον **I** || 12.13 ἐὰν μὲν γὰρ] καὶ ἐὰν πάντα **I** || 14 ἡ] ἴσως **C** | ὑγεία **CI** | post ὑγεία add. ἴσως **C** | εἰ **I** || 15 κοινῶς om. **I** in fine lin. || 16 κληρώσηται **L** | post νόσος add. ἡ **C** || 17 χαλεπὰ **C** | ἡ νόσος om. **CI** | πάλιν ἐὰν **I** | δὲ om. **L** | μόνη] κεκαμένη **C** || 18 καὶ κακωμένη **L**, om. **C** || 18.19 μόνον ἔσται **I** || 19 μόνος om. **I**

τῆς τε Σελήνης καὶ τοῦ ὡροσκόπου ὦσιν βεβλαμμένοι ὑπὸ τῶν κακο-
ποιῶν καὶ μηδεὶς ἀγαθοποιὸς ἐπιθεωρήσῃ, φαῦλον τὸ σημεῖον καὶ
κινδυνῶδες καὶ θανάτου προοίμιον. περὶ ποῖον δὲ τόπον τοῦ σώματος 4
ἔσται ἡ νόσος, ἐκ τῆς τῶν δώδεκα ζῳδίων φυσικῆς συμπαθείας καὶ
οἰκειώσεως γνώσῃ.

Ἐὰν δὲ Κρόνος ἢ Ἄρης ἤτοι ὡροσκοπῶσιν ἢ τὸν ὡροσκόπον δια- 5
μετρῶσιν ἢ τῇ Σελήνῃ συνοδεύωσιν ἢ τὴν Σελήνην διαμετρῶσιν, μεγά-
λου κινδύνου καὶ χαλεποῦ τοῦτο σημεῖον, ἐὰν δὲ τούτων ὄντων ἀγαθο-
ποιοὶ ἐπιβλέπωσι τὸ σχῆμα, βοήθεια ἔσται τῷ νοσοῦντι, ἐὰν δὲ κακο-
ποιοί, ἐπιτείνεται τὰ κακά.

Γνώσῃ δὲ καὶ δυσφορίαν τοῦ κάμνοντος κατὰ τὰς περιόδους καὶ εὐφο- 6
ρίαν ἐκ τοῦ τῆς Σελήνης περιπάτου καὶ τῶν ἐφημερίδων. ὅταν γὰρ 7
κακοποιῷ συνάπτῃ, δυσφορία ἔσται καὶ τῶν πόνων ἐπίτασις, καὶ μά-
λιστα ἐὰν ἐν ὁρίοις κακοποιοῦ τοῦτο συμβῇ, ὅταν δὲ ἀγαθο|ποιῷ συν- f. 17v L
άπτῃ, εὐφορία γίνεται καὶ τῶν πόνων ἄνεσις, καὶ μάλιστα ἐὰν ἐν ὁρίοις
ἀγαθοποιοῦ. δεῖ δὲ σκοπεῖν καὶ ταῦτα. λαβὼν τὴν τῆς Σελήνης ἐποχὴν 8, 9
ἐν τῷ καιρῷ τῆς κατακλίσεως βλέπε ἐκ τῶν ἐφημερίδων μετὰ ζ̅ ἡμέρας
τὴν Σελήνην ἐρχομένην ἐν τῷ ἑαυτῆς τετραγώνῳ σχήματι, μετὰ δὲ
ἡμέρας θ̅ ἐν τῷ τῆς καταρχῆς ἔρχεται τριγώνῳ σχήματι, μετὰ δὲ ἡμέ-
ρας ιδ̅ ἑαυτὴν διαμετρήσει δηλονότι, μετὰ δὲ ἡμέρας ιθ̅ ἐν τῷ δεξιῷ
τριγώνῳ ἔρχεται, μετὰ δὲ ἡμέρας κα̅ ἐλεύσεται ἐν τῷ δεξιῷ τετραγώνῳ
αὐτῆς σχήματι. ταῦτα οὖν ἀκριβῶς δεῖ σκοπεῖν τὰ ε̅ σχήματα τῆς 10

§ 5: cf. Dor. V 41, 9 || §§ 6–11 = Dor. V 41, 10–18

1 τε om. **I** | εἰσὶ **C**, εἶεν **I** | κεκακωμένοι παρὰ **I** || 2 μηδὲ ἀγαθὸς **C** | ἐπιθεωρήσει **C**, ἐπιθεωρήσειε **I** | σχῆμα **C** || 3 θανάτου om. **I** | ἐν ποίῳ δὲ τόπῳ **I** || 4 ιβ̅ **IL** || 5 post οἰκειώσεως add. καθὼς ἐν τῷ με' κεφαλαίῳ ἔμαθες **L** ||
6 post δὲ add. ὁ **C** | ἤτοι om. **CI** | διαμετρῇ **I** || 7 συνοδεύῃ **I** | τὴν σελήνην]
καὶ **C**, om. **I** | διαμετρῇ τῇ σελήνῃ **I**, διαμετρῶσιν αὐτῇ **C** || 8 τοῦτο] τὸ **I** | post
ὄντων add. οἱ **C** || 9 τὸ σχῆμα om. **C** || 10 ἐπεκτείνεται **I** || 11 περὶ δυσφορίας in
marg. **L** || 13 κακοποιὸς **I** || 14 εἰ **C** | ἀγαθοποιὸς **I** | post συνάπτῃ add. τῇ σε-
λήνῃ **I** || 15 γίνεται om. **I** | ἐὰν om. **CL** || 16 ἀγαθοῦ **C**, ἀγαθοῖς **L** | περὶ ἐφ-
ημερίδων in marg. **L** | post ταῦτα add. τοῦ αὐτοῦ **C** || 17.18 τὴν σελήνην ἐρχομένην
μετὰ ἡμέρας ζ **C** | ἡμέρας ζ **I** || 18 αὐτῷ **C** | τετραγώνῳ om. **I** | post σχήματι add.
τουτέστι τῷ τετραγώνῳ **I** || 19 ἡμέρας om. **I** | post θ̅ add. μετὰ δὲ θ̅ **I** | τῆς καт-
αρχῆς ἔρχεται om. **I** | σχήματι om. **I** | ἡμέρας[2] om. **I** || 20 ἑαυτὴν — δηλονότι] εἰς
τὴν ἑαυτῆς διάμετρον **I** || 20.21 μετὰ — ἔρχεται post 22 σχήματι pon. **C** | ἡμέρας
om. **I** | κθ̅ **C** | ἔρχεται εἰς τὸ δεξιὸν τρίγωνον **I** || 21 ἡμέρας om. **I** || 21.22 ἐλεύ-
σεται — σχήματι] ἐν τῷ δεξιῷ τετραγώνῳ **I** || 22 αὐτῆς] ἐν τῷ αὐτῷ **C** | τὰ ε̅ σχή-
ματα in marg. **L** || 22 – p. 424, 1 ἀκριβῶς — σελήνης] τὰ ε̅ σχήματα τῆς σελήνης
δεῖ ἀκριβῶς σκοπεῖν **I**

f. 234 I Σελήνης καὶ τίνι τῶν ἀστέρων μετὰ | τὸ σχηματίσαι τὴν τῆς καταρχῆς
11 Σελήνην συνάπτειν μέλλει. εἰ μὲν γὰρ ἀγαθοποιοῖς συνάπτει, εὐφορία
γίνεται, εἰ δὲ κακοποιοῖς, δυσφορία καὶ βλάβη.
12 Αἱ δὲ καταρχόμεναι νόσοι ἐν ἡμέρᾳ διὰ $\overline{\zeta}$ ἢ διὰ $\overline{\iota\delta}$ ἡμερῶν κρίνονται,
13 αἱ δὲ ἐν νυκτὶ διὰ ἡμερῶν $\overline{\iota}$ ἢ $\overline{\kappa}$. ταῦτα οὖν σκοπῶν οὐ μόνον τὴν ἡμέραν
14 τῆς εὐφορίας ἢ δυσφορίας προγνώσῃ, ἀλλὰ καὶ τὴν ὥραν. οἱ μὲν γὰρ
ἀγαθοποιοὶ ἐν ταῖς κρίσεσιν ὑπαντῶντες τὴν Σελήνην εὐφορίαν ποιοῦσι
καθ' ἣν ὥραν μοιρικῶς αὐτὴν ἐπιθεωρήσουσιν, οἱ δὲ κακοποιοὶ δυσφο-
15 ρίαν καὶ ἄλγος. ὁ Κρόνος βλαβερώτερος γίνεται τοῖς ἐν νυκτὶ καταρχο-
μένοις νοσεῖν, ὁ δὲ Ἄρης τοῖς ἐν ἡμέρᾳ.
16 Ἡ Σελήνη καὶ ὁ ὡροσκόπος ἐν τοῖς τροπικοῖς ζῳδίοις ὄντες τὰς
17 νόσους ὑποτροπιάζειν ποιοῦσιν. οἱ δύο φωστῆρες ὑπὸ γῆν εὑρεθέντες
f. 144 v C ἐν τῇ κατακλίσει | κακὸν σημεῖον δηλοῦσι τῷ νοσοῦντι, ἐὰν καὶ ἐξ ἄλλων
τινῶν σημείων κάκωσις ἐπιφαίνηται· οὐδὲ γὰρ ἀφ' ἑνὸς μόνου σημείου
στοχαζομένους δεῖ προπετῶς καὶ ἀβασανίστως ἀποφαίνεσθαι, ἀλλ'
ἀπὸ πλειόνων πρὸς τὴν καλουμένην πλειονοψηφίαν.
18 Τῆς Σελήνης τὰ προειρημένα πέντε σχήματα κατὰ περίπατον ἀπο-
τελούσης, ὡς εἴρηται, ἐὰν μὲν Κρόνος αὐτῇ μαρτυρήσῃ ἢ συνοδεύσῃ,
παρέχει ῥίγη καὶ ψύξεις καὶ ῥευματισμοὺς καὶ νεύρων σπασμοὺς καὶ
ὀδύνας, ἐὰν δὲ ὁ Ἄρης ταῦτα κληρώσηται, πυρετοὺς καὶ θέρμας καὶ
19 δίψας ἀποτελεῖ καὶ ξηρότητας. πολλάκις δὲ οὕτως τυχὼν ὁ Ἄρης
αἱμορραγίαν ποιήσας ἔκρινε τὸ νόσημα καὶ ὠφέλησε τὸν νοσοῦντα.
20 Ἐὰν δὲ ἐν τῇ καταρχῇ τῆς νόσου εὑρεθῇ ἡ Σελήνη προσθετικὴ τοῖς
ἀριθμοῖς καὶ πρὸς Ἥλιον ἢ πρὸς Ἄρην σχηματιζομένη, γνῶθι ὅτι ἐν
τῇ ζ' ἡμέρᾳ ἢ ἐν τῇ ιδ', τουτέστιν ὅταν ἑαυτὴν τετραγωνίσῃ ἢ δια-
μετρήσῃ, πάνυ ἔσται τῷ κάμνοντι ἐπισφαλῆ καὶ ἐπικίνδυνα τὰ πράγ-
21 f. 18 L ματα καὶ οὐ πόρρω ἐστὶν ὁ θάνατος. ἐὰν δὲ τῶν ἄλλων | οὕτως ἐχόντων

§§ 12–15: cf. Dor. V 41, 19–24 ‖ §§ 16–22 = Dor. V 41, 25–34

1 τὸ om. C | σχηματίσεται τὴν C, om. I ‖ 2 σελήνην καὶ C, σχῆμα I | μέλλοι L | γὰρ om. C | ἀγαθοποιῷ C | συνάπτῃ L ‖ 3 κακοποιῷ C ‖ 4 διὰ[2]] δι' L ‖ 5 δι' I | post $\overline{\kappa}$ add. κρίνονται C ‖ 7 ποιήσουσιν C ‖ 8 μερικῶς C | ἐπιθεωρήσωσιν L ‖ 9 βλαβερός C ‖ 11 τοῖς om. CL | τροπικῷ ζῳδίῳ C ‖ 12 $\overline{\beta}$ I, δὲ καὶ C ‖ 13 τῶν νοσούντων C | post ἐὰν add. δὲ C ‖ 14 σημείων om. C | οὐ C | ἀπὸ CL ‖ 15 προπετεῖν C | καὶ om. L in fine lin. | ἐπιφαίνεσθαι C ‖ 16 πρὸς] κατὰ C ‖ 17 $\overline{\varepsilon}$ IL | ἀποτελοῦσιν C ‖ 18 ἴδει ἀσθενιῶν (scil. εἴδη ἀσθενειῶν) in marg. L | μὲν om. C ‖ 20 κληρώσεται C | θερμασίαν C ‖ 21 δίψος C | ξηρότητα C ‖ 22 αἱμορραγίας C | post αἱμορραγίαν add. ἐκ ῥινὸς I | ποιήσεται C | νοσοῦντα] νόσον C ‖ 23 δὲ om. L ‖ 24 ὅτι om. C ‖ 25 τουτέστιν om. C ‖ 26 κινδυνώδη C

ὁ Κρόνος αὐτὴν μαρτυρῇ καὶ τὸν Ἥλιον, ὠφέλιμος γίνεται, ἐὰν δὲ τῆς
Σελήνης τοῖς ἀριθμοῖς ἀφαιρούσης ἐν τῇ καταρχῇ ὁ Κρόνος αὐτὴν
σχηματίσῃ, βλαβερὸς γίνεται τῷ κάμνοντι, ἐὰν δὲ οὕτως αὐτῆς ἐχούσης
ὁ Ἄρης ἐπιθεωρήσῃ, ὠφέλιμος γίνεται. ἐὰν τῆς Σελήνης ἐν τῇ κατὰ 22
πάροδον τῶν σχημάτων ἀμείψει ἐρχομένης ἐπὶ τὸ ἴδιον τετράγωνον ἢ
τὸ διάμετρον σχῆμα ὁ Κρόνος αὐτὴν ἐπιθεωρήσῃ, εἰ μὲν ἐπὶ τῶν εἰρημένων ἀγαθῶν σημείων εἴη ἡ καταρχή, αἴτιος γίνεται σωτηρίας τῷ κάμνοντι, εἰ δὲ ἐπὶ τῶν κάκωσιν ἐμφαινόντων σημείων καὶ ὁ Κρόνος ἐν τῷ τετραγώνῳ ἢ τῷ διαμέτρῳ τὴν Σελήνην πρὸς ἑαυτὸν ἐπικακώσῃ, αἴτιος θανάτου τῷ κάμνοντι γίνεται καὶ ἀναιρεῖ.

V 41, 36–68. Initium capituli in I f. 235 atque L ff. 18–18 v; iam ab A. Olivieri in CCAG 1; 124–125 (1 – 5 = fr. 83 (I) a Stegemann, 6–13 = fr. 83 (V) Stegemann) editum

| Ἄλλη σκέψις f. 235 I f. 18 L

Ἔστω μὲν ὡροσκόπος ὁ ἰατρός, τὸ δὲ μεσουράνημα ὁ κάμνων, τὸ 1
δὲ δῦνον ἡ νόσος, τὸ δὲ ὑπόγειον ἡ θεραπεία. ἐὰν οὖν κακοποιὸς ὡρο- 2
σκοπῇ, οὐδὲν ὠφελήσει ὁ ἰατρὸς τὸν κάμνοντα, ἀλλὰ καὶ βλαβήσεται
ὁ κάμνων ὑπ' αὐτοῦ, ἐὰν δὲ ἀγαθοποιὸς ὡροσκοπῇ, ὠφελήσει τὸν
κάμνοντα ὁ ἰατρός. ἐὰν δὲ ἀγαθοποιὸς δύνῃ, ... ἢ καὶ δίχα τοῦ ἰατροῦ 3
αὐτομάτως ἡ νόσος ῥαΐσει. ἐὰν δὲ κακοποιὸς μὲν ὡροσκοπῇ, ἀγαθο- 4
ποιὸς δὲ ᾖ ἐν τῷ ὑπὸ γῆν κέντρῳ, δηλοῖ ὅτι ὁ μὲν πρῶτος ἰατρός, κἂν
μάλιστα ᾖ ἐπιστήμων, οὐδὲν δύναται ὠφελῆσαι τὸν κάμνοντα, ἄλλος
δέ τις ὕστερον ἐλθὼν ἰατρὸς ὠφελήσει.
Τὸ δὲ ὑπὸ γῆν κέντρον ὁρῶν σκόπει τὸν ἐπόντα αὐτῷ ἀστέρα πότερον 5
ἰδιοθρονεῖ ἢ οὔ· εἰ μὲν γὰρ εἴη εἰς ἴδιον τρίγωνον ἢ οἶκον, ἔσται αὐ-

§§ 1–2 = Dor. V 41, 36–38 ‖ §§ 3–4 = Dor. V 41, 40–41

1 αὐτῇ C ‖ 1–3 ἐὰν – γίνεται post 10 ἀναιρεῖ pon. I ‖ 1 δὲ om. I ‖ 3 σχηματίσας βλαβερὸν C ‖ 3–4 τῷ – γίνεται om. C ‖ 5 τῷ ἤδη τετραγώνῳ C | 5–9 ἢ – τετραγώνῳ om. C ‖ 6 σχῆμα om. I ‖ 8 τοῖς . . . ἐμφαίνουσιν σημείοις ἄλλοις L ‖ 9 τῷ[2] om. CL | τῆς σελήνης CL | ἑαυτὴν L ‖ 11 post σκέψις add. περὶ τοῦ τ$^{\varepsilon\iota}_{\upsilon}$ (?) I | περὶ νοσούντων in marg. L ‖ 12–13 ὁ μὲν ἰατρὸς ἐκ τοῦ ὡροσκόπου λαμβάνεται, ὁ δὲ κάμνων ἐκ τοῦ μεσουρανήματος, ἡ δὲ νόσος ἐκ τοῦ δύνοντος, ἡ δὲ θεραπεία ἐκ τοῦ ὑπογείου I ‖ 14 οὐδὲν – ἰατρὸς] ὁ ἰατρὸς οὐ δυνήσεται ὠφελῆσαι I ‖ 14–15 βλαβήσεται – αὐτοῦ] μᾶλλον δόξει βλάψειν αὐτόν I ‖ 15–16 ὠφελήσει – ἰατρός] ὠφέλιμος ἔσται ὁ ἰατρός I ‖ 15 ὠφελήσῃ L ‖ 16 ἐὰν δὲ ἀγαθοποιὸς om. I | ἢ – ἰατροῦ om. L ‖ 17 δὲ om. L | μὲν om. L ‖ 18 εἴη L | ὑπογείῳ I | α' I ‖ 19 εἴη L ‖ 20 ἰατρὸς post τις pon. I ‖ 21 ὄντα ἐν αὐτῷ I ‖ 22 ἴδια τρίγωνα L | οἴκοις L

τόχθων ὁ ἰατρὸς καὶ οὐ ξένος, εἰ δὲ εἰς ἀλλοτρίους τόπους εἴη, ἔσται
ὁ ἰατρὸς ξένος.
6 *Φησὶ δὲ ὁ Δωρόθεος καὶ ταῦτα τὰ σχήματα ἐπικίνδυνα εἶναι, οἷον*
7 *τά τε ἑβδομαδικὰ καὶ ἐννεαδικὰ τῶν κλιμακτήρων. εἰ γὰρ αἱ συναγόμε-*
ναι, φησίν, ἡμέραι ἀπὸ τῆς γενέσεως αὐτῆς τοῦ νοσοῦντος ἕως τῆς
κατακλίσεως καὶ μεριζόμεναι παρὰ τὸν ζ̄ καταλήξωσιν εἰς τὸν ζ̄ ἢ
μεριζόμεναι παρὰ τὸν θ̄ καταλήξωσιν εἰς τὸν θ̄, κλιμακτὴρ ἔσται τῇ
8 *γενέσει ἐκείνῃ, ἣ, ἐὰν κατάρξηται νοσεῖν, ἐπικινδύνως νοσήσει. σκοπεῖν*
9 *δέ φησιν ὁ αὐτὸς καὶ τοῦτο. λαβὼν ἀπὸ τοῦ κατὰ γένεσιν Ἡλίου ἐπὶ*
τὴν κατὰ γένεσιν Σελήνην τὸν τῶν ζῳδίων αὐτῶν τοῦ διαστήματος
ἀριθμόν, συναριθμῶν καὶ αὐτὰ τὰ ζῴδια ἐν οἷς εἰσιν ἐξ ἀρχῆς οἱ δύο
φωστῆρες — ἔχων οὖν, ὡς εἴρηται, τὴν τοιαύτην τῶν ζῳδίων ποσό-
f. 18v L *τητα λάβε καὶ τὰς ἀπὸ τῆς ἀρχῆς τῆς γενέσεως ἕως τῆς κατακλίσεως*
ἡμέρας καὶ ταύτας μέρισον παρὰ τὴν ποσότητα τῶν ζῳδίων, ὡς εἴρη-
ται· καὶ ἐὰν ἀπαρτίζῃ ὁ ἀριθμὸς οὗτος τῷ πλήθει τῶν ἡμερῶν, ὁ
κατακλιθεὶς ἐπικινδύνως νοσήσει.
10, 11 *Καὶ ἄλλως δέ φησιν· σκόπει τὴν τῆς κατακλίσεως Σελήνην. ἐὰν γὰρ*
τύχῃ ἢ ἐν τῷ δʹ τόπῳ τῆς γενέσεως ἢ ἐν τῷ ςʹ ἢ ἐν τῷ ηʹ ἢ ἔνθα ἦν ἡ
Σελήνη αὐτὴ κατὰ πῆξιν, κινδυνώδη τὴν νόσον καὶ ταῦτα ὑποφαίνει.
12 *Σκοπεῖν δὲ δεῖ, φησίν, τούς τε β̄ Ἡλίους (τόν τε κατὰ πῆξιν καὶ τὸν*
13 *κατὰ πάροδον) καὶ ἔτι τὴν παροδικὴν Σελήνην τῆς κατακλίσεως. καὶ*
ἐὰν αὐτὴ ἡ Σελήνη πρὶν ἑαυτὴν τετραγωνίσαι συνάψῃ ἑνὶ τῶν Ἡλίων,
ἐλαφροτέραν τὴν νόσον δηλοῖ, ἐὰν δὲ πρὸ τοῦ συνάψαι τινὶ τῶν Ἡλίων
ἑαυτὴν τετραγωνίσῃ, φαῦλον τὸ σημεῖον.

V 42, 1–7. Hephaestionis App. II, 1–6 = Heph. Ep.[2] III 17, 1–6

Περὶ διαθηκῶν καὶ ἄλλως

1 *Ὅταν τις θελήσῃ τὴν ἤδη γεγραμμένην αὐτοῦ διαθήκην σφραγίσαι*
πρὸς ἀξιοπιστίαν παρατηρείσθω τόν τε ὡροσκόπον καὶ τὴν Σελήνην

§ 7 = Dor. V 41, 48–49 || §§ 9–11 = Dor. V 41, 53–57 || §§ 12–13 = Dor. V 41, 66–68

1 εἴη om. I || 6 καταλήξουσιν I || 7 καταλήξουσιν I || 8 ἐν ᾗ I || 10 τῆς διαστάσεως I || 11 β̄ I || 12 ἔχων — ποσότητα om. I || 14 ὡς εἴρηται om. I || 15 τὸ πλῆθος I || 18 τῆς γενέσεως om. I in fine lin. || 18–19 ἢ[4] — ὑποφαίνει] ἦν δὲ καὶ ἐν τῇ κατὰ τὴν γένεσιν πήξει ἔν τινι τούτων ἐν ᾧ καὶ κατὰ τὴν κατάκλισιν κινδυνώδης ἔσται ἡ νόσος καὶ ἔτι ταῦθ' ὑποφαίνει I || 20 τε[1] om. I | post κατὰ add. τὴν I | post πῆξιν add. τῆς γενέσεως I || 21 post. κατὰ add. τὴν I | post πάροδον add. τῆς κατακλίσεως I || 23 ἐνὶ I

ἐν τροπικοῖς εἶναι ζῳδίοις· τούτου γὰρ γενομένου παλιντροπία ἔσται
τῆς καταρχῆς ὕστερον, διὸ καὶ πάλιν ἄλλως διαθήσεται καὶ οὐ μὴ
δηλονότι τελευτήσει ἐπὶ τῇ πρώτῃ διαθήκῃ. ἔστω δὲ πρὸς τούτοις 2
ἡ Σελήνη καὶ αὐξιφωτοῦσα καὶ τῷ πλάτει ὑψουμένη καὶ τοῖς κατὰ μῆ-
κος ἀριθμοῖς ἀφαιροῦσα καί τινι ἀστέρι συνάπτουσα στηριγμὸν ἔχοντι
καὶ μηδὲ ὕπαυγος ἔστω· καὶ γὰρ ὑπαύγου αὐτῆς οὔσης ὁ διαθέμενος
ταχέως τελευτήσει. τὸν δὲ Ἄρεα δεῖ παραφυλάττεσθαι ἀναγκαίως ἵνα 3
μήτε ὡροσκοπῇ μήτε σὺν τῇ Σελήνῃ μήτε τετραγωνίζῃ αὐτὴν μήτε
διαμετρῇ· οὕτω γὰρ οὐ μόνον ὁ διαθέμενος τελευτήσει, ἀλλὰ καὶ ἡ
διαθήκη ἀφανισθήσεται ἤτοι κλαπεῖσα ἢ ἑτέρας ψευδοῦς ἀντ' αὐτῆς
ὑποληφθείσης. ὁ δὲ Ἑρμῆς κακωθεὶς ἤτοι συνὼν τοῖς κακοποιοῖς ἢ 4
σχηματιζόμενος ὑπ' αὐτῶν δόλων αἴτιος γίνεται καὶ ἀμφισβητήσεων.
ἐὰν δὲ Κρόνος ὡροσκοπῇ ὁ μὲν θάνατος μετὰ χρόνον συμβήσεται, ἡ 5
δὲ διαθήκη κυρωθήσεται. ἐὰν δὲ Ζεὺς ἢ Ἀφροδίτη ὡροσκοπῇ ποιήσει 6
τὸν διαθέμενον μὴ τελευτήσαντα διαθέσθαι πάλιν.

V 43, 2–8. Heph. III 16, 11–17 ad V 9, 1–43, 8 cit.

Appendix I: Fragmentum e Firmici Materni *Μαθήσεως* libro II 29, 2 (II 29, 2–9 = fr. 61 Stegemann) haustum

Antiscia Graecorum sunt nobis magisterio tradita; nam nolo aliquis suspicetur, quod non sit apud Graecos ipse tractatus; nam et Ptolomaeus nullam aliam rationem sequitur nisi antisciorum, et Antiochus, cum dicit, quod enim Libra Arietem propter terram quae media est non videat, quasi per speculum quidem antisciorum rationem attigit; Dorotheus vero Sidonius, vir prudentissimus et qui apotelesmata verissimis et disertissimis versibus scripsit, antisciorum rationem manifestis sententiis explicavit, in libro scilicet quarto.

Vide etiam App. II E.

Appendix II: Fragmenta e Hephaestionis *Ἀποτελεσματικῶν* libris hausta

II A. Hephaestionis I 1, 5; 25; 44; 63; 83; 102; 121; 141; 160; 180 (fr. 9a Stegemann); 199; 218

(♈) 5 *Τούτῳ δὲ ὑπόκειται*
ἀρχαίη Βαβυλών, Τυρίου Βήλοιο πόλισμα,
ὕστατα δ' Ἀρραβίη, γείτων χθονὸς Αἰγύπτοιο.

(♉) 25 *Προσοικειοῦνται δὲ αὐτῷ χῶραι οὕτως·*
θηρὶ δ' ὑπέστρωται κλίμα Μηδικὸν Ἀρραβίη τε
ἠδὲ καὶ εὐβώλοιο καλὸν πέδον Αἰγύπτοιο.

(♊) 44 *Ὁμοίως κατὰ Δωρόθεον·*
ἔστι δὲ φωνῆεν κλίμα Καππαδοκῶν ὑπὸ τῷδε
ἠδέ τε Περραιβῶν καὶ Φοινίκων θεοτεύκτων.

(♋) 63 *Τῷ δ' ὕπο Θρηικίων καὶ Αἰθιόπων κλίμα κεῖται.*

(♌) 83 *Τῷ δ' ὑπόκειθ' Ἑλλάς, Φρυγίη θ' ἅμα καὶ στόμα Πόντου.*

(♍) 102 *Τῇ δ' ὕπο πᾶσα Ῥόδος καὶ Κυκλάδες ἄμμιγα νῆσοι*
καὶ δρύες Ὠγύγιαι, ἃς Ἀρκάδες ἄνδρες ἔδεσκον,
καὶ βαθυδινήεις τε μέγας ῥόος Ὠκεανοῖο
καὶ κλίμ' Ἀχαικὸν ἔσχε Λακωνίδος ἠδὲ Λακώνων.

(♎) 121 *Καὶ κλίμα Κυρήνης ὑπὸ χηλαῖς,*
Ἰταλίη χώρη τε πέλει πλάστιγγας ὑπ' αὐτάς.

(♏) 141 *Ὑπὸ δ' αὐτῷ ἔπλετο πᾶσα*
Καρχηδών, Τυρίης Διδοῦς χερὶ δωμηθεῖσα,
Ἄμμωνος Λιβύη τ⟨ε⟩ ὑπ' ὄμμασι Σικελίη χθών.

(♐) 160 *Ἔστρωται δ' ὑπὸ τῷδε βαθύπλουτον κλίμα Γάλλων,*
καὶ Κρήτη, Κρονίδαο Διὸς τροφός, ἡ δέ τε Μυσῆς
ἁρπαγίμης ὑμέναιος ἔφυ κρατερῆς Εὐρώπης.

(♑) 180 *Τῷ δ' ὕπο Κιμμερίη τέταται χθὼν ἡ πανέρημος.*

(♒) 199 *Ὑπόκειται δὲ αὐτῷ*
κλίμα τῆς Αἰγύπτου
καὶ ἡ Μέσ⟨σ⟩η τῶν ποταμῶν.

(♓) 218 *Ὑπόκειται δ' αὐτῷ*
ἡ Ἐρυθρὰ θάλασσα
ἕως τῶν Ὠκεανοῖο ῥοῶν.

Vide etiam Heph. Ep.[4] 1, 6; 1, 24; 1, 41; 1, 58; 1, 76; 1, 94; 1, 112; 1, 131; 1, 148; 1, 166; 1, 183; 1, 200 (fr. 9b Stegemann).

II B. Hephaestionis I 1, 9; 28; 47; 66; 86; 105; 124; 144; 164; 183; 202; 222 (fr. 8 Stegemann)

(♈) 9 *Διεῖλον δὲ τὰ ὅρια οἱ παλαιοὶ Αἰγύπτιοι μέν, Δωρόθεος δὲ ἐμμέτρως οὕτως·*

ἓξ δ' ὁρίων ἐπέχει μοίρας Φαέθων ἐνὶ τούτῳ
τὰς πρώτας, μετέπειτα δ' ἴσας λάχεν ἡ Κυθέρεια,
ὀκτὼ δὲ Στίλβων τρίτατος, Πυρόεις δέ τε πέντε,
τὰς δ' ὑπολειπομένας ἔλαχεν Φαίνων ἴσα Θούρῳ.

(♉) 28 *Τὰ δὲ ὅρια οὕτως·*

ὀκτὼ δὲ πρώτας ὁρίων μοίρας Κυθέρεια
ἐν τούτῳ, Στίλβων δὲ μετ' αὐτὴν ἔλλαχε μοίρας
δὶς τρεῖς, καὶ Φαέθων ἔλαχ' ὀκτώ, πέντε δὲ Φαίνων,
τὰς δ' ὑπολειπομένας ἔλαχεν Πυρόεις μετὰ τούσδε.

(♊) 47 *Τὰ δὲ ὅρια οὕτως·*

Στίλβων ἐν τούτῳ προτέρας ἓξ ἔλλαχε μοίρας,
τὰς δ' ἴσας Φαέθων, τριτάτας Παφίη λάχε πέντε,
ἑπτὰ δὲ θοῦρος Ἄρης, ἓξ δ' αὖ Φαίνων μετέπειτα.

(♋) 66 *Τὰ δὲ ὅρια οὕτως·*

ἑπτὰ δὲ τὰς προτέρας ὁρίων μοίρας λάχε Θοῦρος
ἐν τούτῳ, μετέπειτα δὲ ἓξ λάχεν ἡ Κυθέρεια,
τὰς δ' ἴσας Ἑρμῆς, φαέθων Ζεὺς ἑπτὰ μετ' αὐτόν,
δὶς δὲ δύω πυμάτας ἔλαχεν Κρόνος ἀγκυλομήτης.

(♌) 86 *Τὰ δὲ ὅρια οὕτως·*

ἓξ δ' ἐπέχει Φαέθων προτέρας μοίρας ἐνὶ τούτῳ,
πέντε δ' ἔχει Παφίη, Φαίνων δ' ἔχει ἑπτὰ μετ' αὐτήν,
ἓξ δ' ἔχει Ἑρμείας, πυμάτας δ' ἓξ ἔλλαχεν Ἄρης.

(♍) 105 *Ἡ δὲ τῶν ὁρίων τάξις οὕτως·*

ἑπτὰ δὲ τὰς προτέρας ἔλαχε Στίλβων ἐπὶ τῇσδε
μοίρας καὶ δέκα Κύπρις ἔχει, Φαέθων δὲ κατ' αὐτήν
τέσσαρας, ἑπτὰ δ' Ἄρης, πυμάτας δύο δ' ἔλλαχε Φαίνων.

(♎) 124 Τὰ δὲ ὅρια οὕτως·

ἓξ δ' ὁρίων μοίρας ἔλαχεν Φαίνων ἐνὶ τούτῳ,
ὀκτὼ δὲ στίλβων ἀστὴρ μέγας Ἑρμάωνος,
ἑπτὰ δὲ Ζεὺς φαέθων, Παφίη δ' ἴσας λάχεν ἑπτά,
τὰς δ' ὑπολειπομένας δισσὰς λάχεν Ἄρεος ἀστήρ.

(♏) 144 Τὰ δὲ ὅρια οὕτως·

ἑπτὰ δέ τοι μοίρας ὁρίων Πυρόεις λάχε τούτου,
τέσσαρας αὖ Παφίη, ὀκτὼ Στίλβων μετέπειτα,
πέντε Ζεὺς φαέθων, πυμάτας δ' ἓξ ἔλλαχε Φαίνων.

(♐) 164 Τὰ δὲ ὅρια οὕτως·

δώδεκα δὲ προτέρας Φαέθων μοίρας λάχε τούτου,
πέντε δέ τοι Παφίη, τρι⟨τά⟩τας στίλβων μετὰ τούσδε
τέσσαρας Ἑρμείας ἔλαχεν, Φαίνων δέ τε πέντε,
τὰς δ' ὑπολειπομένας Ἄρης λάχε δὶς δύο μοίρας.

(♑) 183 Τὰ δὲ ὅρια οὕτως·

ἑπτὰ δὲ τὰς πρώτας ἔλαχε Στίλβων πάλι μοίρας,
ἑπτὰ δέ τοι Φαέθων, δὶς τέσσαρας ἡ Κυθέρεια,
Φαίνων δὶς δύ' ἔχει, πυμάτας δ' Ἄρης ἴσα τούτῳ.

(♒) 202 Τὰ δὲ ὅρια οὕτως·

ἑπτὰ δὲ τὰς προτέρας Ἑρμῆς λάχεν, εἶτα μετ' αὐτόν
ἓξ μοίρας Κύπρις, Φαέθων μετέπειτα λάχ' ἑπτά,
πέντε δὲ θοῦρος Ἄρης, πυμάτας δὲ Κρόνος λάχε πέντε.

(♓) 222 Τὰ δὲ ὅρια οὕτως·

δώδεκα δὲ προτέρας μοίρας λάχε Κύπρις ἁπάσας,
δὶς δὲ δύω Φαέθων, Στίλβων τρεῖς, ἐννέα Θοῦρος,
τὰς δ' ὑπολειπομένας δισσὰς Φαίνων λάχε μοίρας.

II B 1. Tabella in **B** f. 124 et **E** f. 269v

Ὅρια κατὰ Δωρόθεον

♈	♃ ϛ̄	♀ ϛ̄	☿ η̄	♂ ε̄	♄ ε̄
♉	♀ η̄	☿ ϛ̄	♃ η̄	♄ ε̄	♂ γ̄
♊	☿ ϛ	♃ ϛ̄	♀ ε̄	♂ ζ̄	♄ ϛ̄
♋	♂ ζ̄	♀ ϛ̄	☿ ϛ̄	♃ ζ̄	♄ δ̄
♌	♃ ϛ̄	♀ ε̄	♄ ζ̄	♂ ϛ̄	☿ ϛ̄
♍	☿ ζ̄	♀ ι̅	♃ δ̄	♂ ζ̄	♄ β̄
♎	♄ ϛ̄	☿ η̄	♃ ζ̄	♀ ζ̄	♂ β̄
♏	♂ ζ̄	♀ δ̄	☿ η̄	♃ ε̄	♄ ϛ̄
♐	♃ ιβ̅	♀ ε̄	☿ δ̄	♄ ε̄	♂ δ̄
♑	☿ ζ̄	♃ ζ̄	♀ η̄	♄ δ̄	♂ δ̄
♒	☿ ζ̄	♀ ϛ̄	♃ ζ̄	♂ ε̄	♄ ε̄
♓	♀ ιβ̅	♃ δ̄	☿ γ̄	♂ θ̄	♄ β̄

II C. Hephaestionis II 19, 5–7 (fr. 38 Stegemann)

Ταῦτά σχεδόν φησι Δωρόθεος λέγων οὕτως· 5

δίζεο καὶ πρῆξιν τίς τ' ἀνέρος ἐστὶν ἑκάστου.

τῶν μέντοι κέντρων προτάττει τὸ μεσουράνημα, β' τὸ ὑποχθόνιον, 6
τρίτον τὸν ὡροσκόπον, δ' τὸν κλῆρον τῆς τύχης· τοῦ γὰρ δύνοντος οὐ
μνημονεύει. καὶ ὅταν, φησίν, τοὺς τόπους τούτους πάντας ἐρήμους 7
εὕρῃς ἀπὸ τῶν τριῶν ἀστέρων Ἄρεως, Ἀφροδίτης, Ἑρμοῦ, τότε σκέπτου
τίς τὴν συναφὴν τῆς Σελήνης ἔσχεν ἐν τῇ γενέσει, ἣν δὲ καὶ ταύτην
ἔρημον εὕρῃς σκόπει τίς πρὸς τὸν Ἥλιον ἔσχεν.

Vide etiam Heph. Ep.[4] 27, 1–2.

2 ϛ̄¹] δ̄ **E** ‖ 3 γ̄] ε̄ **E** ‖ 5 ζ̄²] ϛ̄ **E** | δ̄] ε̄ **E** ‖ 6 ♂ ϛ̄ ☿ ϛ̄] ♂ γ̄ **B** | loca Martis et Mercurii transmutanda ‖ 12 ζ̄²] η̄ corr. in ζ̄ **E** | ε̄²] ε̄ corr. in δ̄ **E**

II D. Hephaestionis II 19, 22–26 (23–26 = fr. 38 Stegemann)

22 *Ἐκκείσθω πάλιν τὰ παρὰ Δωροθέῳ τοιαῦτα οὕτω περὶ κλήρου στρατιᾶς.*

23 *Ὅσσοι δ' ἐν στρατίῃσι φιλοπτολέμοισιν ἔσονται*
τῇδε διδαγμοσύνῃ πεπνυμένος ἐξαγορεύσεις.
24 *πρῶτα μὲν ἐκ Φαίνοντος ἀρίθμεε μέχρι Σελήνης,*
ἐξ ὥρης δὲ μεταῦθις, ἐπὴν δὲ τοιοῦτος ἀριθμός
Σκορπίον εἰσαφίκηται ἢ ἐς δέμας Ἀρνειοῖο,
οἴκους εἰς Ἄρεως ἢ ἀστέρος ἀγκυλομήτεω,
Αἰγοκέρωτα καὶ Ὑδροχόον, στρατίῃσιν ἔνεσται
25 *κεῖνος ἀνήρ. κἂν κέντρον ἔχῃ πτολιπόρθιος Ἄρης*
λεύσσων ἀγλαὰ φῶτα καὶ ἣν βεβάῃσιν ἐν ὥρῃ
αὐγῇ, εἴσπρηξιν ⟨δὲ⟩ λάχει βιότοιο μερίζει.
26 *οὐ μὴν ἐν στρατίῃ ποτὲ κύδιμος ἔσσεται ἀνήρ*
εὖτέ νυ μὴ σύγκρασιν ἔχῃ Κρονίδης τε καὶ Ἄρης.

II D 1. Nativitas Constantini Porphyrogeniti XVI 1–2

Διὰ τὸ τὸν κλῆρον τῆς στρατείας ἐν Ταύρου δ̅ κ̅γ̅ καταλῆξαι, οἴκῳ Ἀφροδίτης καὶ Σ⟨ελήνης⟩ ὑψώματι, καὶ ὑπὸ Διὸς μαρτυρεῖσθαι κατὰ τρίγωνον σχῆμα, σὺ⟨ν⟩ ἱππεῦσιν στρατεύει, καὶ ἔνδοξος καὶ ἀγαθὴ ἡ στρατεία γενήσεται. Ἄρη⟨ς⟩ ἐπίκεντρος ἰδιοθρονῶν καὶ τοὺς φωστῆρας ἐπιθεωρῶν, ἐνδόξ⟨ως⟩ στρατεύει.

II E. Hephaestionis II 23, 10–18 (11–18 = fr. 43a Stegemann)

10 *Ἐκκείσθω δὲ πάλιν καὶ τὰ παρὰ Δωροθέῳ σφόδρα καλῶς εἰρημένα.*
11 *ἄλλοι δέ, φησίν, ἐπιβλέπουσι τὸν κλῆρον τοῦ ἔρωτος, δηλονότι πῶς*
κεῖται, ὑπὸ ποίων ἀστέρων θεωρεῖται, καὶ ⟨πρὸς⟩ αὐτὸν τὰ περὶ φιλίας
σκοποῦσιν.

12 *Ἄρης δ' εὖτέ κεν ⟨ᾖ⟩ καθυπέρτερος Ἑρμείαο,*

ὁμῶς ἐὰν ᾖ ἐν τοῖς ἀκούουσι ζῳδίοις ἤτοι ἐν τοῖς βλέπουσιν, συμπαθεῖς
13 *ἔσονται αἱ γενέσεις. ἀκούει δὲ ἀλλήλων τὰ ἴσον ἀπέχοντα τοῦ ἰσημε-*
ρινοῦ ζῳδίου, οἷον Ταῦρος καὶ Ἰχθύες, Δίδυμοι καὶ Ὑδροχόος, καὶ
ἐφεξῆς τὰ ἄλλα ζῴδια· Κριὸς δὲ καὶ Ζυγός, φησὶν ἀκολουθῶν Θρασύλ-
14 *λῳ, οὐκ ἀκούει ἀλλήλων. βλέποντα δὲ ζῴδια τὰ ἴσον ἀπέχοντα τῶν*
15 *τροπικῶν ζῳδίων. Κριὸς δὲ ἐπιτάττει τῷ Ζυγῷ διὰ τὸ ἐν μὲν Κριῷ*

αὔξειν τὴν ἡμέραν, ἐν δὲ Ζυγῷ μειοῦν· ὁμοίως καὶ Ταῦρος Παρθένῳ
ἐπιτάττει τῷ αὐτῷ τρόπῳ, καὶ τὰ ἄλλα. καὶ τὰ ἰσανάφορα δὲ ζῴδια 16
συμπαθῆ ἐστιν ἀλλήλοις, μάλιστα ἐὰν τῶν δύο γενέσεων οἱ κλῆροι τοῦ
ἔρωτος ἐμπέσωσιν εἰς αὐτά. ἔστι δὲ καὶ ἐν τούτοις πλείων ἰσχὺς καὶ 17
ἐλάττων, πλείων μὲν ἐν τοῖς ἀπὸ Κριοῦ ἕως Παρθένου καὶ αὐτῆς, ἐλάτ-
των δὲ ἐν τῷ ἄλλῳ ἡμισφαιρίῳ. οὐ μόνον δὲ χρὴ ἐπὶ τῶν φίλων τὰ περὶ 18
φιλίας σκοπεῖν ἐν τοῖς προεκτεθειμένοις σχήμασιν, ἀλλὰ καὶ ἐπὶ
γυναικὸς καὶ ἀνδρός, καὶ πατρὸς καὶ μητρὸς καὶ τέκνων.

Vide etiam Heph. Ep.[4] 29, 3–8.

II E 1. Libri Hermetis XXI (fr. 43b Stegemann)

Haec quidem et Dorotheus liberaliter (?) dicens. haec autem est valde verissima apparitio, quae ex pluribus aggregatur convenientibus. oportet etiam observare partem Cupidinis, si configuratur ad Solem ⟨et⟩ Lunam maxime per trinum et sextilem, et si sunt in signis oboedientibus; tunc enim ⟨dicimus⟩ quod diligunt se ad invicem. si vero ad Solem solum, dicimus quod diligitur pater a matre, si ad Lunam mater a patre. si autem luminaria sunt remota ab invicem, benevoli etiam remoti a Sole et Luna et malevoli impediunt eos, dicimus parentes se odio habere et separari vita vel morte. si enim Sol vel Luna in propriis descensionibus et terminis malorum et spectati a malis, morte separantur. si vero benevoli aspexerint et in terminis sint bonorum, vivi separantur.

II E 2. Nativitas Constantini Porphyrogeniti XIV 3[P]

Κλῆρος φιλίας Παρθένου δ̅ λ̅ζ̅, κλῆρος ἔρωτος Σκορπίου ς̅ λ̅ε̅· καὶ ἐπειδὴ οὗτοι μ⟨ὲν⟩ οἱ κλῆροι ἐν κακοῖς πεπτώκασι τόποις, οἱ δὲ τούτων οἰκοδεσπόται ἐν καλοῖς εὑρέθησαν τόποις καὶ ἔξαυγοι, μαρτυρούμενοι ὑπό τε ἀγαθοποιῶν καὶ κακοποιῶν, ἕξει παρὰ φίλων ὠφελείας μὲν μᾶλλον, βλάβας δὲ ἧττον.

II E 3. Scholium ad Heph. III 6, 11 in L f. 163 (fr. 70 Stegemann)

Ὅτι ἐπὶ πάσης καταρχῆς δεῖ τοὺς δ̅ κλήρους θεωρεῖν — τύχης, δαίμονος, ἀνάγκης, ἔρωτος. καὶ ἄπορον πότερον κατὰ τὸν Τρισμέγιστον Ἑρμῆν δεῖ τὴν ἀνάγκην καὶ τὸν ἔρωτα διεκβάλλειν ἢ καθὼς ἐν τῷ

δ' βιβλίῳ Δωρόθεος ἱστορεῖ τὴν τῶν Αἰγυπτίων δόξαν ἢ ὡς ὁ αὐτὸς Δωρόθεος λέγει, ἀπὸ Σελήνης ἐπὶ Ἑρμῆν καὶ τὰ ἴσ⟨α⟩ ἀπὸ ὡροσκόπου καὶ ἐν ἡμέρᾳ καὶ νυκτὶ τὸν κλῆρον τῆς φιλίας τινὰς λαμβάνειν.

II F. Hephaestionis III 20, 3 – 7 (1 – 4 = fr. 95 Stegemann, 5 – 7 = fr. 96 Stegemann)

3 *Εἰ δὲ ἴδῃς καὶ τὰς γενέσεις τούτων οἷς συντυχεῖν θέλεις,*

καὶ δ' ὅταν ἐξ ὥρης κυκλώμενον ἔν τινι ζῴῳ
κείμενον εἰς ἐνιαυτόν, ἔχῃ δ' ἐν τῷδε Σελήνην,
ᾧτινι συμβαλέεις μάλα κεν πεφιλήσεαι αὐτῷ.
4 *ἢν ἔτος ἀμφοτέροισιν ὁμοῦ πέσῃ εἰς ἕνα χῶρον*
σύμφωνον, τὸ δ' ὅμοιον ἐπὶ ζῴων ἀκουόντων
ἢν ἢ δερκομένων, ἀριθμὸς δέ κεν ἐν χρόνῳ εὖτε
ζωιδίῳ φιλίης ἐκλειπτικὸς οὐ παροδεύῃ.
5 *εὖτε δέ περ μέλλῃς φιλίας ξυνδήμεναι ἀρχήν*
πρῶτα μὲν ἀλλήλοις εὐσύνδετα φῶτά τοι ἔστω
καὶ δ' ἀγαθοὶ τούτοις ἐπιμάρτυρες, οἱ δ' ὀλοεργοί
εἶεν ἀπόστροφοι· μᾶλλον ⟨γάρ⟩ γε μέν ἐστι κακίων
Ἄρης Ἠέλιός τ⟨ε⟩ ἐναντίος ἢ τετράγωνος
εἴη, ἀτὰρ Φαίνων ὁπόταν λευκάντυγα Μήνην
6 *καὶ δ' αὔτως συνίδησι. ἄμεινον ἐπεί κε πέλοιεν*
ἀστέρες ὀρφναῖοι θέσιας λελαχόντες ἀγανάς
⟨αἱ⟩ρεσίεσσι γάνυνται.

7 *Καὶ πρὸς τὰ πρόσωπα τοὺς ἀστέρας ἐφάρμοζε, τὰ μὲν στρατιωτικὰ τῷ Ἄρει, τὰ δὲ ἡγεμονικὰ καὶ βασιλικὰ Διί, τὰ πρεσβυτικὰ τῷ Κρόνῳ, τὰ θηλυκὰ τῇ Ἀφροδίτῃ, τὰ λογικὰ τῷ Ἑρμῇ.*

Vide etiam Heph. Ep.^{4} 99, 3 – 6.

II G. Hephaestionis III 26, 1 (fr. 78 Stegemann)

Εἴ τις οὖν χρήζων προσενέγκῃ αἵρεσιν περὶ οἱουδήποτε πράγματος

κεῖνον ἀφ' ὡρονόμοιο λογίζεο, σὸν δὲ τὸ δῦνον·

ἡ πρᾶξις τὸ μεσουράνημα, τὸ τέλος τὸ ὑπόγειον.

Vide etiam Heph. Ep.^{1} 339, 1; Ep.^{2} III 25, 1; atque Ep.^{4} 103, 1.

Appendix III: Fragmenta alia antiqua

III A. Epitheta planetarum in **Z** f. 30; iam a F. Cumont in CCAG 2; 81 – 82 (fr. 2b Stegemann) edita. quae stellulis notantur in Dorothei versibus inveniuntur.

Δωροθέου Σιδωνίου τῶν ἑπτὰ ἀστέρων ἐπίθετα

*Κρόνος· *Φαίνων, *ἀγκυλομήτης, βλαβερός, *βραδύς, χλευαστής, δυσαυγής, *κρυόεις, βραβευτής, ψυχρός.*
*Ζεύς· *Φαέθων, *αἰγίοχος, βασίλειος, εὐφεγγής, πολυφεγγής, *Κρονίδης, ὑψιμέδων.*
*Ἄρης· *Πυρόεις, ὑπήνεμος, ἐγχέσπαλος, *θοῦρος, κορυθαίολος, *βροτολοιγός, φλογολαμπής, ὄμβριμος.*
Ἥλιος· Τιτάν, φάων, Ὑπερίων, χρυσαυγής, λαμπής.
*Ἀφροδίτη· Φωσφόρος, Ἕσπερος, χρυσῆ, λαμπάκτις, ἀφρογένεια, διπρόσωπος, εὐστέφανος, *Παφίη, *Κυθερία.*
*Ἑρμῆς· *Στίλβων, *Ἀργεϊφόντης, διάκτωρ, Κυλλήνιος, ὀξύς, πινυτός, *ὠκύς, φαιδρός.*
*Σελήνη· σελασφόρος, *Μήνη, διχόζωνος, Τιτανίς, πλησιφαής, διχόμηνος, Ἑκάτη, *κερόεσσα, χρυσάμπυξ, Θειαντίς, Ἄρτεμις, τριοδῖτις.*

III A 1. Epitheta in **L** f. 144v; iam a F. Cumont in CCAG 1; 172 – 173 (fr. 2a Stegemann) edita

Ἐπίθετα ὀνόματα τῶν ζ̄ ἀστέρων

Ἥλιος· Τιτάν, φάων, ἀκάμας, Ὑπεριονίδης, βασιλεύς, χρυσαυγής.
*Κρόνος· *Φαίνων, *ἀγκυλομήτης, βλαβεραυγής, *βραδύς, χλευαστής, ψυχρός, δυσαυγής, *κρυόεις, βραβευτής.*
*Σελήνη· πλησιφαής, σελασφόρος, ἑλικαυγής, *κερόεσσα, τροχόεσσα, *Μήνη, νυκτιμέδουσα, χρυσάμπυξ, *πότνια, νυκταυγής, διχόζωνος, διχομήνη, Θειαντίς, ἀργυρόφεγγος.*
*Ζεύς· ὑψιμέδων, πολύφεγγος, *Φαέθων, *αἰγίοχος, *Κρονίδης, εὐφεγγής.*

2 *χλευαστής* Kroll, *λευανής* **Z** ‖ 11 *ἀργηφόντης* **Z**, corr. Cumont | *πηνυτός* **Z**, corr. Cumont ‖ 14 *θειάνθης* **Z**, corr. Cumont ‖ 16 *φαέθων* **L** | *ἀκαλίας* **L**, corr. Cumont ‖ 17 *χλευάνης* **L** ‖ 19 *πλησιφαεῖς* **L**, corr. Cumont | *κερόεσα* **L**, corr. Cumont | *τροχόεσα* **L**, corr. Cumont ‖ 20 *χρυσάμπαξ* **L**, corr. Cumont ‖ 21 *θειάνθεια* **L**, corr. Stegemann

*Ἄρης· ἐγχέσπαλος, κορυθαίολος, οὐλαμόεργος, *ὀλοφώιος, *βροτολοιγός, πυριμάρμαρος, λοιγολαμπής, ὄβριμος, χαλκεομίτρης, *θοῦρος, *Πυρόεις, *Ἐνυάλιος, †κρισαιχμής, ὑπήνεμος, ῥινοτόρος.*

*Ἀφροδίτη· *Κυθέρεια, *Κύπρις, κογχογενής, ζευξίγαμος, *Παφίη, νήσου βασίλεια, Διωναίη, λαμπροφαής, οὐρανίη, θαλασσαίη, ἐρασμίη.*

*Ἑρμῆς· *Στίλβων, διάκτορος, *Ἑρμείας, σῶκος, ἐριούνης, χελυοξόος.*

III B. Scholium Demophili in Porphyrii 30 ab Æ. Boer et S. Weinstock in CCAG 5, 4: 207 adn. editum

Σχόλιον. σημειωτέον ὅτι οὐ μόνον τὴν φάσιν ἐπὶ ἀνατολῆς, ἀλλὰ καὶ ἐπὶ δύσεως δεῖ λαμβάνειν καὶ στηριγμοῦ. ἀλλὰ καὶ Δωρόθεος τὰς δυτικὰς φάσεις τῶν περιπολούντων ἀστέρων κελεύει ἐγκρίνειν.

III C. *ἄλλο. περὶ κολλήσεως καὶ συναφῆς* post Porphyrii 28 in **J** f. 217 et **G** f. 44v (fr. 10a Stegemann)

Ὁ Δωρόθεος ἐν τοῖς ἔπεσιν αὐτοῦ κόλλησιν μὲν καλεῖ τὴν κατὰ σῶμα, συναφὴν δὲ τὴν κατὰ σχῆμα οἱονδήποτε.

III D. Commentarius in Ptolemaei *Ἀποτελεσματικά* III 13, 13 (p. 151, 11 Boll-Boer) anonymus (p. 140 Wolf; fr. 123 Stegemann)

Ἐπικάμπια δὲ λέγει τὰ τετράγωνα τῶν ἐκλειπτικῶν συνδέσμων· οὕτω καὶ παρὰ τῷ Δωροθέῳ ἔχεις εἰρημένον·

ἐπικάμπια λυγρά.

III E 1. Michaelis Italici epistula 17 a J. A. Cramer in Anecdotis Graecis e codd. manuscriptis bibliothecarum Oxoniensium, vol. 3, Oxonii 1836, p. 167 (fr. 122 Stegemann) edita; denuo a P. Gautier in: Michel Italikos. Lettres et discours, Paris 1972, p. 154

1 *ἐγχεσπάλως* L, corr. Cumont | *κορυθέολος* L, corr. Cumont | *ὀλόφερνος* L | *βροτολυγός* L, corr. Cumont || 2 *λογολαμπής* L, corr. Cumont | *χαλκεομήτρις* L || 3 *πυρόης* L, corr. Cumont | *εὐπήνεμος* L, corr. Stegemann || 4 *κυθέρια* L, corr. Cumont | *ζευξήγαμος* L, corr. Cumont | *παφήη* L, corr. Cumont || 5 *νήσος* L | *θαλασσόη* L, corr. Cumont | *ἐρασίμη* L, corr. Cumont || 6 *στίλβον* L, corr. Cumont | *χελυοξόως* L, corr. Hansen

Ἀλλ' ἀπό γε τῆς θαυμασίας ἐπιστολῆς ἑῷός μοι ἐπέστης καὶ μαρμαρύσσεις ἀπρόσιτα καὶ ἀπαστράπτεις ὡς ἐαρινὸς Ἥλιος, οἷον κατειληφὼς αὐτὸ τοῦ οὐρανοῦ τὸ μεσαίτατον. τὸ

τοῦ παντὸς ἔρεισμα

εἶπεν ἂν ὁ Σιδωνόθεν Δωρόθεος.

III E 2. Eiusdem epistula 30 (p. 185 Cramer; p. 197–198 Gautier; fr. IIa Stegemann)

Πολλοῦ δέω πιστεῦσαι Μανέθωνί τε καὶ Δωροθέῳ καὶ Κολοκύνθῳ καὶ τῷ πάντων μάλιστα τὰ τοιαῦτα ἠκριβωκότι Κλαυδίῳ τῷ Πτολεμαίῳ ταῖς ἐκείνων γενεθλιαλογουμέναις βίβλοις τὰ ἡμέτερα ταλαντεύουσιν. ... οἷον αὐτίκα καὶ τὰ περὶ γάμον ἐρωτήματα διαιρῶ, παραιτούμενος τά τε τοῦ Μανέθωνος καὶ Δωροθέου τοῦ Σιδωνίου.

III F 1. Tzetzae in Homerum 33 H, 765 B (fr. IIIc Stegemann)

Ἔτι δὲ Δωρόθεός τε καὶ Ἀννουβίων καὶ Κολόκυνθος καὶ πᾶς μαθηματικὸς ἁπλῶς εἰπεῖν καὶ φυσικὸς καὶ πᾶς ἀρχαῖος ποιητὴς τὸν περὶ θεῶν λόγον οὕτως ἐκλαμβάνεται.

III F 2. Eiusdem 54 H, 778 B (fr. IIId Stegemann)

Οὐ μόνον δὲ οὗτοι, ἀλλὰ καὶ πάντες οἱ ποιηταί, ἔτι δὲ καὶ οἱ μαθηματικοὶ Ἄμμων καὶ Τιμαῖος, Πτολεμαῖος, Παῦλος, Ἑκτόριος (lege *Ῥητόριος*), *Ἀννουβίων, Κολόκυνθος, Πρωταγόρας Νικήρατος* (lege *Νικαεύς*), *Δωρόθεος καὶ λοιποί, ὧν τά τε ὀνόματα καὶ τὰς χρήσεις ἐπέφερον ἄν, εἰ μὴ φορτικός τε καὶ ἀλαζὼν καὶ μακρός τισιν ἔμελλον ἀποφαίνεσθαι, καίπερ νὴ τὴν Ἀδράστειαν δίκην τὴν τοῦ θεοῦ ἀπὸ στήθους ταῦτα λαλῶν καὶ οὐκ ἀπὸ βιβλίων ὁρῶν.*

INDEX OF NAMES

(excluding those of the planets and signs, and the astrological geography)

Αἰγύπτιοι 327. 7; 429. 1; 434. 1; see Egypt, Dorotheus
Ἀλεξανδρεῖς 374. 15
Ἄμμων 437. 15
Ἀν(ν)ουβίων 345. 2; 437. 16
Antiochus 427
Ἀποτελεσματικά 383. 5

Babylon I pr. 4; IV 1, 8. 85; V 1, 3

Cedrenus (?): see Qiṭrinūs

Darīnūs (Diocletian) III 1, 28
Dorotheus I tit., pr. 1 (Egyptian); II tit., pr. 1; III tit., pr., subscr.; IV tit., pr., subscr.; V tit., 1, 1 (king of Egypt), subscr.; Δωρόθεος 323. 1; 324. 6; 326. 9; 327. 3, 9, 10, 13; 332. 1; 333. 1, 4; 335. 1; 337. 22; 339. 4, 13; 341. 1, 5, 13; 343. 4, 18; 344. 12; 361. 20; 368. 24; 369. 7, 9; 370. 13, 15; 373, 30; 374. 1, 12; 375. 5; 376. 13; 377. 1, 23; 378; 379. 1, 3; 383. 6; 385, 1; 386. 8, 18; 388. 22; 390. 15; 393. 25; 394. 20 (Σιδώνιος); 397. 3, 27; 401. 17; 405. 15; 407. 25; 420. 10, 18; 426. 3; 427 (Sidonius); 428. 4; 429. 1; 431. 1, 14; 432. 1, 20; 433; 434. 1, 2; 435. 1 (Σιδώνιος); 436. 8, 10; 437. 5 (Σιδωνόθεν), 6, 10, 11, 17

Egypt (see Babylon) II 20, 1 (Hermes, king of); V 1, 1 (Dorotheus, king of); V 41, 50
Εἰσαγωγή 326. 17
Euphrates I pr. 4

Graeci 427

Hermes I pr. 2 (son of Dorotheus); II 20, 1 (king of Egypt); p. 433 (Τρισμέγιστος)

Ἰουλιανός 389. 4

Κολόκυνθος 437. 6

Μανέθων 437. 6, 10

Νεχεψώ 341. 13

Ὁμηρικός 401. 17

Παγχάριος 422. 9 app.
Παῦλος 326. 17; 437. 15
Πετόσιρις 343. 17
Πορφύριος 338. 17
Πρωταγόρας ὁ Νικαεύς 397. 27; 418. 22; 437. 16
Πτολεμαῖος 327. 4; 335. 1; 337. 20; 343. 17; 383. 4; 427; 437. 7, 15

Qiṭrinūs the Sadwālī (?) V 41 tit.

Ῥητόριος 325. 25; 437. 16

Σιδώνιος: see Dorotheus
Σιδωνόθεν 437. 5
Συναγωγαί 418. 22

Θράσυλλος 432. 28

Τιμαῖος 437. 15

Valens IV 1, 15; V 5, 15 (the Philosopher)

INDEX OF SUBJECTS AND DEFINITIONS

Note that the first four books are primarily devoted to the topics of the octotopus, but not in the canonical order.

Topos 1: life	I 3; 4; 7; 9
Topos 2: wealth	I 10–12; 16; 22–27
Topos 3: brothers	I 17–21
Topos 4: parents	I 12–15
Topos 5: children	II 8–13
Topos 6: illness	IV 1, 65–142
Topos 7: marriage	II 1–7
Topos 8: death	IV 1, 143–184

The remainder of the work consists of:

Definitions	I 1; 2; 5; 6; 8; 28
Aspects	II 14–19
Planetary positions	II 20–33
Prorogations	III
Revolutions	IV 1, 1–64
Transits	IV 1, 185–240
Commencements	V

Note also that pp. 323–437 contain the Greek and Latin fragments.

adversaries V 33, p. 405–407
animals V 12, p. 389
antiscia 427, cf. 432–433
aspect, opposition II 16, p. 351–353
aspect, quartile II 15, p. 347–351, 367–368
aspect, sextile II 17, p. 353
aspect, trine II 14, p. 325–326, 345–347

birth I 3, p. 324–325
bleeding V 39, p. 419–420
bondage: see imprisonment
brothers and sisters I 17–21, p. 333–337
buildings V 6–7, p. 386–387
burned path (see Moon, latitude, and regions of ascent and lowness) V 5, 8, cf. 384; V 20, 6, cf. 395

buying and selling V 9–12, p. 387–389; V 43, p. 388–389

cardines IV 1, 234–240, p. 382
children II 8–13, p. 343–344
commencements V 30
conjunctions II 18–19, p. 354–357, 368–369; 436

day, ruler of IV 1, 55–64, p. 374–375
death IV 1, 143–184, p. 378–379
debt (see loan) V 20, p. 395–396
diarrhoea V 38, p. 419
disaster I 27, p. 338–341
disease: see illness
divorce: see estrangement
dodecatemoria I 8, p. 326–327
dragon, head and tail V 43 tit. and 1
drugs: see spirits

enemies: see adversaries
estrangement V 17, p. 393 – 394
expectations V 28
eye-disease IV 1, 108 – 111, p. 376; V 40, p. 420

father: see parents
fixed stars: see stars
fortune (see livelihood and property) I 22 – 27, p. 337 – 341
friendship (see partnership) 433 – 434

geography, astrological 427 – 428

haylāj (see prorogation) III 1, 1 – 26, p. 369; III 2, 1 – 18, p. 369 – 370
homosexuality II 7, p. 343

illness V 29, p. 404; V 31, p. 404; V 37 – 41, p. 418 – 426
illness, chronic IV 1, 65 – 142, p. 375 – 378
imprisonment V 27, p. 401 – 403

kadhkhudāh III 2, 1 – 3

land V 10, p. 388
letters (see messages) V 15, p. 391
life, length of (see prorogation) III 1, 27 – 71, p. 370
litigation: see adversaries
livelihood (see fortune and property) I 12, p. 328 – 330
loan (see debt) V 33, p. 406
loss: see theft
lot of brothers I 19, p. 337
lot of children II 10, p. 344
lot of chronic illness IV 1, 75. 83, p. 376 – 378
lot of the demon I 9, 2, p. 327; 433
lot of the father I 13, p. 328 – 331
lot of female children II 12, 2
lot of fortune I 26, 10 – 25, p. 337 – 339; 433
lot of friendship 433 – 434
lot of happiness and wedding II 5, 4 – 6
lot of love 432 – 433
lot of male children II 12, 1
lot of marriage of the woman II 3, 1 – 9, p. 342
lot of the mother I 14, 1 – 16, p. 328 – 331
lot of necessity 433
lot of soldiering 432
lot of transit with respect to children II 11
lot of wedding II 2, p. 341
lot of wedding for men II 6, 1 – 3, p. 342 – 343
lot of wedding for women II 6, 5, p. 342

marriage II 1 – 7, p. 341 – 343; V 16, p. 391 – 393
medical practice: see illness
melothesia, zodiacal IV 1, 76
messages V 26
month, lord of IV 1, 46 – 54, p. 374
Moon in commencements V 5, p. 384 – 386
Moon, latitude (see burned path and regions of ascent and lowness) 436
Moon, phases V 41, 15, p. 421 – 423; V 43, 4 – 8, p. 388 – 389
mother: see parents

parents I 12 – 16, p. 327 – 333
partnership (see friendship) V 19
places, superiority of I 5, p. 325
planets, arcs of visibility of III 1, 4 – 5
planets in the cardines II 21 – 27, p. 361 – 367
planets, epithets of 435 – 436
planets, exaltations and dejections of I 2, p. 323 – 324
planets, houses of I 1, 8
planets in each other's houses and terms II 28 – 33, p. 357 – 361
planets, periods of I 23
planets, powers of I 6, p. 325 – 326
planets, rejoicings of I 1, 9, p. 323
planets, sects of I 26, 29
planets, sex of I 10, 18
pregnancy V 18, p. 394
prison: see imprisonment
professions 431
property (see fortune and livelihood) V 32, p. 404 – 405
prorogation: (see haylāj and life, length of) III 1, 27 – 71, p. 370; III 2, 19 – 44

regions of ascent and descent V 27, 26 – 32, p. 403
regions of ascent and lowness (see burned path and Moon, latitude) V 38, p. 419; V 43, 1 – 3, p. 388
rent and hire V 8
revolution of years (see year, lord of, and year, transit of) 370 – 372
ruler, request of V 14, p. 390 – 391; 434
runaways V 36, p. 414 – 418

ships (see travel) V 23 – 25, p. 398 – 401; V 36, (79b – 79c)
signs abounding in lust II 7, 5, cf. 343
signs crooked in rising I 26, 8; V 1, 7 – 9, p. 384 – 385; V 2, p. 385; 324 – 325
signs, diurnal (see signs, eastern) V 4, 2 – 4, p. 384
signs, eastern I 28
signs, feminine: see signs, eastern
signs, great in number I 19, 3
signs, hearing each other 432
signs, masculine: see signs, eastern
signs, nocturnal: see signs, diurnal
signs, northern: see signs, eastern
signs, seeing each other 432
signs, southern: see signs, eastern
signs, sterile I 19, 3, p. 337; II 10, 12
signs, straight in rising: see signs crooked in rising
signs, tropical V 3, p. 384
signs, twin V 4, 1, p. 385
signs, voiceless II 16, 12
signs, western: see signs, eastern
slavery I 10, p. 328
slaves (see runaways) V 11, p. 387; V 13, p. 389 – 390
spirits V 37, p. 418 – 419
stars, longitudes of IV 1, 109, p. 376, 378
succedents V 33, 25
surgery: see bleeding

teaching: see letters
terms 429 – 431
theft V 35, p. 407 – 414
transits (see year, transit of) IV 1, 185 – 233, p. 379 – 383
travel (see ships) V 21 – 22, p. 396 – 397, 400 – 401; V 34
triplicities (see signs, eastern) I 1, p. 323

upbringing I 4; I 7

will V 42, p. 426 – 427

year, Egyptian V 41, 50
year, lord of IV 1, 1 – 21, p. 370 – 374
year, transit of IV 1, 22 – 45, p. 371

INDEX OF PASSAGES CITED

Anonymus
in ps.-Heliodori (Olympiodori ?)
Εἰς τὸν Παῦλον 343
Anubionis paraphrasis 344–367

Commentarius in Ptolemaeum anonymus
pp. 47–48 Wolf 327
p. 110 369
p. 140 436

Demophilus
Scholium in Porphyrii 30 436

Firmicus Maternus, Mathesis
II 29, 2 427
VI 3–27 344

Hephaestio, Apotelesmatica
I 1, 5 etc. 427–428
I 1, 9 etc. 429–430
I 6, 1–4 323
I 7, 1 323
I 8, 1–2 323–324
I 12, 1–2 325
II 4, 20–26 327–328
II 5, 1–4 332–333
II 6, 7–8 335
II 10, 37–40 377–378
II 13, 24–25 377
II 14, 1–5 377
II 18, 8–20 337–339
II 19, 5–7 431
II 19, 22–26 432
II 21, 26–37 341–342
II 22, 8–13 343–344
II 23, 10–18 432–433
II 24, 10–13 328
II 25, 15–16 378
II 26, 25–34 369–370
II 27, 1–11 372–373
II 28, 5 374
III 1, 1–7 384
III 2, 6–9 385–386
III 7, 9–12 386–387
III 9, 1–29 391–393
III 11, 1–3 393–394
III 12, 1–2 394
III 16, 1–17 387–389
III 17, 1–3 401
III 19, 1 389
III 20, 3–7 434
III 21, 1–8 389–390
III 25, 1–2 390–391
III 26, 1 434
III 27, 1 391
III 28, 1–6 395–396
III 30, 1–13 396–397
III 30, 37–71 397–401
III 31, 12–15 404
III 32, 1–8 419–420
III 33, 1–8 418–419
III 34, 1–3 419
III 38, 9–34 405–407
III 40, 1–32 402–403
III 41, 1–4 404–405
III 42, 1–47, 52 407–418
App. I, 1–6 325
App. II, 1–6 426–427

Hephaestionis Epitome I
32, 9–12 387
35, 1–3 394
36, 1–2 394
39, 1–3 389
40, 1–7 397
40, 21–41, 6 401
43, 1–8 390
48, 9–22 407
49, 1–2 403
339, 1 434

Hephaestionis Epitome II
II 20, 13–37 407
II 23, 1–39 418

II 25, 1–70 418
III 1, 1–3 384
III 2, 1–3 386
III 5, 1–3 401
III 7, 1–11 397
III 7, 35–65 401
III 9, 1 391
III 10, 1–2 391
III 13, 1–8 420
III 14, 1–3 419
III 17, 1–6 426
III 19, 3–32 393
III 20, 1–3 394
III 21, 1–2 394
III 24, 2 389
III 25, 1 434
III 26, 1–6 396
III 29, 1–8 390

Hephaestionis Epitome IV
1, 6 etc. 428
2, 1 323
3, 1–2 325
14, 1–5 384
22, 4–8 328
23, 1–3 333
24, 27–30 378
26, 1–10 339
27, 1–2 431
28, 2–5 344
29, 3–8 433
31, 1–3 328
32, 1 378
33, 3–11 370
34, 1–4 373
82, 9–12 387
83, 1–29 393
85, 1–3 394
86, 1–2 394
88, 1–6 325
91, 1–11 389
91, 13 389
92, 1–3 401
99, 3–6 434
102, 1–2 391
103, 1 434
104, 1 391
105, 1–6 396
107, 1–11 397
107, 33–69 401
110, 1–3 386
112, 1–8 390
116, 17–41 407
118, 1–32 403
119, 1–4 404
120, 1–38 418
122, 1–11 418
123, 1–2 418
124, 1–20 418
125, 1 418
126, 1–52 418
App. I, 12–15 404
App. II, 1–7 420
App. III, 1–3 419

Iulianus Halicarnassensis 326
Iulianus Laodicensis 326. 389

Liber Hermetis
XVII 341
XIX–XX 330–332
XXI 433
XXV 378
XXX 334–335
XXXVII 333

Michael Italicus, Epistulae
17 436–437
30 437

Nativitas Constantini Porphyrogeniti
I 3 332
III 2 327
VIII 3–6 339
IX 2–3 339
XII 2–3 344
XIII 1–4 341
XIV 3 433
XVI 1–2 432

'Palchus'
11 384
88 386

Rhetorius 325–326
'Rhetorius'
2, 4–5 326
18, 1–4 326–327
48 finis 333

55, 1–8	324
57, 2. 14–19	340
61, 1–23	375–376
66, 1–7	343
97–98	328–330
103, 1–11	333–334
105–108	335–337
115, 1–3	367–368
Epitome	341
Scholium ad Hephaestionis	
III 6, 11	433–434
Scholium ad Valentis	
III 11	374–375
Tzetzes, in Homerum	
33 H, 765 B	437
54 H, 778 B	437
129 H, 827 B	401

Цена 25 р 45 к.

DOROTHEVS · CARMEN ASTROLOGICVM ED. PINGREE

BIBLIOTHECA
SCRIPTORVM GRAECORVM ET ROMANORVM
TEVBNERIANA

DOROTHEVS SIDONIVS

CARMEN ASTROLOGICVM

EDIDIT

D. PINGREE

LEIPZIG

BSB B. G. TEUBNER VERLAGSGESELLSCHAFT

1976